SAINT IRENAEUS OF LYON

Against Heresies

Adversus haereses

VOLUME III · III

SABBATISMUS

Saint Irenaeus of Lyon (c. 130–c. 202)
Adversus haereses · Against Heresies

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Liber quartus

Praefatio

1. Hunc quartum librum, dilectissime, transmittens tibi, operis quod est de detectione et eversione falsae cognitionis, quemadmodum promisimus, per Domini sermones ea quae praediximus, confirmabimus: uti et tu, sicut postulasti, undique a nobis accipias occasiones ad confutandos omnes haereticos, et eos omnimodis retusos non longius sinas in erroris procedere profundum, neque ignorantiae praefocari pelago; sed convertens eos in veritatis portum, facias suam percipere salutem.

2. Eum autem qui velit eos convertere, oportet diligenter scire regulas sive argumenta ipsorum. Nec enim possibile est alicui curare quosdam male habentes, qui ignorat passionem eorum qui male valent. Quapropter hi qui ante nos fuerunt, et quidem multo nobis meliores, non tamen satis potuerunt contradicere his qui sunt a Valentino, quia ignorabant regulam ipsorum, quam nos cum omni diligentia in primo libro tibi tradidimus; in quo et ostendimus doctrinam eorum recapitulationem esse omnium haereticorum. Quapropter et in secundo tanquam speculum habuimus eos totius eversionis. Qui enim his contradicunt secundum quod oportet, contradicunt omnibus qui sunt malae sententiae; et qui hos evertent, evertunt omnem haeresim.

3. Super omnes est enim blasphema regula ipsorum: quandoquidem factorem et fabricatorem, qui est unus Deus, secundum quod ostendimus, de labe sive defectione eum emissum dicunt. Blasphemant autem et in Dominum nostrum, abscindentes et dividentes Jesum a Christo, et Christum a Salvatore, et Salvatorem rursum a Verbo, et Verbum ab Unigenito. Et quemadmodum fabricatorem ex labe sive defectione emissum dicunt; sic et Christum et Spiritum sanctum propter labem emissum docuerunt, et Salvatorem ab iis Aeonibus qui a labe emissi sunt, fructificationem esse; ut nihil sit apud eos sine blasphemia. In eo igitur, qui ante hunc est, libro ostensa est de his omnibus sententia apostolorum, quoniam non solum nihil tale senserunt « qui ab initio speculatores et ministri fuerunt verbi » veritatis; sed et praedicaverunt nobis fugere hujusmodi sententias, Spiritu providentes eos qui seducturi erant simpliciores.

Book IV

Preface

1. In sending you, dearly beloved, this fourth book of the work that is on the exposure and overthrow of the false knowledge, we shall confirm, as we promised, through the words of the Lord what we have said before; so that you too, as you asked, may receive from us on every side the means of refuting all the heretics, and, having beaten them back in every way, may not let them go further into the depth of error nor be stifled in the sea of ignorance, but, turning them into the harbour of the truth, may make them receive their own salvation.

2. But whoever would convert them must know with care their rules, or plots. For it is not possible for anyone to cure those who are ill if he does not know the disease of those who are unwell. Wherefore those who were before us, and indeed far better than we, were nevertheless not able to contradict sufficiently those from Valentinus, because they did not know their rule, which we have handed on to you with all diligence in the first book; in which we also showed that their doctrine is the recapitulation of all the heretics. Wherefore in the second too we held them up as a kind of mirror of the whole overthrow. For those who contradict these as they ought contradict all who are of evil doctrine; and those who overthrow these overthrow every heresy.

