

**THE CATECHISM OF
SAINT CYRIL OF JERUSALEM**

ABRIDGED AND SIMPLIFIED

**SAINT MARY'S COPTIC ORTHODOX CHURCH
KITCHENER, ONTARIO, CANADA**

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FOREWORD

Saint Cyril of Jerusalem was born around 313 AD during the reign of Constantine. He was ordained bishop of Jerusalem around 350 AD. He ran into problems with Acacius bishop of Caesarea, who was Arian. Acacius was also envious of the rising fortunes of Jerusalem. Following the discovery of the Cross by Queen Helen, many churches were built on the holy sites like Golgotha and the Upper Room. Soon Christian pilgrims came flocking to Jerusalem to visit the “Holy Land.” In 325, the Council of Nicaea elevated Jerusalem to the status of a Patriarchal See, like Alexandria and Rome.

The fortunes of Saint Cyril fluctuated with the mood of the emperor and whether he was pro Arian or otherwise. Accordingly and through the intrigues of Acacius, Saint Cyril was deposed and reinstated four times. He reposed March 18, 386 AD.

Pagans aspiring to become Christians had to be sponsored by their Christian friends or neighbours, who had to testify to their moral life. Their names were inscribed in the register and they became catechumens (candidates for baptism). They were instructed in the basic Christian morals and in prayer. They were also allowed to attend the first part of the Liturgy, which was called the “Liturgy of the Catechumens”. They listened to the lections and the sermons but were dismissed before the offerings.

The policy of the ancient Church was to hold back from outsiders the details of Christian belief, and only display the Christian way of life and moral principles. This way, those who were moved by mere curiosity were discouraged but those who showed genuine desire to become Christians, had to be enrolled as catechumens. Those among the catechumens who proved themselves eager and ready for baptism were then brought into the Church at the beginning of the eight weeks of Lent, where they received instruction in the baptismal Creed, which they had to memorize and recite. They were also subjected to repeated exorcisms. At the end of Lent they were baptized so that they can join the faithful on Easter Eve.

The Catechetical Lectures attributed to Saint Cyril of Jerusalem, were delivered in the church built on Golgotha, during Lent of 347 or 348, in the Church of Golgotha.

The Lectures are available in the Post Nicene Fathers Series II, Volume VII, in old English. This booklet is a simplified edition using modern English. It is also abridged, removing the long lectures that dealt with ancient heresies that were prevalent in the fourth century but are of little interest to modern readers.

I hope that this booklet will be helpful, not only to those aspiring to join the Orthodox Church, but also as a teaching tool to our youth in the basics of the Nicene faith.

*Father Athanasius Iskander
Phamenoith (Baramhat) 22, 1726 AM
March 31, 2010 AD
Feast day of Saint Cyril of Jerusalem*

PROLOGUE TO THE CATECHETICAL LECTURES OF OUR HOLY FATHER, CYRIL, ARCHBISHOP OF JERUSALEM.

1. ALREADY there is an odour of blessedness upon you, who are soon to be enlightened: already you are gathering the spiritual flowers, to weave heavenly crowns: already the fragrance of the Holy Spirit has breathed upon you: already you have gathered round the vestibule of the King's palace; may you be led in also by the King! For blossoms now have appeared upon the trees; may the fruit also be found perfect! Thus far there has been an inscription of your names, and a call to service, the lamps have been kindled for the bridal procession, there is longing for heavenly citizenship. There is good intention, with hope to back it up. For he does not lie who said, that "to them that love God all things work together for good." (Rom 8:28) God is lavish in beneficence, yet He waits for each man's genuine will: therefore the Apostle added and said, "to them that are called according to his purpose". The honesty of purpose makes you called: for if your body be here but not your mind, it profits you nothing.

2. Even Simon Magus once came to the Font: he was baptized, but was not enlightened; and though he dipped his body in water, he enlightened not his heart with the Spirit: his body went down and came up, but his soul was not buried with Christ, nor raised with Him. Now I mention the statements of (men's) falls, that you may not fall: for these things happened to them by way of example, and they are written for the admonition of those who to this day draw near. Let none of you be found tempting His grace, lest any root of bitterness spring up and trouble you. Let none of you enter saying, Let us see what the faithful are doing: let me go in and see, that I may learn what is being done. Do you expect to see, and not expect to be seen? And do you think that while you are searching out what is going on, God is not searching your heart?

3. A certain man in the Gospels once pried into the marriage feasts, and took an unbecoming garment, and came in, sat down, and ate: for the bridegroom permitted it. (Matt 22: 11-13) But when he saw them all clad in white, he ought to have assumed a garment of the same kind himself: whereas he partook of the like food, but was unlike them in

fashion and in purpose. The bridegroom, however, though bountiful, was not undiscerning: and in going round to each of the guests and observing them (for his care was not for their eating, but for their seemly behaviour), he saw a stranger not having on a wedding garment, and said to him, Friend, how did you come in here? In what a colour! With what a conscience! You came in, and saw the glittering fashions of the guests: ought you not have been taught even by what was before your eyes? Should you not have retired in good season, that you may come back suitably dressed? But now you have come in unseasonably, to be unseasonably cast out. So he commands the servants, Bind his feet, which daringly intruded: bind his hands, which knew not how to put a bright garment around him: and cast him into the outer darkness; for he is unworthy of the wedding lights. You see what happened to that man: make your own condition safe.

4. For we, the ministers of Christ, have admitted every one, and occupying, as it were, the place of door-keepers, we left the door open: and possibly you entered with your soul covered with sins, and with a defiled will. You were allowed to enter: your name was inscribed. Tell me, do you behold this venerable constitution of the Church? Do you view her order and discipline? the reading of Scriptures, the presence of the ordained, the course of instruction? Be in awe at the place, and be taught by what you see. Go out now, and come back prepared tomorrow.

If the manner of your soul is avarice, put on another manner and come in. Put off your former manner, cover it not up. Put off, fornication and uncleanness, and put on the brightest robe of chastity. This advice I give you, before Jesus the Bridegroom of souls comes in and see your filthy clothes. A long period of grace is allowed you; you have forty days for repentance: you have full opportunity both to put off, and wash, and to put on and enter. But if you persist in an evil intent, I will be blameless, but you will not receive the grace: for if the water will receive you, yet the Holy Spirit will not accept you. If any one is conscious of his wound, let him take the salve; if any has fallen, let him arise. Let there be no Simon among you, no hypocrisy, no idle curiosity about the matter.

5. Possibly you have another reason for coming. It is possible that a

man is wishing to court a Christian woman, and came here on that account. Or it could be the other way around. A slave also perhaps wishes to please his master, and a friend his friend. I accept this bait for the hook, and welcome you, though you came with an evil purpose, yet as one to be saved by a good hope. Perhaps you do not know where you are coming, or in what kind of net you are taken. You have come within the Church's nets: be taken alive, flee not; for Jesus is angling for you, not in order to kill you, but by killing to make you alive: for you must die and rise again. For you have heard the Apostle say, Dead indeed unto sin, but living unto righteousness. (Rom 6:11, I Peter 2:24) Die to your sins, and live to righteousness, live from this very day.

6. Look, I ask you, and see with how great a dignity Jesus favours you. You were called a Catechumen, while the word echoed round you from without; hearing of hope, and knowing it not; hearing mysteries, and not understanding them; hearing Scriptures, and not knowing their depth. The echo is no longer around you, but within you; for the indwelling Spirit henceforth makes your mind a house of God. When you hear what is written concerning the mysteries, then you will understand things which you knew not. And think not that you are receiving a small thing: Being a miserable man, you will receive one of God's titles. Hear St. Paul saying, God is faithful. Hear another Scripture saying, God is faithful and just. Foreseeing this, the Psalmist, because men are to receive a title of God, spoke thus in the person of God: "I said, You are Gods, and are all sons of the Most High." (Ps 82:6) But beware lest you have the title of "faithful," but the will of the faithless. You have entered into a contest, toil on through the race: you may not have another such opportunity. If it was your wedding-day before you, would you not have disregarded all else, and set about the preparation for the banquet? And so, on the eve of consecrating your soul to the heavenly Bridegroom, will you not cease from carnal things, that you may win spiritual?

7. We may not receive Baptism twice or thrice; so you cannot say, If I have failed once, I shall correct it a second time: But in this matter, if you do not succeed this once, there is no correcting it. For there is "one Lord, and one faith, and one baptism" (Eph 4:5) For only the heretics are re-baptized, because the former was no baptism.

8. For God seeks nothing else from us, except a good intention. Say not, How are my sins blotted out? I tell you, By willing, by believing. What can be simpler than this? But if, while your lips declare you willing, your heart is silent, He who judges you knows your heart,. Cease from this day from every evil deed. Let not your tongue speak unseemly words, let your eye abstain from sin, and from roving after things unprofitable.

9. Let your feet hasten to the catechisings; receive with eagerness the exorcisms: whether you be breathed upon or exorcised, the purpose is your salvation. Suppose you have crude gold, mixed with various substances, copper, and tin, and iron, and lead: we want the gold alone; can gold be purified from the foreign substances without fire? Even so without exorcisms the soul cannot be purified, and these exorcisms are divine, having been collected out of the divine Scriptures. Your face has been veiled, so that your mind may be free, lest the eye by wandering make the heart distracted also. But when your eyes are veiled, your ears are not hindered from receiving the means of salvation. For in like manner as those who are skilled in the goldsmith's craft concentrate a blast upon the fire by the use of blowpipes, and by blowing up the gold which is hidden in the crucible they stir the flame which surrounds it, and so they find what they are seeking; even so when the exorcists inspire terror by the Spirit of God, and set the soul, as it were, on fire in the crucible of the body, the hostile demons flee away, and there abide salvation and the hope of eternal life, and the soul henceforth is cleansed from its sins and hath salvation. Let us then, brethren, abide in hope, and surrender ourselves, and hope, in order that the God of all may see our intention, and cleanse us from our sins, and impart to us good hopes of what lies ahead of us, and grant us repentance that brings salvation. God hath called, and His call is to you.

10. Pay close attention to the catechizing, and if we prolong our discourse, let not your mind be wearied out. For you are receiving armour against the adverse powers, armour against heresies, against Jews, and Samaritans, and Pagans. You have many enemies; take to you many darts, for you have many to hurl them at: and you have need to learn how to shoot down the pagan, how to fight against heretic, against Jew and Samaritan. And the armour is ready, and most ready is the

sword of the Spirit: but you also must stretch forth your right hand with good resolution, that you may fight the Lord's warfare, and overcome adverse powers, and become invincible against every heretical attempt.

11. Let me give you this charge also: study our teachings and keep them for ever. Think not that they are the ordinary sermons; for though these are good and trustworthy, yet if we neglect them to-day we can study them to-morrow. But if the teaching concerning the Baptism of regeneration delivered in a consecutive course be neglected to-day, when shall it be made right? Suppose it is the season for planting trees: if we do not dig, and dig deep, when else can that be planted rightly which has once been planted wrongly? Suppose, that the Catechising is a kind of building: if we do not mortar the stones together by cement, some gaps will be found, and the building becomes unsound, even our former labour is of no use. But stone must follow stone by course, and corner match with corner, and by our smoothing off rough places the building must thus rise evenly. In like manner we are bringing to you stones, as it were, of knowledge. You must hear concerning the living God, you must hear of Judgment, must hear of Christ, and of the Resurrection. And many things there are to be discussed in succession, which though now dropped one by one are afterwards to be presented in harmonious connection. But unless you fit them together in the one whole, and remember what is first, and what is second, the builder may build, but you will find the building unsound.

12. When, therefore, the Lecture is delivered, if a Catechumen ask you what the teachers have said, tell nothing to him that is outside¹. For we deliver to you a mystery, and a hope of the life to come. Guard the mystery for Him who gives the reward. Let none ever say to you, What harm to you, if I also know it? So too the sick ask for wine; but if it be given at a wrong time it causes delirium, and two evils arise; the sick man dies, and the physician is blamed. Thus it is also with the Catechumen, if he hears anything from the believer: both the

¹People being prepared for Baptism are considered "Candidates" and are a notch higher than "Catechumens" who are still under probation.

Catechumen becomes delirious (for he understands not what he has heard, and finds fault with the thing, and scoffs at what is said), and the believer is condemned as a traitor. But you are now standing on the border: make sure that you tell nothing to outsiders; not that the things spoken are not worthy to be told, but because his ear is unworthy to receive. You were once yourself a Catechumen, and I described not what lay before you. When by experience you have learned how high are the matters of our teaching, then you will know that the Catechumens are not worthy to hear them.

13. You who have been enrolled are become sons and daughters of one Mother. When you have come in before the hour of the exorcisms, let each one of you speak things tending to godliness: and if anyone of you is not present, seek for him. If you were called to a banquet, would you not wait for your fellow guest? If you had a brother, would you not seek your brother's good?

Afterwards busy not yourself about unprofitable matters: neither, what the city has done, nor the village, nor the King, nor the Bishop, nor the Priest. Look upward; that is what your present hour needs. "Be still, and know that I am God." (Ps 46:10) If you see the believers assisting in the service at ease, they know what they have received, they are in possession of grace. But you stand just now in the turn of the scale, to be received or not: copy not those who have freedom from anxiety, but cherish fear.

14. And when the Exorcism has been done, until the others who are being exorcised have come, let men be with men, and women with women. For now I need the example of Noah's ark: in which were Noah and his sons, and his wife and his sons' wives. For though the ark was one, and the door was shut, yet had things been suitably arranged. If the Church is shut, and you are all inside, yet let there be a separation, men with men, and women with women: lest the pretext of salvation become an occasion of destruction. Even if there be a fair pretext for sitting near each other, let passions be put away. Further, let the men when sitting have a useful book; and let one read, and another listen. And if there be no book, let one pray, and another speak something useful. And again let the party of young women sit together in like manner, either singing or reading quietly, so that their lips speak, but others' ears

catch not the sound: for “I suffer not a woman to speak in the Church.” (I Cor 14:34) And let the married woman also follow the same example, and pray; and let her lips move, but her voice be unheard, that a Samuel may come, (I Sam 1:12-17) and your barren soul give birth to the salvation of "God who hath heard your prayer;" (I Sam 1:20) for this is the interpretation of the name “Samuel”.

15. I shall observe each man's eagerness, each woman's reverence. Let your mind be refined as by fire unto reverence; let your soul be forged as metal. Let the stubbornness of unbelief be hammered out: let the superfluous scales of the iron drop off, and what is pure remain. Let the rust of the iron be rubbed off, and the true metal remain. May God sometime show you that night, the darkness which shines like the day², concerning which it is said, The darkness shall not be hidden from you. and the night shall shine as the day. (Ps 139:12) Then may the gate of Paradise be opened to every man and every woman among you. Then may you enjoy the Christ-bearing waters in their fragrance. Then may you receive the name of Christ, and the power of things divine. Even now, I beseech you, lift up the eye of the mind. Even now, imagine the choirs of Angels, and God the Lord of all there sitting, and His Only-begotten Son sitting with Him on His right hand, and the Spirit present with them; and Thrones and Dominions doing service, and every man of you and every woman receiving salvation. Even now let your ears ring, as it were, with that glorious sound, when over your salvation the angels shall chant, “Blessed are they whose iniquities are forgiven, and whose sins are covered” (Ps 32:1): when like stars of the Church you shall enter in, bright in the body and radiant in the soul.

16. Great is the Baptism that lies before you: a ransom to captives; a remission of offences; a death of sin; a new-birth of the soul; a garment of light; a holy indissoluble seal; a chariot to heaven; the delight of Paradise; a welcome into the kingdom; the gift of adoption! But there is a serpent by the wayside watching those who pass by: beware lest he

²The allusion here is for Easter Eve service when the church is dark but suddenly the lights are turned on, as the resurrection is announced.

bite you with unbelief. He sees so many receiving salvation, and is seeking whom he may devour. You are coming in unto the Father of Spirits, but you are going past that serpent. How then can you pass him? Have your feet shod with the preparation of the gospel of peace (Eph 6:15); that even if he bite, he may not hurt you. Have faith in-dwelling, steadfast hope, a strong sandal, that you may pass the enemy, and enter the presence of your Lord. Prepare your own heart for reception of doctrine, for fellowship in holy mysteries. Pray more frequently, that God may make you worthy of the heavenly and immortal mysteries. Cease not day or night: but when sleep is banished from your eyes, then let your mind be free for prayer. And if you find any shameful thought rise up in your mind, turn to meditation upon Judgment to remind you of Salvation. Give your mind wholly to study, that it may forget base things. If you find any one saying to you, Are you then going in, to descend into the water? Has the city just now no baths? take notice that it is the dragon of the sea who is laying these plots against you. Attend not to the lips of the talker, but to God who works in you. Guard your own soul, that you be not ensnared, so that, abiding in hope you may become an heir of everlasting salvation.

17. We for our part as men, charge and teach you thus: but as for you, make not our building hay and stubble and chaff, lest we suffer loss, from our work being burnt up: but make our work gold, and silver, and precious stones! For it lies in me to speak, but in you to set your mind upon it, and in God to make perfect. Let us concentrate our minds, and brace up our souls, and prepare our hearts. The race is for our soul: our hope is of things eternal: and God, who knows your hearts, and observes who is sincere, and who is a hypocrite, is able both to guard the sincere, and to give faith to the hypocrite. For even to the unbeliever, if only he gives his heart, God is able to give faith. So may He blot out the handwriting that is against you, (Col 2:14) and grant you forgiveness of your former trespasses. May He plant you into His Church, and enlist you in His own service, and put on you the armour of righteousness: may He fill you with the heavenly things of the New Covenant, and give you the seal of the Holy Spirit indelible throughout all ages, in Christ Jesus Our Lord: to whom be the glory for ever and ever! Amen.

**FIRST CATECHETICAL LECTURE
OF OUR HOLY FATHER CYRIL,
ARCHBISHOP OF JERUSALEM**

WITH A READING FROM ISAIAH 1:16-20

Wash you, make you clean; put away your iniquities from your souls, from before mine eyes, and the rest.

1. DISCIPLES of the New Testament and partakers of the mysteries of Christ, as yet by calling only, but before long by grace also, “make you a new heart and a new spirit” (Ezek 18:31), that there may be gladness among the inhabitants of heaven. For “if over one sinner that repents there is joy”, according to the Gospel (Luke 15:7), how much more shall the salvation of so many souls move the inhabitants of heaven to gladness. As you have entered upon a good and most glorious path, run with reverence the race of godliness. For the Only-begotten Son of God is present here most ready to redeem you, saying, “Come unto Me all that labour and are heavy, laden, and I will give you rest.” (Mat 11:28) You that are clothed with the rough garment of your offences, who are held with the bonds of your own sins, hear the voice of the Prophet saying, “Wash you, make you clean, put away your iniquities from before My eyes”: that the choir of Angels may chant over you, “Blessed are they whose iniquities are forgiven, and whose sins are covered.” (Ps 32:1) You who have just lighted the torches of faith (Mat 25: 1-13), guard them carefully in your hands unquenched; that He, who once on this all-holy Golgotha opened Paradise to the robber on account of his faith, may grant to you to sing the bridal song.

2. If anyone here is a slave of sin, let him promptly prepare himself through faith for the new birth into freedom and adoption; and having put off the miserable bondage of his sins, and taken on him the most blessed bondage of the Lord, so may he be counted worthy to inherit the kingdom of heaven. “Put off the old man, which is corrupt after the

lusts of deceit” (Eph 4:22), by making your confession³, that you may “put on the new man, which is renewed according to knowledge of Him that created him” ((Eph 4:24, Col 3:10). Receive “the earnest of the Holy Spirit” (II Cor 1:22) through faith, that you may be able to be received “into the everlasting habitations” Luke 16:9). Come for the mystical Seal, that you may be easily recognised by the Master; be numbered among the holy and spiritual flock of Christ, to be set apart on His right hand (Mat 25:33), and inherit the life prepared for you. For they to whom the rough garment of their sins still clings are found on the left hand, because they came not to the grace of God which is given through Christ at the new birth of Baptism: new birth I mean not of bodies, but the spiritual new birth of the soul. For our bodies are begotten by parents who are seen, but our souls are begotten anew through faith: for “the Spirit blows where it wishes” (John 3:8): and then, if you be found worthy, you may hear, “Well done, good and faithful servant” (Mat 25:21), when you are found to have no defilement of hypocrisy in your conscience.