3. For their rule is blasphemous above all others, since they say that the Maker and Fashioner, who is the one God, as we have shown, was emitted from a defect or deficiency. And they blaspheme against our Lord too, cutting off and dividing Jesus from Christ, and Christ from the Saviour, and again the Saviour from the Word, and the Word from the Only-begotten. And just as they say that the Fashioner was emitted from a defect or deficiency, so too they have taught that Christ and Holy Spirit were emitted because of the defect, and that the Saviour is the fruit-bearing of those Aeons who were emitted from the defect; so that nothing among them is without blasphemy. In the book before this one, then, the mind of the apostles on all these things was shown: that not only did they, who from the beginning were eyewitnesses and ministers of the word of truth (Luke 1:2), think nothing of the kind, but they also preached to us to flee such doctrines, foreseeing by the Spirit those who were going to lead the simpler astray.

4. Quemadmodum enim serpens Evam seduxit, promittens ei quod non habebat ipse; sic et hi praetendentes majorem agnitionem, et mysteria inenarrabilia, et promittentes eam, quam dicunt intra Pleroma esse, receptionem, in mortem demergunt sibi credentes; apostatas eos constituentes ab eo qui eos fecit. Et tunc quidem apostata angelus per serpentem inobedientiam hominum operatus, existimavit latere se Dominum: quapropter eamdem ei formam et appellationem tribuit Deus. Nunc autem, quoniam novissima sunt tempora, extenditur malum in homines, non solum apostatas eos faciens, sed et blasphemos in plasmatorem instituit multis machinationibus, id est, per omnes haereticos qui praedicti sunt. Hi enim omnes, quamvis ex differentibus locis egrediantur, et differentia doceant, in idem tamen blasphemiae concurrunt propositum, lethaliter vulnerantes, docendo blasphemiam in Deum factorem et nutritorem nostrum, et derogando salutem hominis. Homo est autem temperatio animae et carnis, qui secundum similitudinem Dei formatus est, et per manus ejus plasmatus est, hoc est per Filium et Spiritum, quibus et dixit: « Faciamus hominem. » Hoc ergo propositum est ejus qui vitae nostrae invidet, incredulos suae salutis efficere homines, et blasphemos in plasmatorem Deum. Quaecunque enim cum gravitate summa dixerint omnes haeretici, in ultimum ad hoc deveniunt, ut blasphement fabricatorem, et contradicant saluti plasmatis Dei, quod quidem est caro: propter quam omnem dispositionem fecisse Filium Dei, multis modis ostendimus, et manifestavimus neminem alium Deum appellari a Scripturis, nisi Patrem omnium, et Filium, et eos qui adoptionem habent.

Caput primum

Christum unum solum Deum ac Patrem et cognovisse et docuisse discipulos.

1. Cum sit igitur hoc firmum et constans, neminem alterum Deum et Dominum a Spiritu praedicatum, nisi eum qui dominatur omnium Deus, cum Verbo suo, et eos qui adoptionis Spiritum accipiunt, hoc est, eos qui credunt in unum et verum Deum, et Christum Jesum Filium Dei; similiter et apostolos neminem alium a semetipsis Deum appellasse, aut Dominum cognominasse; multo autem magis Dominum nostrum, qui et nobis praecepit neminem Patrem confiteri, nisi

4. For just as the serpent led Eve astray, promising her what he did not have himself, so these too, holding out a greater knowledge and inexpressible mysteries, and promising that reception which they say is within the Pleroma, plunge those who believe them into death, making them apostates from him who made them. And then the apostate angel, having worked the disobedience of men through the serpent, thought that he was hidden from the Lord: wherefore God gave him the same form and the same name. But now, since the times are the last, the evil spreads among men, not only making them apostates but also setting them up as blasphemers against the Moulder by many machinations, that is, through all the heretics who have been spoken of before. For all these, though they set out from different places and teach different things, nevertheless run together to the same purpose of blasphemy, wounding mortally by teaching blasphemy against God our Maker and Nourisher, and by disparaging the salvation of man. Now man is a blending of soul and flesh, who was formed after the likeness of God and moulded by his hands, that is, by the Son and the Spirit, to whom he also said: Let us make man (Gen 1:26). This, then, is the purpose of him who envies our life: to make men unbelieving of their own salvation, and blasphemers against God the Moulder. For whatever all the heretics may have said with the utmost gravity, in the end they come to this: to blaspheme the Fashioner and to contradict the salvation of God's handiwork, which is the flesh; for whose sake, as we have shown in many ways, the Son of God made the whole disposition; and we have made it plain that no other is called God by the Scriptures except the Father of all, and the Son, and those who have the adoption.

Chapter 1

That Christ both knew and taught the disciples one only God and Father.

1. Since, then, this is firm and constant, that no other God and Lord was proclaimed by the Spirit except him who rules over all as God, together with his Word, and those who receive the Spirit of adoption, that is, those who believe in the one and true God and in Christ Jesus the Son of God; and that likewise the apostles called no other God of themselves, nor gave the name of Lord to any other; and much more our Lord, who also commanded us to confess no one as Father except him who is

eum qui est in coelis, qui est unus Deus et unus Pater: manifeste falsa ostenduntur ea quae dicunt circumventores et perversissimi sophistae, dicentes naturaliter et Deum et Patrem esse, quem ipsi adinvenerunt; Demiurgum vero naturaliter neque Deum, neque Patrem esse, sed verbo tenus dici, eo quod dominetur conditionis, sicut dicunt perversi grammatici, excogitantes in Deum: et doctrinam quidem Christi praetermittentes, et a semetipsis autem falsa divinantes, adversus universam Dei dispositionem argumentantur. Etenim Aeonas suos, et deos, et patres, et dominos, adhuc etiam et coelos vocari dicunt, cum Matre sua, quam et terram, et Jerusalem appellant, multisque aliis vocabulis eam cognominantes.

2. Cui autem non sit manifestum, quoniam si Dominus multos patres scisset et deos, non praecepisset discipulis suis unum scire Deum, et hunc eumdem solum vocare Patrem? Sed potius distinxit eos qui sunt verbo tenus dii, ab eo qui sit vere Deus, ut non errent secundum doctrinam ejus, neque alterum pro altero audiant. Si autem nobis quidem praecepit unum vocare Patrem et Deum, ipse autem interdum alteros confitetur patres et deos eodem modo, alia quidem praecipiens videbitur discipulis, alia vero ipse faciens. Non est autem hoc magistri boni, sed seductoris et invidi. Et apostoli autem secundum eos transgressores ostenduntur praecepti, Demiurgum Deum, et Dominum, et Patrem confitentes, quemadmodum ostendimus, si non hic solus est Deus et Pater. Jesus ergo transgressionis auctor et magister erit eis, qui praecepit unum vocari Patrem, imponens eis necessitatem Demiurgum confiteri suum Patrem, quemadmodum ostensum est.

Caput II

Probat apertis tum Moysis, tum aliorum prophetarum, quorum sermones Christi sunt, testimoniis, eum et unum et solum Deum esse, mundi conditorem, quem Dominus annuntiabat, et quem Patrem suum esse dicebat.

1. Moyses igitur recapitulationem universae legis, quam acceperat a Demiurgo, in Deuteronomio faciens, sic ait: « Attende, coelum, et loquar: et audiat terra verba ex ore meo. » Rursum David adjutorium suum dicens a Domino fieri: « Adjutorium, inquit, meum a Domino, qui fecit coelum et terram. » Et Isaias confitetur a Deo, qui fecit coelum et terram, et dominatur eorum, fieri sermones: « Audi, inquit, coelum, et auribus percipe, terra, quoniam Dominus locutus est. » Et iterum: « Sic ait Dominus Deus, qui fecit coelum, et affixit illud; qui confirmavit terram, et quae in ea sunt: et qui dat afflatum populo, qui est super eam, et spiritum his qui calcant illam. »

in heaven, who is one God and one Father: the things that the deceivers and most perverse sophists say are plainly shown to be false, when they say that the one whom they themselves devised is by nature both God and Father, but that the Demiurge is by nature neither God nor Father, but is so called in word only, because he rules over the creation, as these perverse grammarians say, thinking out things against God; and, passing over the teaching of Christ and divining falsehoods of themselves, they argue against the whole disposition of God. For they say that their Aeons are called gods, and fathers, and lords, and even heavens, together with their Mother, whom they call both earth and Jerusalem, naming her by many other terms besides.