3. For if any of those who are present here thinks that he can tempt God's grace, he deceives himself, and knows not its power. Keep your soul free from hypocrisy, O man, because of Him “who searches hearts and reins” (Ps 7:8, Rev 2:23). For as those who are going to make preparation for war examine the ages and the bodies of those who are taking service, so also the Lord in enlisting souls examines their intention: and if any has a secret hypocrisy, He rejects the man as unfit for His true service; but if He finds him worthy, He will surely give him His grace. He “gives not holy things to the dogs” (Mat 7:6); but where He discerns the good conscience, there He gives the Seal of salvation, that wondrous Seal, which devils tremble at, and Angels recognise; that the devils may be driven to flight, and the angels may watch around it as kindred to themselves. Those therefore who receive this spiritual and saving Seal, must have the appropriate disposition . For just as a pen or a dart has need of one to use it, so grace also has need of believing minds.

³Candidates were expected to confess their sins.

4. You are receiving not a perishable but a spiritual shield. Now you are planted in the rational Paradise, wherein you will receive a new name, which you had not before. Until now you were a Catechumen, but now you will be called a Believer. You are now being transplanted among the spiritual olive-trees, being grafted from the wild into the good olive-tree (Rom 11:17-24), from sins into righteousness, from pollution into purity. You are becoming a partaker of the Holy Vine. Well then, if you abide in the Vine (John 15:1-8), you will grow as a fruitful branch; but if you abide not, you will be consumed by the fire. Let us therefore bear fruit worthily. God forbid that in us should be done what befell that barren fig-tree, so that Jesus may not come now and curse us for our barrenness (Mark 11:13, 14:20-21). But may all be able to use that other saying, "But I am like a fruitful olive-free in the house of God: I have trusted in the mercy of God for ever" (Ps 52:8), an olive-tree not to be perceived by sense, but by the mind, and full of light. As then it is His part to plant and to water, so it is your part to bear fruit: it is God's to grant grace, but yours to receive and guard it. Despise not the grace because it is freely given, but receive and treasure it devoutly.

5. The present is the season of confession⁴: confess what you have done in word or in deed, by night or by day; confess in an acceptable time, and in the day of salvation receive the heavenly treasure. Devote your time to the Exorcisms: be studious at the Catechizing, and remember the things that shall be spoken, for they are spoken not for your ears only, but that by faith you may seal them up in the memory. Blot out from your mind all earthly care: for you are running for your soul. You are utterly forsaking the things of the world: little are the things which you are forsaking, great what the Lord is giving. Forsake things present, and put your trust in things to come. ... And Christ Himself the great High Priest, having accepted your resolve, may present you all to the Father, saying, "Behold, I and the children whom God has given Me" (Heb 2:13). May He keep you all well-pleasing in His sight! To whom be the glory, and the power unto the endless ages of eternity. Amen.

⁴Lent is considered a season for confession.

LECTURE II

ON REPENTANCE AND REMISSION OF SINS, AND CONCERNING THE ADVERSARY.

EZEKIEL xviii. 20--23.

The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, ...

1. A FEARFUL thing is sin, and the sorest disease of the soul is transgression, secretly cutting its sinews of the soul, and becoming also the cause of eternal fire. Sin is an evil of man's own choosing, an offspring of free will. That we sin of our own free will, the Prophet says plainly in a certain place: "Yet I planted you a fruitful vine, wholly true: how are you turned to bitterness, (and become) the strange vine?" (Jer 2:21) The planting was good, the fruit coming from the will is evil; and therefore the planter is blameless, but the vine shall be burnt with fire since it was planted for good, and bore fruit unto evil of its own will. For God, according to the Preacher, "made man upright, and they have themselves sought out many inventions." (Eccles 7:29) For we are "His workmanship," says the Apostle, "created unto good works, which God afore prepared, that we should walk in them." (Eph 2:1) So then the Creator, being good, created for good works; but the creature turned of its own free will to wickedness. Sin then is, as we have said, a fearful evil, but not incurable; fearful for him who clings to it, but easy of cure for him who by repentance puts it from him. For suppose that a man is holding fire in his hand; as long as he holds fast the live coal he is sure to be burned, but should he put away the coal, he would have cast away the flame also with it. If however any one thinks that he is not being burned when sinning, to him the Scripture says, "Shall a man wrap up fire in his bosom, and not burn his clothes?" (Prov 6:27) For sin burns the sinews of the soul, and breaks the spiritual bones of the mind, and darkens the light of the heart.

2. But some one will say, What can sin be? Is it a living thing? Is it an angel? Is it a demon? What is this which works within us? It is not an

enemy, O man, that assails you from without, but an evil shoot growing up out of yourself. Look the right way with your eyes, and there is no lust. Keep your own, and seize not the things of others, and robbery has ceased. Remember the Judgment, and neither fornication, nor adultery, nor murder, nor any transgression of the law shall prevail over you. But whenever you forget God, immediately you begin to devise wickedness and to commit iniquity.

3. Yet you are not the sole author of the evil, but there is also another most wicked prompter, the devil. He indeed suggests, but does not get the mastery by force over those who do not consent. Therefore the Preacher says, "If the spirit of him that has power rise up against you, quit not your place." (Eccles 10:4) Shut your door, and put him far from you, and he shall not hurt you. But if you indifferently admit the thought of lust, it strikes root in you by its suggestions, and takes your mind captive, and drags you down into a pit of evils.

But perhaps you say, I am a believer, and lust cannot overcome me, even if I think upon it frequently. Do you not know that a root breaks even a rock by long persistence? Admit not the seed of evil, since it will break up your faith. Tear out the evil by the root before it blossoms, lest from being careless at the beginning you have afterwards to look for axes and fire. When your eyes begin to be diseased, get them cured in good time, lest you become blind, and then have to seek the physician.

4. The devil then is the first author of sin, and the father of the wicked: and this is the Lord's saying, not mine, that "the devil sins from the beginning" (1 John 3:8); none sinned before him. But he sinned, not as having received necessarily from nature the tendency to sin, since then the cause of sin is traced back again to Him that made him so; but having been created good, he has of his own free will become a devil, and received that name from his action. For being an Archangel he was afterwards called a devil from his slandering: from being a good servant of God he has become rightly named Satan; for "Satan" is interpreted "the adversary". And this is not my teaching, but that of the inspired prophet Ezekiel: for he takes up a lamentation over him and says, "You were the seal of perfection, Full of wisdom and perfect in beauty. You were in Eden, the garden of God." (Ezek 28:12-13) : and soon after, "You were perfect in your ways from the day that you were created, till

iniquity was found in you.” (Ezek 28:15) Very rightly has he said, “was found in you”; for they were not brought in from without, but you did yourself beget the evil. The cause also he mentions in the following: “Your heart was lifted up because of your beauty: for the multitude of your sins you were wounded, and I cast you to the ground.” (Ezek 28:17) In agreement with this the Lord says again in the Gospels: “I beheld Satan as lightning fall from heaven.” (Luke 10:18) You see the harmony of the Old Testament with the New. Satan, when he was cast out drew many away with him. It is he that puts lusts into those that listen to him: from him comes adultery, fornication, and every kind of evil. Through him our forefather Adam was cast out for disobedience, and exchanged a Paradise bringing forth wondrous fruits of its own accord for the ground which brings forth thorns.

5. What then? some one will say. “We have been beguiled and are lost. Is there then no salvation left? We have fallen: Is it not possible to rise again? We have been blinded: May we not recover our sight? We have become crippled: Can we never walk upright? In a word, we are dead: May we not rise again?” He that woke Lazarus who was four days dead and already stank, shall He not, O man, much more easily raise you who are alive? He who shed His precious blood for us, shall Himself deliver us from sin. Let us not despair of ourselves, brethren, let us not abandon ourselves to a hopeless condition. For it is a fearful thing not to believe in a hope of repentance. For he that looks not for salvation spares not to add evil to evil: but to him that hopes for cure, it is henceforth easy to be careful over himself. ...Thorny ground also, if cultivated well, is turned into fruitful; and is salvation to us irrecoverable? Nay rather, our nature admits of salvation, all that is required is the will to be saved.

10. Do you want proof for God’s love for man? Even though the whole people sin as one man, this will not overturn the loving-kindness of God. The people made a calf, yet God ceased not from His loving-kindness. Men denied God, but God denied not Himself. These are your gods, O Israel (Ex 32:4), they said: yet again, as always, the God of Israel became their Saviour. And not only the people sinned, but also Aaron the High Priest. For it is Moses that says: “And the anger of the Lord came upon Aaron: and I prayed for him, and God

forgave him.” (Deut 9:20) What then, did Moses praying for a High Priest that sinned prevail with God, and shall not Jesus, His Only-begotten, prevail with God when He prays for us? And if He did not hinder Aaron, because of his offence, from entering upon the High Priesthood, will He hinder you, who are come out from the Gentiles, from entering into salvation? Only, repent also in like manner, and grace is not forbidden you. Render your way of life henceforth unblameable; for God is truly loving unto man, nor can all one’s life be sufficient to tell of His loving kindness. Nay, not if all the tongues of men unite together will they be able even so to declare any considerable part of His loving-kindness. For we tell some part of what is written concerning His loving-kindness to men, but how much He forgave the Angels we know not: for them also He forgives, since One alone is without sin, even Jesus who purges our sins. And of them (angels) we have said enough.

11. But if concerning us men you want to have other examples set before you, come on to the blessed David, and take him for an example of repentance. Great as he was, he fell: after his sleep, walking in the evening on the housetop, he cast a careless look, and felt a human passion. His sin was completed, but there died not with it his candour concerning the confession of his fault. Nathan the Prophet came, a swift accuser, and a healer of the wound. “The Lord is wroth”, he says, “and you have sinned” (II Sam 12:7-12). But David the king was not indignant, ... He was not puffed up ... and he trembled ... and to the messenger, or rather by him in answer to God who sent him, he said, “I have sinned against the Lord” (II Sam 12:13). Do you see the humility of the king? Do you see his confession? He had not been convicted by any one, neither were there nay witnesses to the matter. The deed was quickly done, and straightway the Prophet appeared as accuser, and the offender confesses the fault. And because he candidly confessed, he received a most speedy cure. For Nathan the Prophet who had uttered the threat, said immediately, “The Lord also has put away your sin”. You see the swift relenting of a merciful God. He says, however, You have greatly provoked the enemies of the Lord. Though you had many enemies because of your righteousness, your self-control protected you; but now that you have surrendered your strongest armour, your enemies are risen up, and stand ready against you.

12. Thus then did the Prophet comfort him, but the blessed David, for all he heard it said, "The LORD has put away your sin", did not cease from repentance, king though he was, but put on sackcloth instead of purple, and instead of a golden throne, he sat, a king, in ashes on the ground. Nay, not only sat in ashes, but also had ashes for his food, even as he says himself, "I have eaten ashes as it were bread" (Ps 102:9). His lustful eye he wasted away with tears saying, "Every night will I wash my couch, and water my bed with my tears" (Ps 6:6). When his officers besought him to eat bread he would not listen. He prolonged his fast unto seven whole days. If a king thus made confession ought you not, a private person, to confess after this manner? Again, after Absalom's insurrection, though there were many roads for him to escape, he chose to flee by the Mount of Olives, in thought, as it were, invoking the Redeemer who was to go up thence into the heavens. And when Shimei cursed him bitterly, he said, Let him alone, (II Sam 15:30-16:10) for he knew that "to him that forgives it shall be forgiven." What do you think of Nebuchadnezzar? Have you not heard out of the Scriptures that he was bloodthirsty, fierce, lion-like in disposition?

19. What then? When Nebuchadnezzar, after having done such deeds, had made confession, God gave him both pardon and his kingdom. And when you repent shall He not give you the remission of sins, and the kingdom of heaven, if you live a worthy life? The LORD is loving unto man, and swift to pardon, but slow to punish. Let no man therefore despair of his own salvation. Peter, the highest and foremost of the Apostles, denied the Lord thrice before a little maid: but he repented himself, and wept bitterly. Now weeping shows the repentance of the heart: and therefore he not only received forgiveness for his denial, but was also allowed to retain his Apostolic dignity

20. Having therefore, brethren, many examples of those who have sinned and repented and been saved, do you also heartily make confession unto the Lord, that you may both receive the forgiveness of your former sins, and be counted worthy of the heavenly gift, and inherit the heavenly kingdom with all the saints in Christ Jesus; to Whom is the glory for ever and ever. Amen.

LECTURE III. ON BAPTISM

Romans vi. 3, 4.

Or know you not that all we who were baptized into Christ Jesus were baptized into His death? were buried therefore with Him by our baptism into death, &c.

1. Rejoice, you heavens, and let the earth be glad, because of those who are to be sprinkled with hyssop, and cleansed with the spiritual hyssop (Ps 51:7), and the power of Him to whom at His Passion drank from hyssop and a reed. And while the Heavenly Powers rejoice, let the souls that are about to be wed to the spiritual Bridegroom make themselves ready. For the voice is heard of one crying in the wilderness, Prepare the way of the Lord. For this wedding is no light matter, no ordinary and indiscriminate union according to the flesh, but the All-searching Spirit's election according to faith. For the marriages and contracts of the world are not made altogether with judgment: but wherever there is wealth or beauty, there the bridegroom speedily approves. But here it is not beauty of person, but the soul's clear conscience; not the condemned Mammon, but the wealth of the soul in godliness, that the Bridegroom desires.

3. This is in truth a serious matter, brethren, and you must approach it with great attention. Each one of you is about to be presented to God before tens of thousands of the Angelic Hosts: the Holy Spirit is about to seal your souls: you are to be enrolled in the army of the Great King. Therefore get ready, be prepared, by putting on I mean, not bright apparel, but piety of soul with a good conscience. Do not think of the font as filled with simple water, but rather think of the spiritual grace that is given with the water. For just as the offerings brought to the heathen altars, though simple in their nature, become defiled by the invocation of the idols, so in the opposite sense the simple water in the font having received the invocation of the Holy Spirit, and of Christ, and of the Father, acquires a new sanctifying power.

4. For since man is of twofold nature. soul and body, the purification also is twofold, the one incorporeal for the incorporeal part, and the other bodily for the body. The water cleanses the body, and the Spirit seals the soul; that we may draw near unto God. having our heart sprinkled by the Spirit, and our body washed with pure water. When going down, therefore, into the water, think not of the bare element, but look for salvation by the power of the Holy Spirit: for without both you can not possibly be made perfect. It is not I that say this, but the Lord Jesus Christ, who has the power in this matter: for He says, “Except a man be born anew (and He adds the words) of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:3) Neither doth he that is baptized with water, but not found worthy of the Spirit, receive the grace in perfection; nor if a man be virtuous in his deeds, but receive not the seal by water, shall he enter into the kingdom of heaven. A bold saying, but not mine, for it is Jesus who has declared it: and here is the proof of the statement from Holy Scripture. Cornelius was a just man, who was honoured with a vision of Angels, and had set up his prayers and alms-deeds as a good memorial before God in heaven. Peter came, and the Spirit was poured out upon them that believed, and they spoke with other tongues, and prophesied: and after the grace of the Spirit the Scripture says that Peter commanded them to be baptized in the name of Jesus Christ; in order that, the soul having been born again by faith, the body also might by the water partake of the grace.

5. But if any one wishes to know why the grace is given by water and not by a different element, let him take up the Divine Scriptures and he shall learn. For water is a grand thing, and the noblest of the four visible elements of the world. Heaven is the dwelling-place of Angels, but the heavens are from the waters. The earth is the place of men, but the earth is from the waters: and before the whole six days’ formation of the things that were made, the Spirit of God moved upon the face of the water. The water was the beginning of the world, and Jordan the beginning of the Gospel tidings: for Israel’s deliverance from Pharaoh was through the sea, and the world was delivered from sins by “the washing of water with the word of God” (Eph 5:26).

Where a covenant is made between parties, there is water also. After the flood, a covenant was made with Noah: a covenant was made with

Israel from Mount Sinai, with water, and scarlet wool, and hyssop. (Heb 9:19) Elias is taken up, but not apart from water: for first he crosses the Jordan, then in a chariot mounts the heaven. The high-priest is first washed, then offers incense; for Aaron first washed, then was made high-priest: for how could one who had not yet been purified by water pray for the rest? Also as a symbol of Baptism there was a basin set apart within the Tabernacle.

6. Baptism is the end of the Old Testament, and beginning of the New. For its author was John, than whom was none greater among them that are born of women (Mat 11:11). The end he was of the Prophets: for all the Prophets and the law were until John: but of the Gospel history he was the first-fruit. For it is said, "The beginning of the Gospel of Jesus Christ, &c." Mark 1:1-4): John came baptizing in the wilderness. You may mention Elias the Tishbite who was taken up into heaven, yet he is not greater than John: Enoch was translated, but he is not greater than John: Moses was a very great lawgiver, and all the Prophets were admirable, but not greater than John. It is not I that dare to compare Prophets with Prophets: but their Master and ours, the Lord Jesus, declared it: "Among them that are born of women there has not risen a greater than John." He says not "among them that are born of virgins," but of women. The comparison is between the great servant and his fellow-servants, but the pre-eminence and the grace of the Son is beyond comparison with servants. Do you see how great a man God chose as the first minister of this grace? a man possessing nothing, and a lover of the desert, yet no hater of mankind: who ate locusts, and winged his soul for heaven, feeding upon honey, and speaking things both sweeter and more salutary than honey: clothed with a garment of camel's hair, and showing in himself the pattern of the ascetic life; who also was sanctified by the Holy Spirit while yet he was carried in his mother's womb. Jeremiah was sanctified, but did not prophesy, in the womb: John alone while carried in the womb leaped for joy, and though he saw not with the eyes of flesh, knew his Master by the Spirit: for since the grace of Baptism was great, it required greatness in its founder also.

7. This man was baptizing in Jordan, and there went out unto him all Jerusalem, to enjoy the first-fruits of baptisms: for to Jerusalem is the

pre-eminence of all good things. But learn, O inhabitants of Jerusalem, how they that came out were baptized by him: confessing their sins, it is said. First they showed their wounds, then he applied the remedies, and to them that believed gave redemption from eternal fire. And if you want to be convinced of this very point, that the baptism of John is a redemption from the threat of the fire, hear how he says, O generation of vipers, who has warned you to flee from the wrath to come? But since you have fled, cease from being a viper, but as you have been formerly a viper's brood, put off, the slough of your former sinful life. For every serpent creeps into a hole and casts its old slough, and having rubbed off the old skin, grows young again in body. In like manner enter also through the strait and narrow gate: rub off your former self by fasting, and drive out that which is destroying you. Put off the old man with his doings, and quote that saying in the Canticles, I have put off my coat, how shall I put it on? (Song 5:3)

But there is perhaps among you some hypocrite, a man-pleaser, and one who makes a pretence of piety, but believes not from the heart; having the hypocrisy of Simon Magus; one who has come hither not in order to receive of the grace, but to spy out what is given: let him also learn from John: "And now also the axe is laid unto the root of the trees, Every tree therefore that brings not forth good fruit is hewn down, and cast into the fire" (Mat 3:10). The Judge is so serious; so put away your hypocrisy.

10. If any man does not receive Baptism, he has not salvation; except only Martyrs, who even without the water receive the kingdom. For when the Saviour, in redeeming the world by His Cross, was pierced in the side, He shed forth blood and water; that men, living in times of peace, might be baptized in water, and, in times of persecution, in their own blood. For the Saviour spoke of martyrdom also as baptism, saying, "Can you drink from the cup which I drink, and be baptized with the baptism that I am baptized with?" (Mark 10:38) And the Martyrs profess their faith, by being made "a spectacle unto the world, and to Angels, and to men"(I Cor 4:9); and you will soon profess your faith; but it is not yet the time for you to hear of this.

11. Jesus sanctified Baptism by being Himself baptized. If the Son of God was baptized, what godly man is he that despises Baptism? But He

was baptized not that He might receive remission of sins, for He was sinless; but being sinless, He was baptized, that He might give to them that are baptized a divine and excellent grace. “For since the children are partakers of flesh and blood, He also Himself likewise partook of the same”, (Heb 2;14) so that we having been made partakers of His presence in the flesh we might be made partakers also of His Divine grace: thus Jesus was baptized, that thereby we again by our participation might receive both salvation and honour. According to Job, there was in the waters the dragon that draws up Jordan into his mouth. (Job 40:23) Since, therefore, it was necessary to break the heads of the dragon in pieces (Ps 74:14) He went down and bound the strong one in the waters, that we might receive power to tread upon serpents and scorpions. The beast was great and terrible. No fishing-vessel was able to carry one scale of his tail: (Job 40:26 Septuagint) destruction ran before him, ravaging all that met him. The Life encountered him, that the mouth of Death might henceforth be stopped, and all we that are saved might say, “O death, where is your sting? O grave, where is your victory?” (I Cor 15:55) The sting of death is destroyed by Baptism.

13. Moreover, when you have been deemed worthy of the grace, He then giveth you strength to wrestle against the adverse powers. For as after His Baptism He was tempted forty days (not that He was unable to gain the victory before, but because He wished to do all things in due order and succession), so you likewise, though not daring before your baptism to wrestle with the adversaries, yet after you have received the grace and have received the courage, must then fight with the armour of righteousness, and, if you will, preach the Gospel.

14. Jesus Christ was the Son of God, yet He preached not the Gospel before His Baptism. If the Master Himself followed the right time in due order, ought we, His servants, to venture out of order? From that time Jesus began to preach, when the Holy Spirit had descended upon Him in a bodily shape, like a dove; not that Jesus might see Him first, for He knew Him even before He came in a bodily shape, but that John, who was baptizing Him, might behold Him. “For I, knew Him not: but He that sent me to baptize with water, He said unto me, Upon whomsoever you shall see the Spirit descending and abiding on Him, that is He.” (John 1:33) If you too have sincere piety, the Holy Spirit

will comet down on you also, and the Father's voice will sound over you from on high, not to say, "This is My Son," but, "This has now been made My son;" for the "is" belongs to Him alone, because In the beginning was the Word, and the Word was with God, and the Word was God. To Him belongs the "is," since He is always the Son of God: but to you "has now been made:" since you have not the sonship by nature, but receive it by adoption. He eternally "is;" but you receive the grace by adoption. Make ready then the vessel of your soul, that you may become a son of God, and an heir of God, and joint-heir with Christ. (Rom 8:17)

16. Be of good courage, O Jerusalem; the Lord will take away all your iniquities. The Lord will wash away the filth of His sons and of His daughters by the Spirit of judgment, and by the Spirit of burning. He will sprinkle clean water upon you, and you shall be cleansed from all your sin. (Zeph 3: 14-15, Isa 4:4, Ezek 36;25) Angels shall dance around you, and say, Who is this that comes up in white array, leaning upon her beloved? (Song 8:5) For the soul that was formerly a slave has now adopted her Master Himself as her kinsman: and He accepting the sincere intention will answer: "Behold, you are fair, my love; behold, you are fair: your teeth are like flocks of sheep new shorn, (because of the confession of a good conscience: and further) which have all of them twins; (Song 4:1-2) because of the twofold grace, I mean that which is perfected of water and of the Spirit, or that which is announced by the Old and by the New Testament. And God grant that all of you when you have finished the course of the fast⁵, may remember what I say, and bringing forth fruit in good works, may stand blameless beside the Spiritual Bridegroom, and obtain the remission of your sins from God; to whom with the Son and Holy Spirit be the glory for ever. Amen.

⁵The reference is to Lent.

LECTURE IV ON THE TEN POINTS OF DOCTRINE

COLOSSIANS ii. 8

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, &c.

1. VICE mimics virtue, and tares strive to be look like wheat, growing like the wheat in appearance. Discerning judges however, can tell the difference from the taste. The devil also “transforms himself into an angel of light” (II Cor 11:14); not that he may ascend again to where he was, for having made his heart hard as an anvil, he has not a will that can repent; but in order that he may envelope those who are living an Angelic life in a mist of blindness, and a pestilent condition of unbelief. Many wolves are going about in sheep’s clothing (Mat 7:15), their clothing being that of sheep, not so their claws and teeth: but clad in their soft skin, and deceiving the innocent by their appearance, they shed upon them from their fangs the destructive poison of ungodliness. We have need therefore of divine grace, and of a sober mind, and of eyes that see, lest from eating tares as wheat we suffer harm from ignorance, and lest from taking the wolf to be a sheep we become his prey, and from supposing the destroying Devil to be a beneficent Angel we be devoured: for, as the Scripture says, “he goes about as a roaring lion, seeking whom he may devour” (I Pet 5:8). This is why the Church admonishes. This is why we hold these classes. This is the reason for the se readings of the scriptures.

2. For the way of godliness consists of these two things, pious dogmas, and good works. Neither are the dogmas acceptable to God apart from good works, nor does God accept the works which are not perfected with pious dogmas. For what profit is it, to know well the doctrines concerning God, and yet to be a vile fornicator? And again, what profit is it, to exercise the greatest self control, and in the same time utter impious blasphemies? A most precious possession therefore is the knowledge of dogmas: but there is also a need for a wakeful soul, since there are many that “would spoil us through philosophy and vain deceit” (Col 2:8). The Greeks on the one hand deceive you by their

smooth tongue, for “honey drips from a harlot's lips” (Prov 5:3) : while those of the Circumcision deceive you by means of the Divine Scriptures, which they miserably misinterpret. They study Scripture from childhood to old age, only to grow old in ignorance. The heretics, by “their good words and smooth tongue deceive the hearts of the innocent” (Col 2:8), covering with the name of Christ as it were with honey the poison pills of their impious doctrines. Now concerning all of these together the Lord warns us, “Take heed lest any man mislead you” (Mat24:4). This is the reason for the teaching of the Creed and for expositions upon it.

3. But before delivering you over to the Creed, I think it is well to make use at present of a short summary of necessary doctrines; that the multitude of things to be spoken, and the long interval of the days of all this holy Lent, may not cause forgetfulness in the mind of the more simple among you; but that, having implanted some seeds now in a summary way, we may not forget the same when afterwards we discuss them in more detail. But let those here present whose habit of mind is mature, and who have their senses already exercised to discern good and evil, endure patiently to listen to things fitted rather for children, and to an introductory course, as it were, of milk: that at the same time both those who have need of the instruction may be benefited, and those who have the knowledge may rekindle the remembrance of things which they already know.

OF GOD:

4. First then let there be laid as a foundation in your soul the doctrine concerning God, that God is One, alone, unbegotten, without beginning, change, or variation; neither begotten of another, nor having another to succeed Him in His life; who neither began to live in time, nor ends ever: and that He is both good and just; that if ever you hear a heretic say, that there is one God who is just, and another who is good, then immediately remember, and discern the poisoned arrow of heresy. For some have impiously dared to divide the One God in their teaching; and some have said that one is the Creator and Lord of the soul, and another of the body; a doctrine at once absurd and impious. For how can a man become the one servant of two masters, when our

Lord says in the Gospels, No man can serve two masters? There is then One Only God, the Maker both of souls and bodies: One the Creator of heaven and earth, the Maker of Angels and Archangels: the Father before all ages, of One only, His Only-begotten Son, our Lord Jesus Christ, by Whom He made all things visible and invisible.

5. This Father of our Lord Jesus Christ is not circumscribed in any place, nor is He less than the heaven; but the heavens are the works of His fingers, and the whole earth is held in His grasp: He is in all things and around all. Think not that the sun is brighter than He, or equal to Him: for He who at first formed the sun must be incomparably greater and brighter. He foreknows the things that shall be, and is mightier than all, knowing all things and doing as He wills; not being subject to any necessary sequence of events, nor to nativity, nor chance, nor fate; in all things perfect, and equally possessing every absolute form of virtue, neither diminishing nor increasing, but in mode and conditions ever the same; who has prepared punishment for sinners, and a crown for the righteous.

6. Seeing then that many have gone astray in divers ways from the One God, some having deified the sun, that when the sun sets they may abide in the night season without God; others the moon, to have no God by day; others the other parts of the world; others the arts; others their various kinds of food; others their pleasures; while some, mad after women, have set up on high an image of a naked woman, and called it Aphrodite, and worshipped their own lust in a visible form; and others dazzled by the brightness of gold have deified it and the other kinds of matter;--whereas if one lay as a first foundation in his heart the doctrine of the unity of God, and trust to Him, he roots out at once the whole crop of the evils of idolatry, and of the error of the heretics. Lay in you, therefore, this first doctrine of religion as a foundation in your soul by faith.

OF CHRIST:

7. Believe also in the Son of God, One and Only, our Lord Jesus Christ, Who was begotten God of God, begotten Life of Life, begotten Light of Light, Who is in all things equal to Him that begat Him, Who

received not His being in time, but was before all ages eternally and incomprehensibly begotten of the Father: The Wisdom and the Power of God, and His Righteousness personally subsisting⁶: Who sits on the right hand of the Father before all ages.

For the throne at God's right hand He received not, as some have thought, because of His patient endurance, being crowned as it were by God after His Passion; but throughout His being,--a being by eternal generation,--He holds His royal dignity, and shares the Father's seat, being God and Wisdom and Power, as has been said; reigning together with the Father, and creating all things for the Father, yet lacking nothing in the dignity of Godhead, and knowing Him that begat Him, even as He is known of Him that has begotten; and to speak briefly, remember what is written in the Gospels, that "none knows the Son but the Father, neither knows any the Father save the Son."(Mat 11:27)

8. Nor must you separate the Son from the Father, nor by making a confusion believe in a Son-Fatherhood; but believe that of One God there is One Only-begotten Son, who is before all ages God the Word; not the uttered word diffused into the air, nor to be likened to impersonal words; but the Word the Son, Maker of all who partake of reason, the Word who hears the Father, and Himself speaks. And on these points, should God permit, we will speak more at large in due season; for we do not forget our present purpose to give a summary introduction to the Faith.

CONCERNING HIS BIRTH OF THE VIRGIN:

9. Believe then that this Only-begotten Son of God for our sins came down from heaven upon earth, and took upon Him this human nature of like passions with us, and was begotten of the Holy Virgin and of the Holy Spirit, and was made Man, not in seeming and mere show, but in truth; nor yet by passing through the Virgin as through a channel; but was of her made truly flesh, [and truly nourished with milk], and did truly eat as we do, and truly drink as we do. For if the Incarnation was a phantom, salvation is a phantom also. Christ was of two natures, Man

⁶Or existing hypostatically

in what was seen, but God in what was not seen; as Man truly eating like us, for He had the like feeling of the flesh with us; but as God feeding the five thousand from five loaves; as Man truly dying, but as God raising him that had been dead four days; truly sleeping in the ship as Man, and walking upon the waters as God.

OF THE CROSS:

10. He was truly crucified for our sins. For if you would deny it, the place refutes you visibly, this blessed Golgotha, in which we are now assembled⁷ for the sake of Him who was here crucified; and the whole world has since been filled with pieces of the wood of the Cross⁸. But He was crucified not for sins of His own, but that we might be delivered from our sins. And though as Man He was at that time despised of men, and was buffeted, yet He was acknowledged by the Creation as God. For when the sun saw his Lord dishonoured, he grew dim and trembled, not enduring the sight.

OF HIS BURIAL:

11. He was truly laid as Man in a tomb of rock; but rocks were rent asunder by terror because of Him. He went down into the regions beneath the earth⁹, that thence also He might redeem the righteous. For, tell me, do you wish the living only to enjoy His grace, and that, though most of them are unholy; and not wish those who from Adam had for a long while been imprisoned to have now gained their liberty? Esaias the Prophet proclaimed with loud voice so many things concerning Him; would you not wish that the King should go down and redeem His herald? David was there, and Samuel, and all the Prophets, John himself also, who by his messengers said, "Are you He that should

⁷It can be assumed that the lectures were given in the church erected on the Golgotha by Constantine.

⁸After the discovery of the Cross by Queen Helen, pieces of the Cross were sent to all the churches in the world.

⁹The descent into Hades.

come, or look we for another?" Would you not wish that He should descend and redeem such as these?

OF THE RESURRECTION:

12. But He who descended into the regions beneath the earth came up again; and Jesus, who was buried, truly rose again the third day. And if the Jews ever contradict you, meet them at once by asking thus: Did Jonah come forth from the whale on the third day, how then do you deny that Christ has risen from the earth on the third day? Is a dead man raised to life on touching the bones of Elisha, and is it not much easier for the Maker of mankind to be raised by the power of the Father? Well then, He truly rose, and after He had risen was seen again of the disciples: and twelve disciples were witnesses of His Resurrection, who bare witness not in pleasing words, but contended even unto torture and death for the truth of the Resurrection. What then, shall every word be established at the mouth of two of three witnesses, according to the Scripture, and, though twelve bear witness to the Resurrection of Christ, are you still incredulous in regard to His Resurrection?

CONCERNING THE ASCENSION:

13. But when Jesus had finished His course of patient endurance, and had redeemed mankind from their sins, He ascended again into the heavens, a cloud receiving Him up. And as He went up Angels were beside Him, and Apostles were beholding. But if any man disbelieves the words which I speak, let him believe from observing the things that he sees today. All kings when they die have their power extinguished with their life: but Christ no sooner He is crucified than He begins to be worshipped by the whole world. We proclaim The Crucified, and the devils tremble now. Many have been crucified at various times; but of what other who was crucified did the invocation ever drive the devils away?

14. Let us, therefore, not be ashamed of the Cross of Christ; but though others keep it secretly, openly sign it upon your forehead, that the devils may behold the royal sign and flee trembling far away. Make

then this sign at eating and drinking, at sitting, at lying down, at rising up, at speaking, at walking: in a word, at every act. For He who was here crucified is in heaven above. If after being crucified and buried He had remained in the tomb, we should have had cause to be ashamed; but, in fact, He who was crucified on Golgotha here, has ascended into heaven from the Mount of Olives on the East. For after having gone down hence into Hades, and come up again to us, He ascended again from us into heaven, His Father addressing Him, and saying, “Sit on My right hand, until I make Your enemies Your footstool.” (Ps 46:1)

OF JUDGMENT TO COME:

15. This Jesus Christ who is gone up shall come again, not from earth but from heaven: and I say, “not from earth,” because there are many Antichrists to come at this time from earth. For already, as you have seen, many have begun to say, I am the Christ: and the abomination of desolation¹⁰ is yet to come, assuming to himself the false title of Christ. But look for the true Christ, the Only-begotten Son of God, coming henceforth no more from earth, but from heaven, appearing to all more bright than any lightning and brilliancy of light, with angel guards attended, that He may judge both living and dead, and reign in a heavenly, eternal kingdom, which shall have no end. For on this point also, I bid you, make your faith sure, since there are many who say that Christ's Kingdom has an end.

OF THE HOLY SPIRIT:

16. Believe also in the Holy Spirit, and hold the same opinion concerning Him, which you have received to hold concerning the Father and the Son, and follow not those who teach blasphemous things of Him. But learn that this Holy Spirit is One, indivisible, of manifold power; having many operations, yet not Himself divided; Who knows the mysteries, “Who searches all things, even the deep things of God” (I Cor 2:10): Who descended upon the Lord Jesus Christ in form of a dove; Who wrought in the Law and in the Prophets; Who now also at

¹⁰The real final Antichrist.

the season of Baptism seals your soul; of Whose sanctification also every intellectual nature has need: against Whom if any dare to blaspheme, he has no forgiveness, "neither in this world, nor in that which is to come" (Mat 12:32): "Who with the Father and the Son together" is honoured with the glory of the Godhead: of Whom also thrones, and dominions, principalities, and powers have need. For there is One God, the Father of Christ; and One Lord Jesus Christ, the Only-begotten Son of the Only God; and One Holy Spirit, Who sanctifies all and makes divine, Who spoke in the Law and in the Prophets, in the Old and in the New Testament.

17. Always keep the thought of this sealing in your mind, about which I have given you a summary in my discourse, but shall be stated, should the Lord permit, to the best of my power with the proof from the Scriptures. For concerning the divine and holy mysteries of the Faith, not even a casual statement must be delivered without the Holy Scriptures; nor must we be drawn aside by mere plausibility and arguments of speech. Even to me, who tell you these things, give not absolute credence, unless you receive the proof of the things which I announce from the Divine Scriptures. For this salvation which we believe depends not on ingenious reasoning, but on demonstration of the Holy Scriptures.

OF THE SOUL:

18. Next to the knowledge of this venerable and glorious and all-holy Faith, learn further what you are: that as man you are of a two-fold nature, consisting of soul and body; and that, as was said a short time ago, the same God is the Creator both of soul and body. Know also that you have a soul self-governed, the noblest work of God, made after the image of its Creator: immortal because of God that gives it immortality; a living being, rational, imperishable, because of Him that bestowed these gifts: having free power to do what it wills. For you do not sin because you were born that way, nor is it by the power of chance that you commit fornication, nor, as some say, do the conjunctions of the stars compel you to live immorally. Why do you shrink from confessing your own evil deeds, and ascribe the blame to the innocent stars? Give no more heed, to astrologers; for of these the divine Scripture says,

“Let the stargazers of the heaven stand up and save you”, and later on: “Behold, they all shall be consumed as stubble on the fire, and shall not deliver their soul from the flame.” (Isa 47:13-14)

19. And learn this also, that the soul, before it came into this world, had committed no sin, but that we come into this world sinless, and being here, we sin of our free-will¹¹. Listen not, to any one perversely interpreting the words, “But if I do that which I would not” (Rom 7:16): but remember Him who said, “If you be willing, and hearken unto Me, you shall eat the good things of the land: but if you be not willing, neither hearken unto Me, the sword shall devour you, (Isa 1: 19-20): and again, “As you presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.” (Rom 6:19) Remember also the Scripture, which says, “even as they did not like to retain God in their knowledge” (Rom 1:28): and, “That which may be known of God is manifest in them” (Rom 1:19); and again, “their eyes they have closed” (Mat 13:15). Also remember how God again accuses them, and says, “Yet I planted you a fruitful vine, wholly true: how are you turned to bitterness, a strange vine?” (Jer 2:21)

20. The soul is immortal, and all souls are alike both of men and women; for only the members of the body are distinguished. There is not a class of souls sinning by nature, and a class of souls practising righteousness by nature: but both act from choice, the substance of their souls being of one kind only, and alike in all. I know, however, that I am talking much, and that the time is already long: but what is more precious than salvation? Are you not willing to take trouble in getting provisions for the way against the heretics? And will you not learn the twists of the road, lest from ignorance you fall into a ditch? If your teachers think it no small gain for you to learn these things, surely you the learner should gladly welcome the multitude of things told you!

21. The soul has a free will: and though the devil can suggest, he has no power to compel you against your will. He pictures to you the

¹¹This is a strong condemnation of the views held by Origen

thought of fornication: if you will, you accept it; but if you will, you can reject it. For if you were a fornicator by necessity, then for what cause did God prepare hell? If you were a doer of righteousness by nature and not by will, why did God prepare crowns of ineffable glory? A sheep is meek, but no sheep has ever been crowned for its meekness: since its meek quality belongs to it not from choice but by nature.