2. And to whom would it not be plain that, if the Lord had known many fathers and gods, he would not have commanded his disciples to know one God and to call this same one alone Father? Rather, he distinguished those who are gods in word only from him who is truly God, so that they might not go astray in respect of his teaching nor understand one in place of another. But if he commanded us to call one Father and God, while he himself at times confesses others as fathers and gods in the same way, he will be seen to command one thing to his disciples and to do another himself. But this is not the part of a good master, but of a seducer and an envious one. And the apostles too, according to them, are shown to be transgressors of the precept, confessing the Demiurge as God and Lord and Father, as we have shown, if he is not alone God and Father. Jesus, then, will be for them the author and master of transgression, he who commanded that one be called Father, laying on them the necessity of confessing the Demiurge as their Father, as has been shown.

Chapter 2

He proves by the plain testimonies of Moses and of the other prophets, whose words are Christ's, that he is one and only God, the Creator of the world, whom the Lord proclaimed and whom he said was his Father.

1. Moses, then, making in Deuteronomy a recapitulation of the whole Law which he had received from the Demiurge, speaks thus: Give heed, heaven, and I will speak; and let the earth hear the words of my mouth (Deut 32:1). Again David, saying that his help comes from the Lord: My help, he says, is from the Lord, who made heaven and earth (Ps 121:2). And Isaiah confesses that the words come from God, who made heaven and earth and rules over them: Hear, he says, heaven, and give ear, earth, for the Lord has spoken (Isa 1:2). And again: Thus says the Lord God, who made the heaven and fixed it fast; who established the earth and the things that are in it; and who gives breath to the people that is upon it, and the Spirit to those who tread on it (Isa 42:5).

2. Rursum Dominus noster Jesus Christus eumdem hunc Patrem suum confitetur, in eo quod dicit: « Confiteor tibi, Pater, Domine coeli et terrae. » Quem Patrem volunt nos audire hi, qui sunt Pandorae perversissimi sophistae? Utrumne Bythum, quem a semetipsis finxerunt; an Matrem eorum; an Unigenitum? An quem Marcionitae, vel caeteri adinvenerunt Deum? (quem quidem non esse Deum, per multa demonstravimus) an (quod est verum) fabricatorem coeli et terrae? quem et prophetae praedicaverunt, quem et Christus suum Patrem confitetur, quem et lex annuntiat, dicens: « Audi, Israel, Dominus Deus tuus unus est. »

3. Quoniam autem Moysi litterae verba sint Christi, ipse ait ad Judaeos, quemadmodum Joannes in Evangelio commemoratus est: « Si credidissetis Moysi, credidissetis et mihi: de me enim ille scripsit. Si autem illius litteris non creditis, neque meis sermonibus credetis. » Manifestissime significans, Moysi litteras suos esse sermones. Ergo si Moysi, et reliquorum sine dubio prophetarum sermones ipsius sunt, quemadmodum demonstravimus. Et iterum ipse Dominus ostendit, Abraham dixisse diviti de his omnibus, qui adhuc erant in vita: « Si Moysi et prophetis non obediunt, nec si quis a mortuis resurgens ad illos eat, credent ei. »