OF THE BODY:

22. You have learned, beloved, the nature of the soul, as far as there is time at present now do your best to receive the doctrine of the body also. Do not believe those who say that this body is not the work of God: for they who believe that the body is independent of God, and that the soul dwells in it as in a strange vessel, readily abuse it to fornication. And yet what fault have they found in this wonderful body? For what is lacking in comeliness? And what in its structure is not full of skill? Ought they not to have observed the luminous construction of the eyes? And how the ears being set obliquely receive the sound unhindered? And how the smell is able to distinguish scents, and to perceive exhalations? And how the tongue ministers to two purposes, the sense of taste, and the power of speech? How the lungs placed out of sight are unceasing in their respiration of the air? Who imparted the incessant pulsation of the heart? Who made the distribution into so many veins and arteries? Who skilfully knitted together the bones with the sinews? Who assigned a part of the food to our substance, and separated a part for decent secretion¹², and hid away the unseemly members in more seemly places? Who when the human race would have died out, corrected this by allowing intercourse?

23. Tell me not that the body is a cause of sin. For if the body is a cause of sin, why does not a dead body sin? Put a sword in the right hand of one just dead, and no murder takes place. Let beauties of every kind pass before a youth just dead, and no impure desire arises. Why? Because the body sins not of itself, but the soul through the body. The body is an instrument, and, as it were, a garment and robe of the soul.

¹²That is sweat.

And if by this latter it be given over to fornication, it becomes defiled: but if it dwell with a holy soul, it becomes a temple of the Holy Spirit. It is not I that say this, but the Apostle Paul has said, "Know you not, that your bodies are the temple of the Holy Spirit which is in you?" (I Cor 6:19) Take care, therefore, of your body as being a temple of the Holy Spirit. Pollute not your flesh in fornication: defile not what is your fairest robe: and if ever you have defiled it, now cleanse it by repentance: get yourself washed, while time permits.

24. And to the doctrine of chastity let the first to give heed be the order of Solitaries and of Virgins¹³, who maintain the angelic life in the world; and let the rest of the Church's people follow them. For you, brethren, a great crown is laid up: barter not away a great dignity for a petty pleasure: listen to the Apostle speaking: "Lest there be any fornicator or profane person, as Esau, who for one morcel of meat sold his own birthright." (Heb 2:16) You have now been enrolled in the Angelic books for your practice of chastity, see that you are not blotted out again for your practice of fornication.

25. Nor again, on the other hand, in maintaining your chastity be you puffed up against those who walk in the humbler path of matrimony. For as the Apostle says, "Let marriage be had in honour among all, and let the bed be undefiled." (Heb 13:4) You too who are keeping your virginity, were you not begotten of those who had married? Because you have a possession of gold, do not on that account despise the silver. But let those also be of good cheer, who being married use marriage lawfully; who make a marriage according to God's ordinance, and not of wantonness for the sake of unbounded license; who recognise "seasons of abstinence, that they may give themselves unto prayer" (I Cor 7:5); who in our assemblies bring clean bodies as well as clean garments into the Church; who have entered upon matrimony for the procreation of children, but not for indulgence.

26. Let those also who marry once not despise those who have consented to a second marriages: for though continence is a noble and

¹³Meaning monks and nuns.

admirable thing, yet it is also permissible to enter upon a second marriage, that the weak may not fall into fornication. For it is good for them, says the Apostle, “if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn.” (I Cor 7:8-9) But let all the other practices be banished afar, fornication, adultery, and every kind of licentiousness: and let the body be kept pure for the Lord, that the Lord also may have respect unto the body. And let the body be nourished with food, that it may live, and serve without hindrance; not, however, that it may be given up to luxuries.

CONCERNING FOODS:

27. And concerning food let these be your rules, since in regard to meats also many stumble. For some unknowingly eat things offered to idols, while others discipline themselves, but condemn those that eat: and in different ways men's souls are defiled in the matter of meats, from ignorance of the useful reasons for eating and not eating. For we fast by abstaining from wine and meat, not because we abhor them as abominations, but because we look for our reward; that having scorned things sensible, we may enjoy a spiritual and intellectual feast; and that “having now sown in tears we may reap in joy” (Ps 126:5) in the world to come. Despise not therefore them that eat, and because of the weakness of their bodies partake of food: nor yet blame these who use “a little wine for their stomach's sake and their often infirmities” (I Tim 5:23): and neither condemn the men as sinners, nor abhor the flesh as strange food; for the Apostle knows some of this sort, when he says: “forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe.” (I Tim 4:3) In abstaining then from these things, abstain not as from things abominable, else you have no reward: but as being good things disregard them for the sake of the better spiritual things set before you.

28. Guard your soul safely, lest at any time you eat of things offered to idols: for concerning meats of this kind, not only I at this time, but the Apostles also, and James the bishop of this Church, have had earnest care: and the Apostles and Elders write a Catholic epistle to all the Gentiles, that they should abstain first from things offered to idols, and then from blood also and from things strangled. For many men

being of savage nature, and living like dogs, both lap up blood, in imitation of the manner of the fiercest beasts, and greedily devour things strangled. But do you, the servant of Christ, in eating observe to eat with reverence. And so enough concerning meats.

OF CLOTHES:

29. But let your CLOTHES be plain, not for adornment, but for necessary covering: and not for vanity, but to keep you warm in winter, and to hide the unseemliness of the body, lest under pretence of hiding the unseemliness, you fall into another kind of unseemliness by your extravagant dress.

OF THE RESURRECTION:

30. Be careful, I beseech you, of this body, and understand that you will be raised from the dead, to be judged with this body. But if there comes into your mind any thought of unbelief, as though the thing were impossible, judge of the things unseen by what happens to yourself. Tell me, for example; a hundred years ago or more, where do you think you were? and from what a most minute and mean substance have you become of so great a stature, and so much dignity of beauty? What then? Cannot He who brought the non-existent into being, raise up again that which already exists and has decayed? He who raises the corn, which is sown for our sakes, as year by year it dies,--will He find difficulty in raising us up, for whose sakes that corn also has been raised? Do you see how the trees stand now for many months without either fruit or leaves: but when the winter is past they spring up whole into life again as if from the dead: shall not we much rather and more easily return to life? The rod of Moses was transformed by the will of God into the unfamiliar nature of a serpent: and cannot a man, who has fallen into death, be restored to himself again?

31. Do not listen to those who say that this body is not raised up again; for it is raised: and Esaias is witness, when he says: "The dead shall arise, and they that are in the tombs shall awake" (Isa 26:19): and according to Daniel, "Many of them that sleep in the dust of the earth shall arise, some to everlasting life, and some to everlasting shame."

(Dan 12:2) But though to rise again is common to all men, yet the resurrection is not alike to all: for the bodies received by us all are eternal, but these bodies are not alike to all: for the just receive them, that through eternity they may join the Choirs of Angels; but the sinners, that they may endure for ever the torment of their sins.

OF THE FONT:

32. For this cause the Lord, according to His loving-kindness, has granted repentance at Baptism, in order that we may cast off the multitude, rather the whole burden of our sins, and having received the seal by the Holy Spirit, may be made heirs of eternal life. But as we have spoken sufficiently concerning the Font the day before yesterday, let us now return to the remaining subjects of our introductory teaching.

OF THE DIVINE SCRIPTURES:

33. Now these are the things we learn from the divinely-inspired Scriptures of both the Old and the New Testament. For the God of the two Testaments is One, Who in the Old Testament foretold Christ Who appeared in the New; Who by the Law and the Prophets as a schoolmaster, led us to Christ. For before faith came, we were kept under the law, and, the law was our schoolmaster to bring us unto Christ. And if ever you hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the Saviour's voice, saying, "Jesus came not to destroy the Law, but to fulfil it" (Mat 5:17). Learn also diligently, and from the Church, what are the books of the Old Testament, and what are those of the New. And, read none of the apocryphal writings: for why do you, who does not know those which are acknowledged among all, trouble yourself in vain about those which are disputed? Read the Divine Scriptures, the twenty-two books of the Old Testament, these that have been translated by the Seventy-two Interpreters.

34. For after the death of Alexander, the king of the Macedonians, and the division of his kingdom into four principalities, into Babylonia, and Macedonia, and Asia, and Egypt, one of those who reigned over

Egypt, Ptolemy Philadelphus, being a king very fond of learning, while collecting the books that were in every place, heard from Demetrius Phalereus, the curator of his library, of the Divine Scriptures of the Law and the Prophets, and judged it much nobler, not to get the books from the possessors by force against their will, but rather to appease them by gifts and friendship; and knowing that what is extorted is often adulterated, being given unwillingly, while that which is willingly supplied is freely given with all sincerity, he sent to Eleazar, who was then High Priest, a great many gifts for the Temple here at Jerusalem, and caused him to send him six interpreters from each of the twelve tribes of Israel for the translation. Then, further, to make experiment whether the books were Divine or not, he took precaution that those who had been sent should not communicate among themselves, by assigning to each of the interpreters who had come his separate chamber in the island called Pharos, which lies over against Alexandria, and committed to each the whole Scriptures to translate. And when they had fulfilled the task in seventy-two days, he brought together all their translations, which they had made in different chambers without sending them one to another, and found that they agreed not only in the sense but even in words. For the process was no word-craft, nor contrivance of human devices: but the translation of the Divine Scriptures, spoken by the Holy Spirit, was of the Holy Spirit accomplished.

35. Of these read the two and twenty books, but have nothing to do with the apocryphal writings. Study earnestly these only which we read openly in the Church. Far wiser and more pious than you were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, you must not modify the canons. And of the Old Testament, as we have said, study the two and twenty books, which, if you are desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And next, Joshua the son of Nun, and the book of Judges, including Ruth, counted as seventh. And of the other historical books, the first and second books of the Kings are among the Hebrews one book; also the third and fourth one book. And in like manner, the first and second of Chronicles are with them one book; and

the first and second of Esdras are counted one. Esther is the twelfth book; and these are the Historical writings. But those which are written in verses are five, Job, and the book of Psalms, and Proverbs, and Ecclesiastes, and the Song of Songs, which is the seventeenth book. And after these come the five Prophetic books: of the Twelve Prophets one book, of Isaiah one, of Jeremiah one, including Baruch and Lamentations and the Epistle; then Ezekiel, and the Book of Daniel, the twenty-second of the Old Testament.

36. Then of the New Testament there are the four Gospels only, for the rest have false titles and are mischievous. The Manichaeans also wrote a Gospel according to Thomas, which being tintured with the fragrance of the evangelic title corrupts the souls of the simple sort. Receive also the Acts of the Twelve Apostles; and in addition to these the seven Catholic Epistles of James, Peter, John, and Jude; and as a seal upon them all, and the last work of the disciples, the fourteen Epistles of Paul. But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by thyself, as you have heard me say. Thus much of these subjects.

37. But shun every diabolical operation, and believe not the apostate Serpent, whose transformation from a good nature was of his own free choice: who can persuade the willing, but can compel no one. Also have nothing to do with astrology nor auguries, nor omens, nor to the fabulous divinations of the Greeks. Witchcraft, and enchantment, and the wicked practices of necromancy. From every kind of intemperance stand aloof, giving yourself neither to gluttony nor licentiousness, rising superior to all covetousness and usury. Take no part in heathen assemblies for public spectacles, nor ever use amulets in sicknesses; shun also all the vulgarity of tavern-haunting. But especially abhor all the assemblies of wicked heretics; and in every way make your own soul safe, by fastings, prayers, almsgivings, and reading the oracles of God; that having lived the rest of your life in the flesh in soberness and godly doctrine, you may enjoy the one salvation which flows from Baptism; and thus enrolled in the armies of heaven by God and the Father, may you also be deemed worthy of the heavenly crowns, in Christ Jesus our Lord, to Whom be the glory for ever and ever. Amen.

LECTURE V OF FAITH

HEBREWS xi. 1, 2.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

1. How great a dignity the Lord bestows on you in transferring you from the order of Catechumens to that of the Faithful, the Apostle Paul shows, when he affirms, God is faithful, by Whom ye were called into the fellowship of His Son Jesus Christ (I Cor 1:9). For since God is called Faithful, you also in receiving this title receive a great dignity. For as God is called Good, and Just, and Almighty, and Maker of the Universe, so is He also called Faithful. Consider therefore to what a dignity you are rising, seeing you are going to become partaker of a title of God.

2. Here then it is further required, that each of you be found faithful in his conscience. "For a faithful man it is hard to find" (Prov 20:6) Not that you should show your sincerity to me, for you are not to be "judged of man's judgment" (I Cor 4:3); but that you show the sincerity of your faith to God, "who tries the reins and hearts" (Ps 7:9), and "knows the thoughts of men" (Ps 94:11). A great thing is a faithful man, being richest of all rich men. For to the faithful man belongs the whole world of wealth (Prov 17:6 Septuagint), in that he disdains and tramples on it. For they who in appearance are rich, and have many possessions, are poor in soul: since the more they gather, the more they ache with coveting what they do not have. But the faithful man, paradoxically, in poverty is rich. For knowing that "we need only to have food and raiment, and being therewith content" (I Tim 6:8), he has trodden riches under foot.

4. The lesson also which was read to-day invites you to the true faith, by setting before you the way in which you also must please God: for it affirms that without faith it is impossible to please Him (Heb 11:6). For when will a man resolve to serve God, unless he believes that He is a giver of reward? When will a young woman choose a virgin life, or a

young man live soberly, if they believe not that for chastity there is a crown that fades not away? Faith is an eye that enlightens every conscience, and imparts understanding; for the Prophet says, And if ye believe not, ye shall not understand (Isa 7:9).

Faith stops the mouths of lions, as in Daniel's case: for the Scripture says concerning him, that Daniel was brought up out of the den, and no manner of hurt was found upon him, because he believed in his God (Dan 6:23). Is there anything more fearful than the devil? Yet even against him we have no other shield than faith, a spiritual shield against an invisible foe. For he sends forth divers arrows, and shoots down in the dark night those who are not on their watch; but, since the enemy is unseen, we have faith as our strong armour, according to the saying of the Apostle, "In all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one" (Eph 6:16). A fiery dart of lust of some shameful desire is often cast forth from the devil: but faith, suggesting a picture of the judgment, cools down the mind, and quenches the dart.

10. For the word Faith is in the form of speech one, but has two distinct senses. For there is one kind of faith, the dogmatic, involving an assent of the soul on some particular doctrine: and it is profitable to the soul, as the Lord says: "He that hears My words, and believes Him that sent Me, has everlasting life, and comes not into judgment (John 5:24): and again, "He that believes in the Son is not judged, but has passed from death unto life" (John 3:18). Oh the great loving-kindness of God! For the righteous spent many years in pleasing Him: but what they succeeded in gaining by many years of well-pleasing, this Jesus now bestows on you in a single hour. "For if you shall believe that Jesus Christ is Lord, and that God raised Him from the dead, you shall be saved, and shall be transported into Paradise by Him who brought in there the robber. And doubt not whether it is possible; for He who on this sacred Golgotha saved the robber after one single hour of belief, the same shall save you also on your believing.

11. But there is a second kind of faith, which is given by Christ as a gift of grace. "For to one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit: to another faith, by the same Spirit, and to another gifts of

healing” (I Cor 12:8-9). This faith then which is given of grace from the Spirit is not merely doctrinal, but also empowers activities surpassing man’s power. For whosoever has this faith, “shall say to this mountain, Remove hence to yonder place, and it shall remove” (Mat 17:20). For whenever any one shall say this in faith, believing that it comes to pass, and shall not doubt in his heart, then receives he the grace.

And of this faith it is said, If ye have faith as a grain of mustard seed. For just as the grain of mustard seed is small in size, but fiery in its operation, and though sown in a small space has a circle of great branches, and when grown up is able even to shelter the fowls (Mark 4:31-32); so, likewise, faith in the swiftest moment works the greatest effects in the soul. For, such a one places the thought of God before his mind, and as far as enlightenment by faith permits it, beholds God, and ranges round the bounds of the universe, and before the end of this world already beholds the Judgment, and the payment of the promised rewards. Hold on therefore that faith in Him which you possess, so that you may also receive from Him that faith which empowers activities surpassing man’s power.

12. But in learning the Faith and in professing it, acquire and keep that only, which is now delivered to you by the Church, and which is confirmed strongly by the Scriptures. For since not every one can read the Scriptures, some because of lack of learning, and others by lack of time, in order that the soul may not perish from ignorance, we comprise the whole doctrine of the Faith in a few lines. This summary I wish you both to commit to memory when I recite it, and to rehearse it with all diligence among yourselves, not writing it out on paper, but engraving it by the memory upon your heart,. I wish you also to keep this as a provision through the whole course of your life, and beside this to receive no other, neither if we ourselves should change and contradict our present teaching, nor if an adverse angel, transformed into an angel of light should wish to lead you astray. “For though we or an angel from heaven preach to you any other gospel than that ye have received, let him be to you anathema” (Gal 1:8-9). So for the present listen while I simply say the Creed, and commit it to memory; but at the proper season expect the confirmation out of Holy Scripture of each part of the contents. For the articles of the Faith were not composed as seemed good to men; but the most important points collected out of all the

Scripture make up one complete teaching of the Faith. And just as the mustard seed in one small grain contains many branches, so also this Creed has embraced in few words all the knowledge of godliness in the Old and New Testaments. Take heed then, brethren, and “hold fast the traditions which ye now receive” (II Thes 2:15), and write them on the table of your heart. (Prov 7:3)

13. Guard them with reverence, lest per chance the enemy spoil any of your thoughts if you have grown slack; or lest some heretic pervert any of the truths delivered to you. For faith is like putting money into the bank, (which is what we have now done); but God will ask you to account for the deposit. “I charge you, before God, who quickens all things, and Christ Jesus, who before Pontius Pilate witnessed the good confession, that ye keep this faith which is committed to you, without spot, until the appearing of our Lord Jesus Christ” (I Tim 5:21, 6:13-14). A treasure of life has now been committed to you, and the Master will demand the deposit at His appearing, which in His own times He shall show, “Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only has immortality, dwelling in light which no man can approach unto; Whom no man has seen nor can see. To Whom be glory, honour, and power for ever and ever. Amen”. (I Tim 6:15-16)

LECTURE VI

CONCERNING THE UNITY OF GOD

ISAIAH xlv. 16, 17. (Septuagint)

Sanctify yourselves unto Me, O islands. Israel is saved by the Lord with an everlasting salvation; they shall not be ashamed, neither shall they be confounded for ever, &c.

1. Blessed be the God and Father of our Lord Jesus Christ. (II Cor 1:3) Blessed also be His Only-begotten Son. For with the thought of God let the thought of Father at once be joined, that the ascription of glory to the Father and the Son may be made indivisible For the Father has not one glory, and the Son another, but one and the same, since He is the Father's Only-begotten Son. And when the Father is glorified, the Son also shares the glory with Him, because the glory of the Son flows from His Father's honour: and again, when the Son is glorified, the Father of so excellent a Son is greatly honoured.

2. Now though the mind is most rapid in its thoughts, yet the tongue needs words, and a long recital of intermediary speech. For the eye embraces at once a multitude of the stars but when any one wishes to describe them one by one, which is the Morning-star, and which, the Evening-star, and which each one of them, he has need of many words. In like manner again the mind in the briefest moment compasses earth and sea and all the bounds of the universe; but what it conceives in an instant, it uses many words to describe. Yet forcible as is the example I have mentioned, still it is after all weak and inadequate. For what we speak about God is not what should be said (for that is known to Him only), but so much as the capacity of human nature has received, and so much as our weakness can bear. For we explain not what God is but candidly confess that we have not exact knowledge concerning Him. For in what concerns God to confess our ignorance is the best knowledge. Therefore "magnify the Lord with me, and let us exalt His Name together" (Ps 34:3), all of us in common, for one alone is powerless; rather, even if we be all united together, we shall yet not do it as we ought. I mean not you only who are here present, but even if all the

children of the whole Church throughout the world, both that which now is and that which shall be, should meet together, they would not be able worthily to sing the praises of their Shepherd.

3. A great and honourable man was Abraham, but only great in comparison with men. And when he came before God, then speaking the truth candidly he says, “I am earth and ashes” (Gen 18:27). He did not say “earth,” and then cease, lest he should call himself by the name of that great element; but he added “and ashes,” that he might represent his perishable and frail nature. Is there anything, smaller or lighter than ashes? For take the comparison of ashes to a house, of a house to a city, a city to a province, a province to the Roman Empire, and the Roman Empire to the whole earth and all its bounds, and the whole earth to the heaven in which it is embosomed;--the earth, which bears the same proportion to the heaven as the centre to the whole circumference of a wheel, for the earth is no more than this in comparison with the heaven. Consider then that this first heaven which is seen is less than the second, and the second than the third¹⁴, for so far Scripture has named them, not that they are only so many, but because it was expedient for us to know so many only. And when in thought you have surveyed all the heavens, not yet will even the heavens be able to praise God as He is, not if they should resound with a voice louder than thunder. But if these great vaults of the heavens cannot worthily sing God's praise, how can “earth and ashes,” the smallest and least of things existing, be able to send up a worthy hymn of praise to God, or worthily to speak of God, “that sits upon the circle of the earth, and holds the inhabitants thereof as grasshoppers.” ((Isa 40:22)

4. If any man attempt to speak of God, let him first describe the bounds of the earth. You dwell on the earth, and the limit of this earth which is your dwelling you do not know: how then shall you be able to form a worthy thought of its Creator? You behold the stars, but their Maker you cannot behold: count these stars which are visible, and then

¹⁴The Fathers spoke of three heavens: the first heaven is the sky, the second is that of the stars and the third is Paradise into which St. Paul was caught in the Spirit.

describe Him who is invisible, “Who tells the number of the stars, and calls them all by their names” (Ps 147:4). Violent rains lately came pouring down upon us, and nearly destroyed us: number the drops in this city alone. Rather, number the drops on your own house for one single hour, if you can: but you cannot. Learn then your own weakness; learn from this instance the mightiness of God: for “He has numbered the drops of rain” (Job 36:27), which have been poured down on all the earth, not only now but in all time. The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven. First gaze steadfastly upon the sun, and then curiously scan the Lord of the sun. “Seek not the things that are too deep for you, neither search out the things that are above your strength: what is commanded you, think thereupon” (Ecclus 3:21-22)

5. But some one will say, If the Divine Being is incomprehensible, why then do you discourse of these things? So then, because I cannot drink up all the river, can I not even take in moderation what is expedient for me? Because with eyes so constituted as mine I cannot take in all the sun, can I not even look upon it enough to satisfy my desire? Or again, because I have entered into a great garden, and cannot eat all of its fruits, must I go away altogether hungry? I praise and glorify Him that made us; for it is a divine command which says, “Let every breath praise the Lord” (Ps 150:6). I am attempting now to glorify the Lord, but not to describe Him, knowing nevertheless that I shall fall short of glorifying Him worthily, yet deeming it a work of piety even to attempt it at all. For the Lord Jesus encourages my weakness, by saying, “No man has seen God at any time” (John 1:18).

6. What then, some man will say, is it not written, “The little ones’ Angels do always behold the face of My Father which is in heaven?” (Mat 18:10) Yes, but the Angels see God not as He is, but as far as they themselves are capable. For it is Jesus Himself who says, “Not that any man has seen the Father, save He which is of God, He has seen the Father” (John 6:46). The Angels therefore behold as much as they can bear, and Archangels as much as they are able; and Thrones and Dominions more than the former, but yet less than His worthiness: for with the Son, the Holy Spirit alone can rightly behold Him: for “He searches all things, and knows even the deep things of God” (I Cor

2:10): Only the Son and the Holy Spirit, know the Father fully: “For no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.” (Matt 11:27) For the Son fully beholds the Father, and, according to each man’s ability, He reveals God through the Spirit: since the Only-begotten Son together with the Holy Spirit is a partaker of the Father’s Godhead. He, who was begotten knows Him who begat Him; and He Who begat knows Him who is begotten. Since Angels then are ignorant (for to each according to his own capacity does the Only-begotten reveal Him through the Holy Spirit, as we have said), let no man be ashamed to confess his ignorance.

7. For the sake of our religion it is sufficient to us simply to know that we have a God; a God who is One; an ever-existing God; Who is ever self-existing; No one has begotten Him, and no one is mightier than Himself, Whom no successor will follow to oust Him out from His kingdom: Who in name is manifold, in power infinite, in substance single. For though He is called Good. and Just, and Almighty and Sabaoth¹⁵, He is not on that account diverse and various; but being one and the same, He sends forth countless operations of His Godhead, not exceeding here and deficient there, but being in all things like unto Himself. Not great in loving-kindness only, and little in wisdom, but with wisdom and loving-kindness in equal power: not seeing in part, and in part devoid of sight; but being all eye, and all ear, and all mind: not like us perceiving in part and in part not knowing; for such a statement were blasphemous, and unworthy of the Divine substance. He foreknows the things that will be; He is Holy, and Almighty, and excels all in goodness, and majesty, and wisdom: of Whom we can declare neither beginning, nor form, nor shape. “For you have neither heard His voice at any time, nor seen His shape” (John 5:37). Therefore Moses says also to the Israelites: “Take good heed to your own souls, for you saw no manner of similitude.” (Deut4:15) For if it is wholly impossible to imagine His likeness, how shall thought come near His Being?

¹⁵God is called *Kyrios Sabaoth* which means Lord of Hosts.

LECTURE X
ON THE CLAUSE, AND IN ONE LORD JESUS CHRIST

READING FROM THE FIRST EPISTLE TO THE CORINTHIANS.

3. You are to believe “IN ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD”. For we say “One Lord Jesus Christ,” that His Son-ship may be “Only-begotten”: we say “One,” that you may not suppose another: we say “One,” that you may not be confused by the many names of His action as to think that there are many sons. For He is called a Door ; but take not the name literally for a thing of wood, but a spiritual, a living Door, discriminating those who enter in. He is called a Way, not one trodden by feet, but leading to the Father in heaven; He is called a Sheep, not an irrational one, but the one which through its precious blood cleanses the world from its sins, which is led before the shearers, and knows when to be silent. This Sheep again is called a Shepherd, who says, “I am the Good Shepherd” (John 10:11): a Sheep because of His manhood, a Shepherd because of the loving-kindness of His Godhead. Do you want to know that there are rational sheep? the Saviour says to the Apostles, “Behold, I send you as sheep in the midst of wolves.” (Mat10:16) Again, He is called a Lion, not as a devourer of men, but indicating as it were by the title His kingly, and steadfast, and confident nature: He is also called a Lion in opposition to the lion our adversary, who roars and devours those who have been deceived. For the Saviour came, not as having changed the gentleness of His own nature, but as the strong Lion of the tribe of Judah, saving them that believe, but treading down the adversary. He is called a Stone, not a lifeless stone, cut out by men's hands, but a chief corner-stone, on whom whosoever believeth shall not be put to shame.

4. He is called CHRIST, not as having been anointed by men's hands, but eternally anointed by the Father to His High-Priesthood: on behalf of men. He is called Dead, not as having abode among the dead, as all in Hades, but as being alone “free among the dead” (Ps 88:5). He is called Son of Man, not as having had His generation from earth, as each of us, but as coming upon the clouds TO JUDGE BOTH LIVING AND DEAD. He is called LORD, not improperly as those who are so called among men, but as having a natural and eternal Lordship. He is

called JESUS, a fitting name, because of His saving medicine. He is called Son, not as advanced by adoption, but as naturally begotten. And many are the titles of our Saviour; lest, therefore, His manifold appellations should make you think of many sons, and because of the errors of the heretics, who say that Christ is one, and Jesus another, and the Door another, and so on, the Creed secures you beforehand, saying well, “IN ONE LORD JESUS CHRIST”: for though the titles are many, yet their subject is one.

5. But the Saviour comes in various forms to each man for his profit. For to those who have need of gladness He becomes a Vine; and to those who want to enter in He stands as a Door; and to those who need to offer up their prayers He stands as a mediating High Priest. Again, to those who have sins He becomes a Sheep, that He may be sacrificed for them. He is made all things to all men, remaining in His own nature what He is. For so remaining, and holding the dignity of His Sonship in reality unchangeable, He adapts Himself to our infirmities, just as some excellent physician or compassionate teacher; though He is Very Lord, and received not the Lordship by advancement, but has the dignity of His Lordship from nature, and is not called Lord improperly, as we are, but is so in truth, since by the Father's bidding He is Lord of His own works. For our lordship is over men of equal rights and like passions, nay often over our elders, and often a young master rules over aged servants. But in the case of our Lord Jesus Christ the Lordship is not so: but He is first Maker, then Lord : first He made all things by the Father's will, then, He is Lord of the things which were made by Him.

6. Christ the Lord is He who was born in the city of David. And do you want to know that Christ is Lord with the Father even before His Incarnation, that you may not only accept the statement by faith, but may also receive proof from the Old Testament? Go to the first book, Genesis: God said, Let us make man, not “in My image,” but, “in Our image”. ... For he did not limit the dignity of the Godhead to the Father alone, but included the Son also: that it might be shewn that man is not only the work of God, but also of our Lord Jesus Christ, who is Himself also Very God. This Lord, who works together with the Father, worked with Him also in the case of Sodom, according to the Scripture: “And the Lord rained upon Sadam and Gomorrah fire and brimstone from

the Lord out of heaven.” (Gen 19:24) This Lord is He who afterwards was seen of Moses, as much as he was able to see. For the Lord is loving unto man, ever condescending to our infirmities.

7. Moreover, that you may be sure that this is He who was seen of Moses, hear Paul’s testimony, when he says, “For they all drank of a spiritual rock that followed them; and the rock was Christ” (I Cor 10:4). And again: “By faith Moses forsook Egypt, and shortly after he says, accounting the reproach of Christ greater riches than the treasures in Egypt” (Heb 11:26). This Moses says to Him, “Shew me Yourself, that I may see You with understanding. But He saith, There shall no man see My face, and live” (Ex 33:20). For this reason then, because no man could see the face of the Godhead and live, He took on Him the face of human nature, that we might see this and live. And yet when He wished to show a little part of His majesty, when His face did shine as the sun, the disciples fell down with fear. If then His human face, shining not in its fullest, but according to the capacity of the Disciples, frightened them, so that even thus they could not bear it, how could any man gaze upon the majesty of the Godhead? The Lord said, it is a great thing that you desire, O Moses: and I approve of your insatiable desire, and I will do this things for you, but according to your own ability. Behold, I will put you in the clift of the rock : for as being little, you shall lodge in a little space. (Ex 33:17-22)

8. Now here I wish you to take a firm hold on what I am going to say, because of the Jews. For our object is to prove that the Lord Jesus Christ was with the Father. The LORD then says to Moses, “I will pass by before you with My glory, and will proclaim the name of the LORD before you” (Ex 33:19). Being Himself the LORD, what LORD does He proclaim? Do you see how He was teaching the godly doctrine of the Father and the Son in a veiled way? And again, in what follows it is written word for word: “And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, both keeping righteousness and shewing mercy unto thousands, taking away iniquities, and transgressions, and sins”. Then in what follows, Moses bowed his head and worshipped before the Lord

who proclaimed the Father, and said: “Go then, O Lord, in the midst of us.” (Ex 34:5-9)

9. This is the first proof: receive now a second obvious one. “The LORD said unto my Lord, sit on My right hand.” (Ps 110:1) The LORD says this to the Lord, not to a servant, but to the Lord of all, and His own Son, to whom He put all things in subjection. “But when He saith that all things are put under Him, it is manifest that He is excepted, Who put all things under Him, and what follows; that God may be all in all” (I Cor 15:27-28). The Only-begotten Son is Lord of all, but the obedient Son of the Father, for He grasped not the Lordship, but received it by nature of the Father's own will. For neither did the Son grasp it, nor the Father grudge to impart it. He is the same Who said, “All things are delivered unto Me of My Father;” (Mat 11:27) delivered unto Me, not as though I had them not before; and I keep them well, not robbing Him who has given them.”

12. There is One Lord Jesus Christ, a wondrous name, indirectly announced beforehand by the Prophets. For Esaias the Prophet says, “Behold, your Saviour cometh, having His own reward” (Isa 62:11 Septuagint). Now Jesus in Hebrew is by interpretation Saviour. For the Prophetic gift, foreseeing the murderous spirit of the Jews against their Lord, veiled His name, lest from knowing it plainly beforehand they might plot against Him readily. But He was openly called Jesus not by men, but by an Angel, who came not by his own authority, but was sent by the power of God, and said to Joseph, “Fear not to take unto you Mary your wife; for that which is conceived, in her is of the Holy Spirit. And she shall bring forth a Son, and you shalt call His name Jesus” (Mat 1:11). And immediately he renders the reason of this name, saying, for “He shall save His people from their sins”. Tell me, how can one who was not yet born have a people, unless He was existing before He was born? This is also what the Prophet says in the person of Christ, “From the bowels of my mother has He made mention of My name” (Isa 49:1); because the Angel foretold that He should be called Jesus. And again concerning Herod's plot again he says, “And under the shadow of His hand He has hidden Me.” (Isa 49:2)

14. Jews admit that He is Jesus, but never that He is Christ. Therefore the Apostle says, “Who is the liar, but he that denieth that Jesus is the Christ?” (I John 2:22) Now “Christ” means that He is a High Priest, whose priesthood passes not away. His Priesthood neither has begun in time, nor will anyone succeed Him in His High-Priesthood: You heard me on Sunday, when I was preaching at the Liturgy on the subject: “After the Order of Melchizedek”. Christ received not the High-Priesthood from human succession, nor was He anointed with oil prepared by man, but received it from the Father before all ages; and He so far excels all others because with an oath He is made Priest: For they are priests without an oath, but He with an oath by Him that said, “The Lord sware, and will not repent.” (Heb 7:21) The mere will of the Father was sufficient for surety: but the mode of assurance is twofold, namely that with the will there follows the oath also, that by two immutable things, in which it was impossible for God to lie, we might have strong encouragement for our faith, by which we acknowledge Christ Jesus as the Son of God.

16. This is Jesus Christ who came “a High-Priest of the good things to come” (Heb 9:11); who from the generosity of His Godhead imparted His own title to us all. For kings among men have their royal title which others may not share: but Jesus Christ being the Son of God gave us the dignity of being called Christians. But some one will say, The name of “Christians” is new, and was not in use aforetime: and new-fashioned phrases are often objected to on the score of strangeness. The prophet made this point safe beforehand, saying, “But upon My servants shall a new name be called, which shall be blessed upon the earth”(Isa 65:15 Septuagint). Let us question the Jews: Are you servants of the Lord, or not? Shew then your new name. For you were called Jews and Israelites in the time of Moses, and the other prophets, and after the return from Babylon, and up to the present time: where then is your new name? But we, since we are servants of the Lord, have that new name: new indeed, but the new name, which shall be blessed upon the earth. This name caught the world in its grasp: for Jews are only in a certain region, but Christians reach to the ends of the world: for it is the name of the Only-begotten Son of God that is proclaimed.

19. Many, my beloved, are the true testimonies concerning Christ. The Father bears witness from heaven of His Son: the Holy Spirit bears witness, descending bodily in likeness of a dove: the Archangel Gabriel bears witness, bringing good tidings to Mary: the Virgin Mother of God¹⁶ bears witness: the blessed place of the manger bears witness. Egypt bears witness, which received the Lord while yet young in the body¹⁷: Symeon bears witness, who received Him in his arms, and said, “Now, Lord, let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all people” (Luke 2:29-30). Anna also, the prophetess, a most devout widow, of austere life, bears witness of Him. John the Baptist bears witness, the greatest among the Prophets, and leader of the New Covenant, who in a manner united both Covenants in Himself, the Old and the New. Jordan is His witness among rivers; the sea of Tiberias among seas: the blind and the lame bear witness, and the dead men raised to life, and the devils saying, “What have we to do with You, Jesus? we know who You are, the Holy One of God” (Mark 1:24). Winds bear witness, silenced at His bidding: five loaves multiplied into five thousand bear Him witness. The holy wood of the Cross bears witness, seen among us to this day, and from this place now almost filling the whole world, by means of those who in faith take portions from it. The palm-tree on the ravine bears witness, having supplied the palm-branches to the children who then hailed Him. Gethsemane bears witness, still to the thoughtful almost showing Judas. Golgotha, the holy hill standing above us here, bears witness to our sight: the Holy Sepulchre bears witness, and the stone which lies there to this day. The sun now shining is His witness, which then at the time of His saving Passion was eclipsed : the darkness is His witness, which was then from the sixth hour to the ninth: the light bears witness, which shone forth from the ninth hour until evening. The Mount of Olives bears witness, that holy mount from which He ascended to the Father: the rain-bearing clouds are His witnesses, having received their Lord: yea,

¹⁶Note the early use of the title “*theotokos*”

¹⁷Already, the places where the holy family stayed in Egypt were venerated.

and the gates of heaven bear witness having received their Lord, concerning which the Psalmist said, "Lift up your doors, O ye Princes, and be ye lift up ye everlasting doors; and the King Glory shall come in." (Ps 24:7 Septuagint) His former enemies bear witness, of whom the blessed Paul is one, having been a little while His enemy, but for a long time His servant: the Twelve Apostles are His witnesses, having preached the truth not only in words, but also by their own torments and deaths: the shadow of Peter bears witness, having healed the sick in the name of Christ. The handkerchiefs and aprons bear witness, as in like manner by Christ's power they wrought cures of old through Paul Persians and Goths, and all the Gentile converts bear witness, by dying for His sake, whom they never saw with eyes of flesh: the devils, who to this day are driven out by the faithful, bear witness to Him.

20. So many and diverse, yea and more than these, are His witnesses: how can Christ thus witnessed any longer be disbelieved? Rather, if there is any one who formerly believed not, let him now believe: and if any was before a believer, let him receive a greater increase of faith, by believing in our Lord Jesus Christ, and let him understand whose name he bears. You are called a Christian: be careful of that name; let not our Lord Jesus Christ, the Son of God, be blasphemed on your account: but rather "let your good works shine before men that they who see them may in Christ Jesus our Lord glorify the Father which is in heaven" (Mat 5:16): To whom be the glory, both now and for ever and ever. Amen.

LECTURE XI
ON THE WORDS, THE ONLY-BEGOTTEN SON OF GOD,
BEGOTTEN OF THE FATHER VERY GOD BEFORE ALL AGES,
BY WHOM ALL THINGS WERE MADE.

HEBREWS i. 1.

God, who at sundry times and in divers manners spake in times past unto the Fathers by the Prophets, has in these last days spoken unto us by His Son.

6. Believe therefore on Jesus Christ, Son of the living God, the ONLY-BEGOTTEN, according to the Gospel which says, “For God so loved the world, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life” (John 3:16). And again, “He that believes on the Son is not judged, but has passed out of death into life. But he that believeth not the Son shall not see life, but the wrath of God abides on him” (John 3:36). And John testified concerning Him, saying, “And we beheld His glory, glory as of the only-begotten from the father,--full of grace and truth” (John 1:14): at whom the devils trembled and said, Ah! “what have we to do with You, Jesus, You Son of the living God” (Mark 5:7).