4. Non autem fabulam retulit nobis pauperis et divitis; sed primum quidem docuit, neminem oportere deliciis uti, neque in saecularibus oblectamentis, et multis epulis degentes, servire suis voluptatibus, et oblivisci Deum. « Erat enim, inquit, dives, qui vestiebatur purpuram et byssum, et delectabatur epulis splendidis. » De talibus autem et per Isaiam dixit Spiritus: « Cum citharis, et tympanis, et psalteriis, et tibiis vinum bibunt: opera autem Dei non intuentur, et opera manuum ejus non considerant. » Ne ergo in eamdem poenam cum his veniamus, finem eorum ostendit Dominus; simul significans, quod obedientes Moysi et prophetis crederent in eum, quem ipsi praedicassent, Dei Filium qui resurrexit a mortuis, et vitam nobis donat; et demonstrat, ex una substantia esse omnia, id est Abraham et Moysem, et prophetas, etiam ipsum Dominum qui resurrexit a mortuis, in quem et credunt multi qui sunt ex circumcisione, qui et Moysem et prophetas audiunt praedicantes adventum Filii Dei. Qui autem spernunt, ab altera substantia eos esse dicunt, neque primogenitum mortuorum sciunt; separatim Christum intelligentes, tanquam impassibilem perseverantem, et separatim eum, qui passus est, Jesum.

5. Non enim a Patre accipiunt cognoscere Filium, nec a Filio discunt Patrem, manifeste et sine parabolis eum Deum, qui est vere, docente. « Ne, inquit, juraveritis in totum, neque in coelum, quoniam thronus est Dei: neque in terram, quoniam scabellum est pedum ejus: neque per Hierusalem, quoniam civitas est magni Regis. » Haec enim in fabricatorem manifeste dicta sunt, quemadmodum et Isaias ait: « Coelum mihi sedes est, terra suppedaneum pedum meorum. »

2. Again, our Lord Jesus Christ confesses this same one as his Father, in saying: I confess to you, Father, Lord of heaven and earth (Matt 11:25). Which Father would they have us understand, these who are the most perverse sophists of Pandora? Bythus, whom they feigned of themselves? or their Mother? or the Only-begotten? Or the God whom the Marcionites, or the rest, have devised? (that he is no God, we have demonstrated by many proofs) Or (what is true) the Fashioner of heaven and earth? whom the prophets too proclaimed, whom Christ too confesses as his Father, whom the Law too proclaims, saying: Hear, Israel: the Lord your God is one (Deut 6:4).

3. And that the writings of Moses are the words of Christ, he himself says to the Jews, as John has recorded in the Gospel: If you had believed Moses, you would have believed me also: for he wrote of me. But if you do not believe his writings, neither will you believe my words (John 5:46–47). He signified most plainly that the writings of Moses are his own words. If, then, those of Moses are his, then without doubt the words of the rest of the prophets are his too, as we have demonstrated. And again the Lord himself shows that Abraham said to the rich man, concerning all those who were still alive: If they do not obey Moses and the prophets, neither will they believe him if someone should rise from the dead and go to them (Luke 16:31).

4. Now he did not tell us a fable of the poor man and the rich man; but first he taught that no one ought to give himself to luxury, nor, living amid worldly delights and many feasts, be a slave to his own pleasures and forget God. For there was, he says, a rich man, who was clothed in purple and fine linen, and delighted in splendid feasts (Luke 16:19). And of such men the Spirit spoke through Isaiah too: With lyres and drums and psalteries and pipes they drink wine; but they do not look upon the works of God, and they do not consider the works of his hands (Isa 5:12). So that we may not come into the same punishment with them, then, the Lord showed their end; signifying at the same time that those who obey Moses and the prophets would believe in him whom these had proclaimed, the Son of God, who rose from the dead and gives us life; and he demonstrates that all are from one substance, that is, Abraham and Moses and the prophets, and the Lord himself too, who rose from the dead, in whom many of those who are of the circumcision also believe, who hear Moses and the prophets proclaiming the coming of the Son of God. But those who scorn them say that they are from another substance, and they do not know the firstborn of the dead; for they understand Christ apart, as one who remained impassible, and apart Jesus, who suffered.