7. He is then the Son of God by nature and not by adoption, begotten of the Father. And he that loves Him that begat, loves Him also that is begotten of Him; but he that despises Him that is begotten casts back the insult upon Him who begat. And whenever you hear of God begetting, sink not down in thought to bodily things, nor think of a corruptible generation, lest you be guilty of impiety. God is a Spirit, His generation is spiritual: for bodies beget bodies, and for the generation of bodies time must intervene; but time intervenes not in the generation of the Son from the Father. And in our case what is begotten is begotten imperfect: but the Son of God was begotten perfect; for what He is now, that is He also from the beginning, begotten without beginning. We are begotten so as to pass from infantile ignorance to a state of reason: your generation, O man, is imperfect, for your growth is progressive. But think not that it is thus in His case, nor impute weakness to Him who has begotten. For if that which He begat was

imperfect, and acquired its perfection in time, you are imputing weakness to Him who has begotten; if the Father did not bestow from the beginning that which, as you say, time bestowed afterwards.¹⁸

8. Think not therefore that this generation is human, as Abraham begat Isaac. For in begetting Isaac, Abraham begat not what he willed, but what another granted. But in God the Father's begetting there is neither ignorance nor intermediate deliberation. For to say that He knew not what He was begetting is the greatest impiety; and it is no less impious to say, that after deliberation in time He then became a Father. For God was not previously without a Son, and afterwards in time became a Father; but has the Son eternally, having begotten Him not as men beget men, but as Himself only knoweth, who begat Him before all ages Very God.¹⁹

9. For the Father being True God begot the Son like unto Himself, True God; not as teachers beget disciples, not as Paul says to some, For in Christ Jesus I begat you through the Gospel. For in this case he who was not a son by nature became a son by discipleship, but in the case of the Son He was a Son by nature, a true Son. Not as you, who are to be illuminated, are now becoming sons of God: for you also will become sons, but by adoption of grace, as it is written, "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). And we indeed are begotten of water and of the Spirit, but not thus was Christ begotten of the Father. For at the time of His Baptism addressing Him, and saying, This is My Son, He did not say, "This has now become My Son," but, "This is My Son"; that He might make manifest, that even before the operation of Baptism He was a Son.

10. Neither did the Father beget the Son in the way human mind begets word. For the mind is permanently existent in us; but the word

¹⁸This argument is against the heresy of Paul of Samosata.

¹⁹This argument is against the Arians.

when spoken is dispersed into the air and perishes. But we know Christ to have been begotten not as a word uttered, but as a Word hypostatically existing and living; not spoken by the lips, and dispersed, but begotten of the Father eternally and ineffably, as a hypostasis. For, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The Word is sitting at God's right hand; understanding the Father's will, and creating all things at His bidding: the Word, which came down and went up; for the word of utterance when spoken comes not down, nor goes up; the Word speaking and saying, “The things which I have seen with My Father, these I speak” (John 8:38): the Word possessed of power, and reigning over all things: for “the Father has committed all things unto the Son” (John 5:22).

11. The Father then begat Him not in a way that no man could understand, but as Himself only knoweth. For we can not to tell in what manner He begot Him, but we insist that it was not in this manner. And not we only are ignorant of the generation of the Son from the Father, but so is every created nature. Speak to the earth, if perchance it may teach you: and though you inquire of all things which are upon the earth, they shall not be able to tell you. For the earth cannot tell the Being of Him who is its own potter and fashioner. Nor is the earth alone ignorant, but the sun also: for the sun was created on the fourth day, without knowing what had been made in the three days before it; and that which knows not the things made in the three days before it, cannot tell about the Maker Himself. Heaven will not declare this: for at the Father's bidding the heaven also was like smoke established by Christ. Nor shall the heaven of heavens declare this, nor the waters which are above the heavens. Why then are you cast down, O man, at being ignorant of that which even the heavens know not? not only are the heavens ignorant of this generation, but also every angelic nature. For if any one should ascend, were it possible, into the heaven, and perceiving the ranks of the Angels there should approach and ask them how God begot His own Son, they would say perhaps, “We have above us beings greater and higher; ask them.” Go up to the second heaven and the third; attain, if you canst, to Thrones, and Dominions, and Principalities, and Powers: and even if any one should reach them, which is impossible, they also would decline the explanation, for they know it not.

12. For my part, I have ever wondered at the curiosity of the bold men, who by their imagined reverence fall into impiety. For though they know nothing of Thrones, and Dominions, and Principalities, and Powers, the workmanship of Christ, they attempt to scrutinise their Creator Himself. Tell me first, O most daring man, how does Throne differ from Dominion, and then scrutinise what pertains to Christ. Tell me what is a Principality, and what a Power, and what a Virtue, and what an Angel: and then search out their Creator, for all things were made by Him. But you will not, or you can not ask Thrones or Dominions. What else is there that knows the deep things of God, save only the Holy Spirit, who spoke the Divine Scriptures? But not even the Holy Spirit Himself has spoken in the Scriptures concerning the generation of the Son from the Father. Why then do you busy yourself about things which not even the Holy Spirit has written in the Scriptures? You who do not know the things which are written, why do you enquire about the things which are not written? There are many questions in the Divine Scriptures; what is written we comprehend not, why do we busy ourselves about what is not written? It is sufficient for us to know that God has begotten One Only Son.

22. I wish to give also a certain illustration of what I am saying, but I know that it is weak; for of things visible what can be an exact illustration of the Divine Power? But nevertheless as weak it is spoken by the weak to the weak. For just as any king, whose son was a king, if he wished to form a city, might suggest to his son, his partner in the kingdom, the form of the city, and he having received the pattern, brings the design to completion; so, when the Father wished to form all things, the Son created all things at the Father's bidding, that the act of bidding might secure to the Father His absolute authority, and yet the Son in turn might have authority over His own workmanship, and neither the Father be separated from the lordship over His own works, nor the Son rule over things created by others, but by Himself. For, as I have said, Angels did not create the world, but the Only-begotten Son, begotten, as I have said, before all ages, BY WHOM ALL THINGS WERE MADE, nothing having been excepted from His creation. And let this suffice to have been spoken by us so far, by the grace of Christ.

23. But let us now come back to our Creed²⁰, and so for the present finish our discourse. Christ made all things, whether you speak of Angels, or Archangels, of Dominions, or Thrones. Not that the Father lacked strength to create the works Himself, but because He willed that the Son should reign over His own workmanship, God Himself giving Him the design of the things to be made. For honouring His own Father the Only-begotten says, “The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He does, these also does the Son likewise” (John 5:19). And again, “My Father works hitherto, and I work” (John 5:17), there being no opposition in those who work. “For all Mine are Yours, and Yours are Mine” (John 17:10), the Lord says in the Gospels. And this we may certainly know from the Old and New Testaments. For He who said, “Let us make man in our image and after our likeness”(Gen 1:26), was certainly speaking to some one present. But clearest of all are the Psalmist's words, “He spoke and they were made; He commanded, and they were created” (Ps 148:5), as if the Father commanded and spoke, and the Son made all things at the Father's bidding. And this Job said mystically, “Which alone spread out the heaven, and walketh upon the sea as on firm ground” (Job 9:8); signifying to those who understand that He who when present here on earth walked upon the sea is also He who in the former time made the heavens. And again the Lord says, “Or did You take earth, and fashion clay into a living beings?” (Job 38:14) then afterwards, “Are the gates of death opened to You through fear, and did the door-keepers of hell shudder at sight of You?” (Job 38:17) thus signifying that He who through loving-kindness descended into hell, also in the beginning made man out of clay.

24. Christ then is the Only-begotten Son of God, and Maker of the world. For “He was in the world, and the world was made by Him” (John 1:10); and He came unto His own, as the Gospel teaches us. And not only of the things which are seen, but also of the things which are not seen, is Christ the Maker at the Father's bidding. For in Him,

²⁰The Baptismal Creed is the one being explained here in detail. Candidates for Baptism had to memorize and recite it before being baptized.

according to the Apostle, “were all things created that are in the heavens, and that are upon the earth, things visible and invisible, whether thrones, or dominions, or principalities, or powers; all things have been created by Him and for Him; and He is before all, and in Him all things consist” (Col 1:16:17). Even if you speak of the worlds, of these also Jesus Christ is the Maker by the Father's bidding. “For in these last days God spake unto us by His Son, whom He appointed heir of all things, by whom also He made the worlds” (Heb 1:2). To whom be the glory, honour, might, now and ever, and world without end. Amen.

LECTURE XV
ON THE CLAUSE, AND SHALL COME IN GLORY TO JUDGE
THE LIVING AND THE DEAD; OF WHOSE KINGDOM THERE
SHALL BE NO END

DANIEL vii. 9--14

I beheld till thrones were placed, and one that was ancient of days did sit, and then, I saw in a vision of the night, and behold one like unto the Son of Man came with the clouds of heaven.

1. WE preach not one advent only of Christ, but a second also, far more glorious than the former. For the former gave a view of His patience; but the latter brings with it the crown of a divine kingdom. For all things, for the most part, are twofold in our Lord Jesus Christ: a twofold generation; one, of God the Father, before the ages; and one, of a Virgin, at the close of the ages: His descents twofold; one, the unobserved, like rain on a fleece (Ps 72:6 Septuagint,) and a second, His open coming, which is to be. In His former advent, He was wrapped in swaddling clothes in the manger; in His second, “He covers Himself with light as with a garment.” (Ps 104:2) In His first coming, “He endured the Cross, despising shame” (Heb 12:20, in His second, He comes attended by a host of Angels, receiving glory. We rest not then upon His first advent only, but look also for His second. And as at His first coming we said, Blessed is He that comes in the Name of the Lord, so will we repeat the same at His second coming; that when with Angels we meet our Master, we may worship Him and say, Blessed is He that comes in the Name of the Lord. The Saviour comes, not to be judged again, but to judge them who judged Him; He who before held His peace when judged, shall remind the transgressors who did those daring deeds at the Cross, and shall say, “These things have you done, and I kept silence.” (Ps 50:21) He came, then, because of a divine dispensation, teaching men with persuasion; but this time they will of necessity have Him for their King, even though they wish it not.

2. And concerning these two comings, Malachi the Prophet says, “And the Lord whom ye seek shall suddenly come to His temple”; (that is the first coming). And again of the second coming he says, And the

Messenger of the covenant whom ye delight in. Behold, He comes, says the Lord Almighty. But who shall abide the day of His coming? or who shall stand when He appears? Because He comes in like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier". (Mal 3:1-3) And a few verses later, we hear the Saviour Himself saying, "And I will draw near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulteresses, and against those who swear falsely in My Name" (Mal 3:5), and the rest. For this cause Paul warning us beforehand says, "If any man buildeth on the foundation gold, and silver, and precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed in fire." (I Cor 3:12) Paul also knew these two comings, when writing to Titus and saying, "The grace of God has appeared which brings salvation unto all men, instructing us that, denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ." (Titus 2;11) You see how he spoke of a first, for which he gives thanks; and of a second, to which we look forward. Therefore the words also of the Creed which we are announcing were just now delivered thus; that we believe in Him, who also ASCENDED INTO THE HEAVENS, AND SAT DOWN ON THE RIGHT HAND OF THE FATHER AND SHALL COME IN GLORY TO JUDGE LIVING AND DEAD; WHOSE KINGDOM SHALL HAVE NO END.

3. Our Lord Jesus Christ, then, comes from heaven; and He comes with glory at the end of this world, in the last day. For of this world there is to be an end, and this created world is to be re-made anew. For since corruption, and theft, and adultery, and every sort of sins have been poured forth over the earth, and blood has been mingled with blood in the world, therefore, that this wondrous dwelling-place may not remain filled with iniquity, this world passeth away, that the fairer world may be made manifest. And would you want the proof of this out of the words of Scripture? Listen to Esaias, saying, "And the heaven shall be rolled together as a scroll; and all the stars shall fall, as leaves from a vine, and as leaves fall from a fig-tree." (Isa 34:4) The Gospel also says, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." (Mat 24:29) Let us not

sorrow, as if we alone died; the stars also shall die; but perhaps rise again. And the Lord rolls up the heavens, not that He may destroy them, but that He may raise them up again more beautiful. Hear David the Prophet saying, “You, Lord, in the beginning laid the foundations of the earth, and the heavens are the work of Your hands; they shall perish, but You remain.” (Ps 102:25-26)

4. The things then which are seen shall pass away, and there shall come the things which are looked for, things fairer than the present; but as to the time let no one be curious. For it is not far you, He says, “to know times or seasons, which the Father has put in His own power.” (Acts 1:7) And venture not to declare when these things shall be, nor on the other hand carelessly sleep. For He says, “Watch, for in such an hour as ye expect not the Son of Man comes.” (Mat 24:44) But since it was needful for us to know the signs of the end, and since we are looking for Christ, therefore, that we may not die deceived and be led astray by that false Antichrist, the Apostles, moved by the divine will, address themselves by a providential arrangement to the True Teacher, and say, “Tell us, when shall these things be, and what shall be the sign of Your coming, and of the end of the world?” (Mat 24:3) We look for You to come again, but Satan transforms himself into an Angel of light; put us therefore on our guard, that we may not worship another instead of You. And He, opening His divine and blessed mouth, says, “Take heed that no man mislead you.” (Mat 24:4) You too, my hearers, as seeing Him now with the eyes of your mind, hear Him saying the same things to you; “Take heed that no man mislead you.” And this word exhorts you all to give heed to what is spoken; for it is not a history of things gone by, but a prophecy of things future, and which will surely come. Not that we prophesy, for we are unworthy; but that the things which are written will be set before you, and the signs declared. Observe then, which of them have already come to pass, and which yet remain; and make yourself safe.

6. “And you shall hear of wars and rumours of wars.” (Mat 24:6) Is there then at this time war between Persians and Romans for Mesopotamia, or no? Does nation rise up against nation and kingdom against kingdom, or no? “And there shall be famines and pestilences and earthquakes in divers places.” (Mat 24:7) These things have already

come to pass. And again, “And fearful sights from heaven, and mighty storms.” (Luke 21:11) Watch therefore, He says; “for you know not at what hour your Lord comes.” (Mat 24:42)

7. But we seek our own sign of His coming; we Churchmen seek a sign proper to the Church. And the Saviour says, “And then shall many be offended, and shall betray one another, and shall hate one another.” (Mat 24:10) If you hear that bishops throw out bishops, and clergy fight against clergy, and laity against laity even unto bloodshed, be not troubled; for it has been foretold. Do not worry about the things now happening, but attend to the things which are written in the Scripture; and even though I who teach you fall out of grace, you need not also perish with me. On the contrary, even a hearer may become better than his teacher, and he who came last may be first, since even those about the eleventh hour the Master receives. If among Apostles there was found treason, do you wonder that hatred of brethren is found among bishops? But the sign concerns not only rulers, but the people also; for He says, “And because iniquity shall abound, the love of the many shall grow cold.” (Mat 24:12) Will any then among those present boast that he entertains sincere friendship towards his neighbour? Do not the lips often kiss, and the face smiles, and the eyes light up, while the heart is planning treason, and the man is plotting evil with words of peace?

8. You have also this sign: “And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” (Mat 24:14) And as we see, nearly the whole world is now filled with the doctrine of Christ.

9. And what comes to pass after this? He says next, “When therefore ye see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the Holy Place, let him that read understand.” (Mat 24:15) And again, “Then if any man shall say unto you, Lo, here is the Christ, or, Lo, there; believe it not.” (Mat 24:23) Hatred of the brethren makes room next for Antichrist; for the devil prepares beforehand the divisions among the people, that he who is to come may be acceptable to them. But God forbid that any of Christ’s servants here, or elsewhere, should run over to the enemy ! Writing concerning this matter, the Apostle Paul gave a manifest sign, saying, “For that day

shall not come, except there came first the falling away, and the man of sin be revealed, the son of perdition, who opposes and exalts himself against all that is called God, or that is worshipped; so that he sits in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things? And now ye know that which restrains, to the end that he may be revealed in his own season. For the mystery of iniquity is already at work, only there is one that restrains now, until he be taken out of the way. And then shall the lawless one be revealed, whom the Lord Jesus shall slay with the breath of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing.” (II Thes 2:3-10) Thus wrote Paul, and now is the falling away. For men have fallen away from the right faith; and some preach the identity of the Son with the Father, and others dare to say that Christ was brought into being out of nothing. And formerly the heretics were manifest; but now the Church is filled with heretics in disguise. For men have fallen away from the truth, and have itching ears. Is it a plausible discourse? all listen to it gladly. Is it a word of correction? all turn away from it. Most have departed from right words, and rather choose the evil, than desire the good. This therefore is the falling away, and the enemy is soon to be looked for: and meanwhile he has in part begun to send forth his own forerunners, that he may then come prepared upon the prey. Look therefore to yourself, O man, and make safe your soul. The Church now charges you before the Living God; she declares to you the things concerning Antichrist before they arrive. Whether they will happen in your time we know not, or whether they will happen after you we know not; but it is well that, knowing these things, you should make yourself secure beforehand.

10. The true Christ, the Only-begotten Son of God, comes no more from the earth. If any come making false shows in the wilderness, go not forth. If they say, Lo, here is the Christ, Lo, there, believe it not. Look no longer downwards and to the earth; for the Lord descends from heaven; not alone as before, but with many, escorted by tens of thousands of Angels; nor secretly as the dew on the fleece; but shining forth openly as the lightning. For He has said Himself, “As the lightning comes out of the east, and shines even unto the west, so shall also the

coming of the Son of Man be” (Mat 24:27); and again, “And they shall see the Son of Man coming upon the clouds with power and great glory, and He shall send forth His Angels with a great trumpet;” (Mat 24:30)

11. But as, when formerly He was to take man’s nature, and God was expected to be born of a Virgin, the devil created prejudice against this, by craftily preparing among idol-worshippers fables of false gods, begetting and begotten of women, that, the falsehood having come first, the truth, as he supposed, might be disbelieved. So now, since the true Christ is to come a second time, the adversary, taking occasion by the expectation of the simple, and especially of them of the circumcision, brings in a certain man who is a magician, and most expert in sorceries and enchantments of beguiling craftiness; who shall seize for himself the power of the Roman empire²¹, and shall falsely style himself Christ; by this name of Christ deceiving the Jews, who are looking for the Anointed, and seducing those of the Gentiles by his magical illusions.

12. But this aforesaid Antichrist is to come when the times of the Roman empire shall have been fulfilled, and the end of the world is now drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after these an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, three he shall humble, and the remaining seven he shall keep in subjection to himself. At first indeed he will put on a show of mildness (as though he were a learned and discreet person), and of soberness and benevolence: and by the lying signs and wonders of his magical deceit, having beguiled the Jews, as though he were the expected Christ, he shall afterwards be characterized by all kinds of crimes of inhumanity and lawlessness, so as to outdo all unrighteous and ungodly men who have gone before him displaying against all men, but especially against us Christians, a spirit murderous and most cruel, merciless and crafty. And after perpetrating such things for three years and six months only, he shall be destroyed by the glorious second

²¹This of course did not happen since the Roman empire fell apart and Antichrist did not come.

advent from heaven of the only-begotten Son of God, our Lord and Saviour Jesus, the true Christ, who shall slay Antichrist with the breath of His mouth, and shall deliver him over to the fire of hell.

13. Now these things we teach, not of our own invention, but having learned them out of the divine Scriptures used in the Church, and chiefly from the prophecy of Daniel just now read; as Gabriel also the Archangel interpreted it, speaking thus: “The fourth beast shall be a fourth kingdom upon earth, which shall surpass all kingdoms. (Dan 7:23)” And that this kingdom is that of the Romans, has been the tradition of the Church's interpreters. For as the first kingdom which became renowned was that of the Assyrians, and the second, that of the Medes and Persians together, and after these, that of the Macedonians was the third, so the fourth kingdom now is that of the Romans. Then Gabriel goes on to interpret, saying, “His ten horns are ten kings that shall arise; and another king shall rise up after them, who shall surpass in wickedness all who were before him” (Dan 7:24); he says, not only the ten, but also all who have been before him; “and he shall subdue three kings”(Dan 7:24); manifestly out of the ten former kings: but it is plain that by subduing three of these ten, he will become the eighth king; “and he shall speak words against the Most High.” (Dan 7:25) A blasphemer the man is and lawless, not having received the kingdom from his fathers, but having usurped the power by means of sorcery.

14. And who is this, and from what sort of working? Interpret to us, O Paul. Whose coming, he says, “is after the working of Satan, with all power and signs and lying wonders” (II Thes 2:9); implying, that Satan has used him as an instrument, working in his own person through him; for knowing that his judgment shall not be delayed any longer, he wages war no more by his ministers, as he usually does, but from now on by himself more openly. And with all signs and lying wonders; for the father of falsehood will make a show of the works of falsehood, that the multitudes may think that they see a dead man raised, who is not raised, and lame men walking, and blind men seeing, when the cure has not been wrought.

15. And again he says, “Who opposes and exalts himself against all that is called God, or that is worshipped” (II Thes 2:4); against every

God or that is worshipped means that Antichrist will abhor the idols, ... exalting himself against all idols; at first indeed making a pretence of benevolence, but afterwards displaying his relentless temper, and that chiefly against the Saints of God. For he says, "I beheld, and the same horn made war with the saints" (Dan 7:21); and again elsewhere, "there shall be a time of trouble, such as never was since there was a nation upon earth, even to that same time" (Dan 12:1). Dreadful is that beast, a mighty dragon, unconquerable by man, ready to devour; concerning whom though we have more things to speak out of the divine Scriptures, yet we will content ourselves at present with thus much, in order to keep within our limits.

16. For this cause the Lord knowing the greatness of the adversary grants indulgence to the godly, saying, "Then let them which be in Judaea flee to the mountains" (Mat 24:16). But if any man is conscious that he is very stout-hearted, to encounter Satan, let him stand (for I do not despair of the Church's nerves), and let him say, "Who shall separate us from the love of Christ and the rest?" (Rom 8:35) But, let those of us who are fearful provide for our own safety; and those who are of a good courage, stand fast: "for then shall be great tribulation, such as has not been from the beginning of the world until now, no, nor ever shall be" (Mat 24:21). But thanks be to God who has confined the greatness of that tribulation to a few days; for He says, "But for the elect's sake those days shall be shortened" (Mat 24:22); and Antichrist shall reign for three years and a half only. We speak not from apocryphal books, but from Daniel; for he says, "And they shall be given into his hand until a time and times and half a time" (Dan 7:25). A time is the one year in which his coming shall for a while have increase; and the times are the remaining two years of iniquity, making up the sum of the three years; and the half a time is the six months. And again in another place Daniel says the same thing, "And he swear by Him that lives for ever that it shall be for a time, and times, and half a time" (Dan 12:70). And some peradventure have referred what follows also to this; namely, "a thousand two hundred and ninety days" (Dan 12:11); and this, "Blessed is he that endures and comes to the thousand three hundred and five and thirty days (Dan 12:12). For this cause we must hide ourselves and flee; for perhaps we shall not have gone over the cities of Israel, till the Son of Man be come (Mat 10:23).

17. Who then is the blessed man, that shall at that time devoutly witness for Christ? For I say that the Martyrs of that time excel all martyrs. For the Martyrs so far, have wrestled with men only; but in the time of Antichrist they shall do battle with Satan in his own person. And former persecuting kings only put to death; they did not pretend to raise the dead, nor did they make false shows of signs and wonders. But in his time there shall be the evil persuasion both of fear and of deceit, “so that if it be possible the very elect shall be deceived”(Mat 24:24). Let it never enter into the heart of any then alive to ask, "What did Christ more? For by what power does this man work these things? Were it not God’s will, He would not have allowed them. The Apostle warns you, and says beforehand, “And for this cause God shall send them a working of error” (II Thes 2:11); that is, shall allow to happen; not that they might make excuse, but that they might be condemned. And why? They, he says, “who believed not the truth”, that is, the true Christ, “but had pleasure in unrighteousness”, that is, in Antichrist. But as in the persecutions which happen from time to time, so also then God will permit these things, not because He lacks power to hinder them, but because as He usually does, He will through patience crown His own champions like as He did His Prophets and Apostles; to the end that having toiled for a little while they may inherit the eternal kingdom of heaven, according to that which Daniel says, “And at that time your people shall be delivered, every one that shall be found written in the book” (manifestly, the book of life); “and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament; and of the many righteous, as the stars for ever and ever” (Dan 12:1-3).

18. Guard yourself then, O man; you have been given the signs of Antichrist; and remember them not only yourself, but impart them also freely to all. If you have a child according to the flesh, admonish him of this now; if you have begotten one through catechizing²², put him also on his guard, lest he receive the false one as the True. For the mystery of iniquity is already at work. I fear these wars of the nations; I fear the

²²Meaning, if you are a God parent to a catechumen.

schisms of the Churches; I fear the mutual hatred of the brethren. But enough on this subject; only God forbid that it should be fulfilled in our days; nevertheless, let us be on our guard. And this is enough concerning Antichrist.

19. But let us wait and look for the Lord's coming upon the clouds from heaven. Then shall Angelic trumpets sound; the dead in Christ shall rise first, the godly persons who are alive shall be caught up in the clouds, receiving as the reward of their labours more than human honour, inasmuch as theirs was a more than human strife; according as the Apostle Paul writes, saying, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thes 4:16-17)

22. But what is the sign of His coming? lest a hostile power dare to counterfeit it. And then shall appear, He says, the sign of the Son of Man in heaven. Now Christ's own true sign is the Cross; a sign of a luminous Cross shall go before the King, plainly declaring Him who was formerly crucified: that the Jews who before pierced Him and plotted against Him, when they see it, may "mourn tribe by tribe" (Zech 12:12), saying, "This is He who was buffeted, this is He whose face they spat on, this is He whom they bound with chains, this is He whom of old they crucified, and set at nought. Whither, they will say, shall we flee from the face of Your wrath?" ... The sign of the Cross shall be a terror to His foes; but joy to His friends who have believed in Him, or preached Him, or suffered for His sake. Who then is the happy man, who shall then be found a friend of Christ? That King, so great and glorious, attended by the Angel-guards, the partner of the Father's throne, will not despise His own servants. For that His elect may not be confused with His foes, He shall send forth His Angels with a great trumpet, and they shall gather together His elect from the four winds. He despised not Lot, who was but one; how then shall He despise many righteous? Come, ye blessed of My Father, will He say to them who shall then ride on chariots of clouds, and be assembled by Angels.

24. The Son of Man shall come in His glory, and all the Angels with Him. Note my friend, before how many you shall come to be judged. Every race of mankind will then be present. Think, therefore, how many are the Roman nation; and how many the barbarian tribes now living, and how many have died within the last hundred years; count how many nations have been buried during the last thousand years; count all the people from Adam to this day. Great indeed is the multitude; but yet it is little, for the Angels are many more. They are the ninety and nine sheep, but mankind is the single one. For according to the extent of universal space, must we calculate the number of its inhabitants. The whole earth is but as a point in the midst of the one heaven, and yet contains so great a multitude; what a multitude must the heaven which encircles it contain? And must not the heaven of heavens contain unimaginable numbers? And it is written, Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; not that the multitude is only so great, but because the Prophet could not express more than these. So there will be present at the judgment in that day, God, the Father of all, Jesus Christ being seated with Him, and the Holy Spirit present with Them; and an angel's trumpet shall summon us all to bring our deeds with us. Ought we not then from this time on to be concerned? Don't you think my friend that even apart from punishment, how humiliating it will be to be condemned in the presence of so many? Shall we not choose rather to die many deaths, than be condemned by friends?

27. And should you ever hear any one say that the kingdom of Christ shall have an end abhor the heresy;... A certain one has dared to affirm, that after the end of the world Christ shall reign no longer; he has also dared to say, that the Word having come forth from the Father shall be again absorbed into the Father, and shall be no more; uttering such blasphemies to his own perdition. For he has not listened to the Lord, saying, "The Son abides for ever" (John 8:35). He has not listened to Gabriel, saying, "And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke 1:33)... Listen to the testimony of Daniel in the text; "I saw in a vision of the night, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days. And to Him was given the honour, and the dominion, and the kingdom: and all peoples, tribes, and languages

shall serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed” (Dan 7:13-14). Hold fast these things, believe in them, and dismiss the words of heresy; for you have heard most clearly of the endless kingdom of Christ.

29. Would you like to know why those who teach this heresy ran into such madness? They read wrongly that good word of the Apostle, “For He must reign, till He has put all enemies under His feet” (I Cor 15:25); and they say, when His enemies shall have been put under His feet, He shall cease to reign, wrongly and foolishly alleging this. For He who is king before He has subdued His enemies, how shall He not rather be king, after He has gotten the mastery over them?

31. But let us examine them; what is the meaning of “until” or “till” For I will discuss with them that phrase, and try to overthrow their error. Since they have dared to say that the words, “till He has put His enemies under His feet”, show that He Himself shall have an end, and have presumed to set bounds to the eternal kingdom of Christ, and to bring to an end, as far as words go, His never-ending sovereignty, come then, let us read the like expressions in the Apostle: “Nevertheless, death reigned from Adam till Moses” (Rom 5:14). Did men then die up to that time, and did none die any more after Moses? ... Well then, you see that the word “unto” is not to limit time; but rather St. Paul meant this, “And even though Moses was a righteous and wonderful man, nevertheless the sentence of death, which was uttered against Adam, reached even unto him, and those that came after him; although they had not committed the sin of Adam, by eating of the tree.”

32. Take again another similar text. “For until this day... when Moses is read, a veil is upon their hearts” (II Cor 3:14-15). Does the expression “until this day mean” mean only “until the time Paul wrote his epistle and no more?” Is it not until this day present, and even to the end? ... In what sense then should you understand that Scripture, “till He has put all enemies under His feet”? ... For as we may not speak of the “beginning of the days” of Christ, so neither should we ever speak of the end of His kingdom. For it is written, His kingdom is an everlasting kingdom.

33. And though I have many more testimonies out of the divine Scriptures, concerning the kingdom of Christ which has no end for ever, I will be content at present with those above mentioned, because the day is far spent. But you, my hearer, worship only Him as your King, and flee all heretical error. And if the grace of God permits us, the remaining Articles also of the Creed shall be in good time declared to you. And may the God of the whole world keep you all in safety, bearing in mind the signs of the end, and remaining unsubdued by Antichrist. You have received the signs of the Deceiver who is to come; you have received the proofs of the true Christ, who shall openly come down from heaven. Flee therefore the one, the False one; and look for the other, the True. You have learnt the way, how in the judgment you may be found among those on the right hand; guard that which is committed to you concerning Christ, and be conspicuous in good works, that you may stand with a good confidence before the Judge, and inherit the kingdom of heaven:--Through whom, and with whom, be glory to God with the Holy Spirit, for ever and ever. Amen.

LECTURE XVI

ON THE ARTICLE, AND IN THE HOLY SPIRIT, THE COMFORTER, WHO SPOKE IN THE PROPHETS

1 CORINTHIANS xii. 1, 4.

Now concerning spiritual gifts, brethren, I would not have you ignorant. ... Now there are diversities of gifts, but the same Spirit, &c.

1. I truly need spiritual grace, in order to discourse concerning the Holy Spirit; not that I may speak what is worthy of Him, for this is impossible, but that by speaking the words of the divine Scriptures, I may do this without peril to my soul. For a truly fearful thing is written in the Gospels, where Christ has plainly said, “Whosoever shall speak a word against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come” (Mat 12:32). And there is often fear, lest a man should receive this condemnation, through speaking what he ought not concerning Him, either from ignorance, or from supposed reverence. The Judge of the living and the dead, Jesus Christ, declared that he has no forgiveness; if therefore any man offend, what hope has he?

2. It must therefore belong to Jesus Christ’s grace itself to grant me both to speak without deficiency, and to you to hear with discretion; for discretion is needful not to them only who speak, but also to them that hear, lest they hear one thing, and understand another in their mind. Let us then speak concerning the Holy Spirit nothing but what is written; and whatsoever is not written, let us not busy ourselves about it. The Holy Spirit Himself spoke the Scriptures; He has also spoken concerning Himself as much as He pleased, or as much as we could receive. Let us therefore speak those things which He has said; for whatsoever He has not said, we dare not say.

3. There is One Only Holy Spirit, the Comforter; and as there is One God the Father, and no second Father; and as there is One Only-begotten Son and Word of God, who has no brother; so there is One Only Holy Spirit, and no second spirit equal in honour to Him.

The Holy Spirit is a most mighty Power, a divine Being, of unsearchable nature; for He is living and rational, and sanctifies all things made by God through Christ. He enlightens the souls of the righteous; He was in the Prophets, He was also in the Apostles in the New Testament. Abhorred are those who dare to separate the operation of the Holy Spirit! There is One God, the Father, Lord of the Old and of the New Testament: and One Lord, Jesus Christ, who was prophesied of in the Old Testament, and came in the New; and One Holy Spirit, who through the Prophets preached of Christ, and when Christ was come, descended, and manifested Him.

4. Let no one therefore separate the Old from the New Testament; let no one say that the Spirit in the former is one, and in the latter another; since thus he offends against the Holy Spirit Himself, who with the Father and the Son together is honoured, and at the time of Holy Baptism is included with them in the Holy Trinity. For the Only-begotten Son of God said plainly to the Apostles, “Go ye, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit” (Mat 28:19). Our hope is in Father, and Son, and Holy Spirit. ... We preach according to godliness One Father, who sent His Son to be our Saviour. We preach One Son, who promised that He would send the Comforter from the Father; we preach the Holy Spirit, who spoke in the Prophets, and who on the day of Pentecost descended on the Apostles in the form of fiery tongues, here, in Jerusalem, in the Upper Church of the Apostles²³; for we are privileged here in every matter²⁴. Here Christ came down from heaven; here the Holy Spirit came down from heaven. And in truth it were most fitting, that as we discourse concerning Christ ... here in Golgotha, so also we should speak concerning the Holy Spirit in the Upper Church; yet since He who descended there jointly partakes of the glory of Him who was crucified here, we here speak concerning Him also who descended there: for their worship is indivisible.

²³The upper room was made into a church by the time of St. Cyril.

²⁴St. Cyril is boasting that these holy sites are in his diocese!

22. Great indeed, and all-powerful in gifts, and wonderful, is the Holy Spirit. Consider, how many of you are now sitting here, how many souls of us are present. He is working suitably for each, and being present in the midst, beholds the temper of each, beholds also his reasoning and his conscience, and what we say, and think, and believe. Great indeed is what I have now said, and yet is it small. For consider, with mind enlightened by Him, how many Christians there are in all this diocese, and how many in the whole province of Palestine, and carry forward your mind from this province, to the whole Roman Empire; and after this, consider the whole world; races of Persians, and nations of Indians, Garbs and Sarmatians, Gauls and Spaniards, and Moors, Libyans and Ethiopians, and the rest for whom we have no names; for of many of the nations not even the names have reached us. Consider, of each nation, Bishops, Presbyters, Deacons, Monks, Nuns, and laity besides; and then behold their great Protector, and the Dispenser of their gifts;--how throughout the world He gives to one chastity, to another perpetual virginity, to another almsgiving, to another voluntary poverty, to another power of repelling hostile spirits. And as the light, with one touch of its radiance sheds brightness on all things, so also the Holy Spirit enlightens those who have eyes; for if any one, because of spiritual blindness cannot receive His grace, let him not blame the Spirit, but his own unbelief.

23. You have seen His power, which is all over the world; do not restrict your thoughts to the earth, but ascend on high. Ascend, I say, in imagination even unto the first heaven, and behold there so many countless myriads of Angels. Mount up in your thoughts, if you can, yet higher. Consider, the Archangels, consider also the Spirits; consider the Virtues, consider the Principalities, consider the Powers, consider the Thrones, consider the Dominions;--of all of these the Comforter is the Divine Ruler, and the Teacher, and the Sanctifier. To speak of men, Elias has need of Him, and Eliseus, and Esaias. Among Angels Michael and Gabriel have need of Him. Nothing created is equal in honour to Him: for the families of the Angels, and all their hosts assembled together, have no equality with the Holy Spirit. All of these the all-excellent power of the Comforter overshadows. And they indeed are sent forth to ministers, but He searches even the deep things of God, according to the Apostle, "For the Spirit searches all things, even

the deep things of God” (I Cor 2:10). For what man knows the thing of a man, save the spirit of the man which is in him? even so the things of God no man knows, but the Spirit of God. (I Cor 2:11)

24. He preached concerning Christ in the Prophets; He worked mightily in the Apostles; Until this day He seals the souls in Baptism. And the Father indeed gives (these souls) to the Son; and the Son shares with the Holy Spirit. For it is Jesus Himself, who says, “All things are delivered unto Me of My Father” (Mat 11:27); and of the Holy Spirit He says, “When He, the Spirit of Truth, shall come,.... He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” (John 16:13-14) The Father through the Son, with the Holy Spirit, is the giver of all grace; the gifts of the Father are none other than those of the Son, and those of the Holy Spirit; for there is one Salvation, one Power, one Faith; One God, the Father; One Lord, His only-begotten Son; One Holy Spirit, the Comforter. And it is enough for us to know these things; but inquire not curiously into His nature or hypostasis: for had it been written, we would have spoken of it; what is not written, let us not venture on. It is sufficient for our salvation to know, that there is Father, and Son, and Holy Spirit.

25. This Spirit descended upon the seventy Elders in the days of Moses. The seventy Elders were chosen; And the Lord came down in a cloud, and “took of the Spirit that was upon Moses, and put it upon the seventy Elders” (Num 11:25); not that the Spirit was divided, but that His grace was distributed in proportion to the vessels, and the capacity of the recipients. Now there were present sixty and eight, and they prophesied; but Eldad and Modad were not present: therefore that it might be shown that it was not Moses who bestowed the gift, but the Spirit who works, Eldad and Modad, who though called, had not as yet presented themselves, did also prophesy.

26. Joshua the Son of Nun, the successor of Moses, was amazed; and came to him and said, “Have you heard that Eldad and Modad are prophesying? They were called, and they came not; my lord Moses, forbid them.” Moses answered, “I cannot forbid them, for this grace is from Heaven; so far am I from forbidding them, that I myself am thankful for it. I do not think, however, that you have said this in envy;

are you jealous for my sake, because that they prophesy, and you do not prophesy yet? Wait for the proper season; and oh that all the Lord's people may be prophets, whenever the Lord shall give His Spirit upon them!" (Num 11:28-29) Moses said this prophetically, "whenever the Lord shall give" Surely he meant that as yet this had not happened. Had not then Abraham received, and Isaac, and Jacob, and Joseph? And they of old, had they not received Him? No! For the words, "whenever the Lord shall give" refer to a general outpouring of the Spirit. For as yet indeed the grace is partial, but then it shall be given richly. Moses was secretly alluding to what was to happen among us on the day of Pentecost. For He Himself came down among us. He had come down upon many before. For it is written, "And Joshua the son of Nun was filled with a spirit of wisdom; for Moses had laid his hands upon him" (Deut 34:9). You see that both in the Old and New Testament there is one symbolic action;--in the days of Moses, the Spirit was given by laying on of hands; and by laying on of hands Peter also gives the Spirit. And on you also, who are about to be baptized, shall His grace come; yet in what manner I will not say, for I will not anticipate the proper season. And may the God of peace, through our Lord Jesus Christ, and through the love of the Spirit, count all of you worthy of His spiritual and heavenly gifts:--To whom be glory and power for ever and ever. Amen.

LECTURE XVIII
ON THE WORDS, AND IN ONE HOLY CATHOLIC CHURCH,
AND IN THE RESURRECTION OF THE FLESH, AND THE LIFE
EVERLASTING

EZEKIEL xxxvii. 1.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.

1. THE root of all good works is the hope of the Resurrection; for the expectation of the recompense encourages the soul to good works. For every labourer is ready to endure the toils, if he sees their reward in prospect; but when men weary themselves for nothing, their heart soon sinks as well as their body. A soldier who expects a prize is ready for war, but no one is ready to die for a king who is indifferent about those who serve under him, and bestows no honours on their toils. In like manner every soul believing in a Resurrection is naturally careful of itself; but, disbelieving it, abandons itself to perdition. He who believes that his body shall remain to rise again, is careful of it, and defiles it not with fornication; but he who disbelieves the Resurrection, gives himself to fornication, and misuses his own body, as if it were not his own. Faith therefore in the Resurrection of the dead, is a great commandment and doctrine of the Holy Catholic Church; great and most necessary, though disputed by many, yet surely warranted by the truth. Greeks contradict it, Samaritans disbelieve it, heretics mutilate it; the contradiction is manifold, but the truth is uniform.

2. Now Greeks and Samaritans together argue against us thus. The dead man has fallen, and decomposed away, and is all turned into worms; and the worms have died also; such is the decay and destruction which has overtaken the body; how then is it to be raised? Those who are shipwrecked have been devoured by fishes, which are themselves devoured. Those who fight with wild beasts, their very bones are ground to powder, and consumed by bears and lions. Vultures and ravens feed on the flesh of the unburied dead, and then fly away over all the world; from where then is the body to be collected? For of the fowls who have

devoured it some by chance die in India, some in Persia, some in the land of the Goths. Other men again are consumed by fire, and their very ashes scattered by rain or wind; from where is the body to be brought together again?

3. To you, poor little feeble man, India is far from the land of the Goths, and Spain from Persia; but to God, who holds the whole earth in the hallow of His hands (Isa 40:12), all things are near at hand. Attribute not then weakness to God, from a comparison of your feebleness, but rather dwell on His power. Does then the sun, a small work of God, by one glance of his beams give warmth to the whole world; does the atmosphere, which God has made, encompass all things in the world; and is God, who is the Creator both of the sun, and of the atmosphere, far off from the world? Imagine a mixture of seeds of different plants (for as you are weak concerning the faith, the examples which I say are weak also), and that these different seeds are contained in your single hand; is it then to you, who are a man, a difficult or an easy matter to separate what is in your hand, and to collect each seed according to its nature, and restore it to its own kind? Can you then separate the things in your hand, and cannot God separate the things contained in His hand, and restore them to their proper place? Consider what I say, whether it is not impious to deny it?

4. But further, attend, I pray, to the very principle of justice, and come to your own case. You have different sorts of servants: and some are good and some bad; you honour therefore the good, and punish the bad. And if you are a judge, to the good you will award praise, and to the transgressors, punishment. Is then justice observed by you a mortal man; and with God, the ever changeless King of all, is there no retributive justice? To deny this is impious. For consider what I say. Many murderers have died in their beds unpunished; where then is the righteousness of God? Sometimes a murderer guilty of fifty murders is beheaded once; where then shall he suffer punishment for the forty and nine? Unless there is a judgment and a retribution after this world, you charge God with unrighteousness. Marvel not, however, because of the delay of the judgment; no combatant is crowned or disgraced, till the contest is over; and no president of the games ever crowns men while yet striving, but he waits till all the combatants are finished, and then

deciding between them he may dispense the prizes and the crowns. God deals with us in the same way, so long as the strife in this world lasts, He helps the just but partially, but afterwards He renders to them their rewards fully.

16. And many Scriptures there are which testify of the Resurrection of the dead; for there are many other sayings on this matter. But now, by way of remembrance only, we will make a passing mention of the raising of Lazarus on the fourth day; and just allude, because of the shortness of the time, to the widow's son also who was raised, and merely for the sake of reminding you, let me mention the ruler of the synagogue's daughter, and the rending of the rocks, and how there arose many bodies of the saints which slept, their graves having been opened. But specially it should be remembered that Christ has been raised from the dead. I speak but in passing of Elias, and the widow's son whom he raised; of Elisha also, who raised the dead twice; once in his lifetime, and once after his death. For when alive he wrought the resurrection by means of his own soul; but that not the souls only of the just might be honoured, but that it might be believed that in the bodies also of the just there lies a power, the corpse which was cast into the sepulchre of Elisha, when it touched the dead body of the prophet, was resurrected, and the dead body of the prophet did the work of the soul, and that which was dead and buried gave life to the dead, and though it gave life, yet continued itself among the dead. Why? Lest if Elisha should rise again, the work should be ascribed to his soul alone; and to show, that even though the soul is not present, a power resides in the body of the saints, because of the righteous soul which has for so many years dwelt in it, and used it as its servant. And let us not foolishly disbelieve, as though this thing had not happened: for if handkerchiefs and aprons, which are from without, touching the bodies of the diseased, raised up the sick, how much more should the very body of the Prophet raise the dead?

17. And with respect to these instances we might say much, rehearsing in detail the marvellous circumstances of each event: but as you have been already wearied both by the prolonged fast of Great

Friday, and the succeeding all night vigil²⁵, let what has been briefly spoken concerning them suffice for a while; these words having been as it were sown thinly, that you, receiving the seed like richest ground, may in bearing fruit increase them. But remember that the Apostles also raised the dead; Peter raised Tabitha in Joppa (Acts 9:36-42), and Paul raised Eutychus in Troas (Acts 20:7-12); and thus did all the other Apostles, even though the wonders wrought by each have not all been written. Further, remember all the sayings in the first Epistle to the Corinthians, which Paul wrote against them who said, How are the dead raised, and with what manner of body do they come? And how he says, “For if the dead rise not, then is not Christ raised” (I Cor:15); and how he called them fools, who believed not; and remember the whole of his teaching there concerning the resurrection of the dead, and how he wrote to the Thessalonians, “But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as the rest which have no hope”, and all that follows: but chiefly that, “And the dead in Christ shall rise first” (I Thes 4:13-16).

18. But especially note this, how very clearly Paul says, “For this corruptible must put on incorruption, and this mortal must put on immortality” (I Cor 15:53). For this body shall be raised not remaining weak as now; but raised the very same body, though by putting on incorruption it shall be fashioned anew,—as iron blending with fire becomes fire, or rather as He knows how, the Lord who raises us. This body therefore shall be raised, but it shall not be such as it now is, but an eternal body; no longer needing for its life such nourishment as now, nor stairs for its ascent, for it shall be made spiritual, a marvellous thing, such as we cannot worthily speak of. Then, it is said. “the righteous shall shine forth as the sun, and the moon, and as the brightness of the firmament” (Dan 12:3).

19. We shall be raised therefore, all with eternal bodies, but not all in the same manner: for if a man is righteous, he will receive a heavenly

²⁵This was the last lecture and it was delivered after the Great Friday long service and before the Saturday vigil service!

body, that he may be worthy to hold conversation with Angels. But if a man is a sinner, he shall receive an eternal body, fitted to endure the penalties of sins, that he may burn eternally in fire, without ever being consumed. And righteously will God assign this portion to either company; for we do nothing without the body. We blaspheme with the mouth, and with the mouth we pray. With the body we commit fornication, and with the body we keep chastity. With the hand we rob, and by the hand we give alms; and the rest in like manner. Since then the body has been our servant in all things, it shall also share with us in the future the fruits of the past.

20. Therefore, brethren, let us take good care of our bodies, and not misuse them as if not belonging to us. Let us not say like the heretics, that this vesture of the body belongs not to us, but let us take good care of it as our own; for we must give account to the Lord of all things done through the body. Say not, none sees me; think not, that there is no witness of the deed. Human witness may not be there; but He who fashioned us, an unerring witness, abides faithful in heaven, and beholds what you do. And the stains of sin also remain in the body; for as when a wound has gone deep into the body, even if there has been a healing, the scar remains, so sin wounds soul and body, and the marks of its scars remain in all; and they are removed only from those who receive the washing of Baptism. The past wounds therefore of soul and body God heals by Baptism; against future ones let us one and all jointly guard ourselves, that we may keep this vestment of the body pure, and may not for practising fornication and sensual indulgence or any other sin for a short time, lose the salvation of heaven, but may inherit the eternal kingdom of God; of which may God, of His own grace, deem all of you worthy.

21. Enough now in proof of the Resurrection of the dead; and now, let me again recite to you the profession of the faith, and you, with all diligence pronounce it while I speak, and remember it²⁶.

²⁶At this stage, the lecture is interrupted and St. Cyril recites the Baptismal Creed, asking the candidates to repeat it after him till they memorize it.

22. The Faith which we rehearse contains in order the following, "AND IN ONE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS; AND IN ONE HOLY CATHOLIC CHURCH; AND IN THE RESURRECTION OF THE FLESH; AND IN ETERNAL LIFE."

Now of Baptism and repentance I have spoken in the earliest Lectures; and my present remarks concerning the resurrection of the dead have been made with reference to the Article "In the resurrection of the flesh." Now then let me finish what still remains to be said for the Article, "In one Holy Catholic Church," on which, though one might say many things, we will speak but briefly.

23. The Church is then called Catholic because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely every doctrine men ought to know, concerning things both visible and invisible, heavenly and earthly; and because it brings into subjection to godliness the whole race of mankind, governors and governed, learned and unlearned; and because it universally treats and heals the whole class of sins, which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.

24. The Church is rightly named (*Ecclesia*)²⁷ because it calls forth and assembles together all men; according to the Lord's saying in Leviticus, "And make an assembly for all the congregation at the door of the tabernacle of witness" (Lev 8:3). And it should be noted, that the word "assemble", is used for the first time in the Scriptures here, at the time when the Lord puts Aaron into the High-priesthood. And in Deuteronomy also the Lord says to Moses, "Assemble the people unto Me, and let them hear My words, that they may learn to fear Me" (Deut 4:10). And he again mentions the name of the Church, when he says concerning the Tables of the Law, "And on them were written all the words which the Lord spoke with you in the mount out of the midst of

²⁷The Greek word *ecclesia* means "assembly"

the fire in the day of the Assembly *ecclesia* (Deut 9:10); as if he had said more plainly, in the day in which ye were called and gathered together by God. The Psalmist also says, “I will give thanks unto You, O Lord, in the great assembly; I will praise You among much people. (Ps 35:18)

25. In the old Testament the Psalmist sang, Bless ye God in the churches, even the Lord, from the fountains of Israel” (Ps 68:26). But since then the Jews, because of the plots which they made against the Saviour were cast away from His grace, and the Saviour built out of the Gentiles a second Holy Church, the Church of us Christians, concerning which he said to Peter, “And upon this rock I will build My Church, and the gates of hell shall not prevail against it” (Mat 16:18). And David prophesying of both these, said plainly of the first which was rejected, “I have hated the church of evil doers” (Ps 26:5); but of the second which is built up he says in the same Psalm, “Lord, I have loved the beauty of Your house”; and immediately afterwards. In the churches will I bless you, O Lord”(Ps 26:8-12). For now that the one Church in Judaea is cast off, the Churches of Christ are increased over all the world; and of them it is said in the Psalms, “Sing unto the Lord a new song, His praise in the church of the Saints” (Ps 149:1). In agreement with these passages is what the prophet also said to the Jews, “I have no pleasure in you, says the Lord Almighty”; and immediately afterwards, “For from the rising of the sun even unto the going down of the same, My name is glorified among the Gentiles” (Mal 1:10-11). Concerning this Holy Catholic Church Paul writes to Timothy, “That you may know how you ought to behave yourself in the House of God, which is the Church of the Living God, the pillar and ground of the truth. (I Tim 3:15)

26. But since the word *Ecclesia* is applied to different things as also it is written of the multitude in the theatre of the Ephesians, “And when he had thus spoken, he dismissed the Assembly” (Acts 19:41), and since one might properly and truly say that there is a Church of evil doers, I mean the meetings of the heretics, the Marcionists and Manicheans, and the rest, for this cause the Creed has securely delivered to you now the Article, “And in one Holy Catholic Church;” that you may avoid their wretched meetings, and ever abide with the Holy Catholic Church in which you were regenerated. And if ever you are sojourning in cities,

inquire not simply where the Lord's House is (for the other sects of the profane also attempt to call their own dens houses of the Lord), nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Church, the mother of us all, which is the spouse of our Lord Jesus Christ, the Only-begotten Son of God, for it is written, "As Christ also loved the Church and gave Himself for it" (Eph 5:25), and is a figure and copy of "Jerusalem which is above, which is free, and the mother of us all" (Gal 4:26); which before was barren, but now has many children. (Gal 4:27)

27. For when the first Church was cast off, in the second, which is the Catholic Church, as Paul says, "God has set first Apostles, secondly Prophets, thirdly teachers, then miracles, then gifts of headings, helps, governments, divers kinds of tongues" (Gal 4:26), and every sort of virtue, I mean wisdom and understanding, temperance and justice, mercy and loving-kindness, and patience unconquerable in persecutions. She, "by the armour of righteousness on the right hand and on the left, by honour and dishonour" (II Cor 6:7-8), in former days amid persecutions and tribulations crowned the holy martyrs with the varied and blooming crowns of patience, and now in times of peace by God's grace receives her due honours from kings and those who are in high place, and from every sort and kindred of men. And while the kings of particular nations have bounds set to their authority, the Holy Catholic Church alone extends her power without limit over the whole world; for God, as it is written, "has made her border peace" (Ps 147:14). But I need to lecture for many more hours, if I were to speak of all things which concern her.

28. Now, if in this Holy Catholic Church we receive her teachings and conduct ourselves virtuously, we shall attain the kingdom of heaven, and inherit ETERNAL LIFE; for which also we endure all toils, that we may enjoy it from the Lord's hands. For what we aim at is nothing trivial, but our endeavour is for eternal life. Wherefore in the profession of the Faith, after the words, "AND IN THE RESURRECTION OF THE FLESH," that is, of the dead (of which we have discoursed), we are taught to believe also "IN THE LIFE ETERNAL," for which as Christians we are striving.

29. The real and true life then is the Father, who through the Son in the Holy Spirit pours forth as from a fountain His heavenly gifts to all; and through His love to man, the blessings of the life eternal are promised without fail to us men also. We must not disbelieve the possibility of this, but having an eye not to our own weakness but to His power, we must believe; for with God all things are possible. And that this is possible, and that we may look for eternal life, Daniel declares, “And many righteous shall shine as the stars for ever and ever” (Dan 12:3). And Paul says, “And so shall we be ever with the Lord” (I Thes 4:17): for the being for ever with the Lord implies the life eternal. But the clearest of all is what the Saviour Himself says in the Gospel, “And these shall go away into eternal punishment, but the righteous into life eternal.” (Mat 25:46)

30. And many are the proofs concerning the life eternal. And when we desire to gain this eternal life, the sacred Scriptures suggest to us the ways of gaining it; of which, because of the length of our discourse, the texts we now set before you shall be but few, the rest being left to the search of the diligent. They declare at one time that it is by faith; for it is written, “He that believeth on the Son has eternal life” (John 3:36); and again He says Himself, “Verily, verily, I say unto you, He that hears My word, and believes Him that sent Me, has eternal life. (John 5:24) At another time, it is by the preaching of the Gospel; for He says, that “He that reaps receives wages, and gathers fruit unto life eternal.” (John 4:36) At another time, by martyrdom and confession in Christ’s name; for He says, “And he that hates his life in this world, shall keep it unto life eternal.” (John 12:25) And again, by preferring Christ to riches or kindred; “And every one that has forsaken brethren, or sisters, and the rest, shall inherit eternal life.” (Mat 19:29) Moreover it is by keeping the commandments, You shall not commit adultery, You shall not kill, and the rest which follow; as He answered to him that came to Him, and said, “Good Master, what shall I do that I may have eternal life?” (Mark 10:17-19) But further, it is by departing from evil works, and henceforth serving God; for Paul says, “But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end eternal life.” (Rom 6:22)

31. Indeed, the ways of finding eternal life are many, though I have passed over them by reason of their number. For the Lord in His loving-kindness has opened, not one or two only, but many doors, by which to enter into the life eternal, so that, as far as He is concerned, all might enjoy it without hindrance. For the time being, this is as much as I intend to speak concerning THE LIFE ETERNAL, which is the last doctrine of the profession of our Faith, and its conclusion; may we all, both teachers and hearers, by God's grace enjoy this life eternal!

32. Finally, beloved brethren, this course of instruction exhorts you all, to prepare your souls to receive the heavenly gifts. As regards the Holy and Apostolic Faith delivered to you to profess, we have spoken through the grace of the Lord as many Lectures, as was possible, in these past days of Lent; not that this is all we ought to have said, for many are the points omitted; and these perhaps should be taught by more excellent teachers. But now the holy day of the Passover is at hand, and ye, beloved in Christ, are to be enlightened by "the Laver of regeneration." (Titus 3:5) Therefore you will be instructed once again, God willing, in the appropriate things; with how great devotion and order you must enter in when summoned, for what purpose each of the holy mysteries of Baptism is performed, and with what reverence and order you must go from Baptism to the Holy Altar of God, and enjoy its spiritual and heavenly mysteries. And this is so that your souls being previously enlightened by the word of doctrine, you may appreciate the greatness of the gifts bestowed on you by God.

33. And after Easter's Holy Day of salvation, beginning on Monday, when you come on each successive day, after the Liturgy into the Holy Place of the Resurrection, God willing,, you shall hear other Lectures; in which you shall again be taught the reasons of every thing which has been done, and shall receive the proofs thereof from the Old and New Testaments,--first, of the things done just before Baptism,--next, how you were cleansed from your sins by the Lord, by the washing of water with the word,--and how like Priests you have become partakers of the Name of Christ,--and how the Seal of the fellowship of the Holy Spirit was given to you,--and concerning the mysteries at the Altar of the New Testament, which have taken their beginning from this place, both what the Divine Scriptures have delivered to us, and what is the power of

these mysteries, and how you must approach them, and when and how receive them;--and at the end of all, how for the time to come you must behave yourselves worthily of this grace both in words and deeds, that you may all be enabled to enjoy the life everlasting. And these things shall be spoken, if it be God's pleasure.²⁸

34. “Finally, my brethren, rejoice in the Lord alway; again I will say, Rejoice” (Phil 4:4): for your redemption has drawn near, and the heavenly host of the Angels is waiting for your salvation. And there is now the voice of one crying in the wilderness, Prepare ye the way of the Lord; and the Prophet cries, “Ho, you that thirst, come to the water”; and immediately afterwards, “Hearken unto me, and ye shall eat that which is good, and your soul shall delight itself in good things.” (Isa 55:1-2) And within a little while ye shall hear that excellent lesson which says, “Shine, shine, O you new Jerusalem; for your light is come.” (Isa 60:1) Of this Jerusalem the prophet has said, “And afterwards you shall be called the city of righteousness, Zion, the faithful mother of cities; because of the law which went forth out of Zion, and the word of the Lord from Jerusalem,”(Isa 1:26, 2:3) that word which has from hence been showered forth on the whole world. To that New Jerusalem the Prophet also says concerning you, “Lift up your eyes round about, and behold your children gathered together” (Isa 49:18); and she answers, saying, “Who are these that fly as a cloud, and as doves with their young ones to me?” (Isa 60:8); clouds. because of their spiritual nature, and doves, from their purity. And again, she says, “Who knows such things? or who has seen it thus? did ever a land bring forth in one day? or was ever a nation born all at once? for as soon as Zion travailed, she brought forth her children.”(Isa 66:8) The world shall be filled with joy unspeakable because of the Lord who said, “Behold, I create Jerusalem a rejoicing, and her people a joy .”(Isa 65:18) And may He ever keep you in good works, and words, and thoughts; to Whom be glory, honour, and power, through our Lord Jesus Christ, with the Holy Spirit, now and ever, and unto all the endless ages of eternity. Amen.

²⁸For the week of Easter, daily lectures were given to those who have received Baptism explaining the Sacraments.