5. For they do not receive from the Father the knowing of the Son, nor do they learn the Father from the Son, who teaches plainly and without parables the God who truly is. Do not swear, he says, at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King (Matt 5:34–35). For these things were plainly said of the Fashioner, as Isaiah too says: Heaven is my seat, the earth the footstool of my feet (Isa 66:1).

Et praeter hunc alius non est Deus; caeterum a Domino neque Deus, neque magnus Rex diceretur: hujusmodi enim nec comparationem, nec ullam recipit superlationem. Qui enim super se habet aliquem superiorem, et sub alterius potestate est, hic neque Deus, neque magnus Rex dici potest.

6. Sed nec per ironiam quidem haec dicta esse, poterunt dicere, cum convincantur ab ipsis dictis, quoniam in veritate dicta sunt. Etenim veritas erat ipse qui loquebatur, et vere vindicabat suam domum, projiciens ex ea nummularios, qui et emebant, et vendebant, dicens eis: « Scriptum est, domus mea domus orationis vocabitur; vos autem fecistis eam speluncam latronum. » Et quam causam habuit hoc facere et dicere, et domum suam vindicare, si alterum Deum annuntiabat? Sed ut ostenderet transgressores paternae legis. Neque enim domum incusabat, neque legem reprehendebat, quam venerat adimplere; sed eos, qui non bene utebantur domo, et eos, qui legem transgrediebantur, arguebat. Et ideo Scribae et Pharisaei, qui coeperant a temporibus legis contemnere Deum, nec Verbum ejus receperunt, id est non crediderunt Christo, de quibus Isaias ait: « Principes tui indicto audientes sunt, socii furum, diligentes munera, sectantes retributionem, pupillis non judicantes, et judicium viduarum non attendentes. » Et Jeremias autem similiter: « Qui praesunt, inquit, populo meo, me nesciebant: filii insensati et imprudentes sunt, sapientes sunt in malefaciendo, bene autem facere non cognoverunt. »

7. Quotquot autem timebant Deum, et solliciti erant circa legem ejus, ipsi accucurrerunt Christo, et salvati sunt omnes: « Ite » enim, inquit discipulis, « ad oves quae perierunt domus Israel. » Et Samaritae autem, inquit, cum mansisset Dominus apud eos biduo, « multo plures crediderunt propter sermones ejus, et mulieri dicebant: Jam non propter tuam loquelam credimus; ipsi enim audivimus, et scimus quoniam hic est vere Salvator mundi. » Et Paulus autem ait: « Et sic omnis Israel salvabitur. » Sed et legem paedagogum nostrum in Jesum Christum dixit. Non ergo quorumdam infidelitatem legi ascribant: non enim lex prohibebat eos credere in Filium Dei, sed et adhortabatur, dicens, non aliter salvari homines ab antiqua serpentis plaga, nisi credant in eum, qui secundum similitudinem carnis peccati in ligno martyrii exaltatur a terra, et omnia trahit ad se, et vivificat mortuos.

Caput III

Respondet cavillis Gnosticorum: non idcirco Deum verum mutari aut desinere esse, quod coelum sedes ejus, et terra suppedaneum pedum ejus, praetereant.

And besides him there is no other God; otherwise he would not be called either God or the great King by the Lord: for such a one admits neither comparison nor any surpassing. For he who has someone superior above him, and is under the power of another, cannot be called either God or the great King.

6. Nor will they be able to say that these things were said in irony, since they are refuted by the very sayings, which show that they were said in truth. For he who was speaking was the truth, and truly he claimed his house as his own, driving out of it the money-changers, who were buying and selling, and saying to them: It is written: My house shall be called a house of prayer; but you have made it a den of robbers (Matt 21:13). And what reason had he to do and say this, and to claim his house, if he was proclaiming another God? But it was to show up the transgressors of his Father's Law. For he was not accusing the house, nor finding fault with the Law, which he had come to fulfil; but he was rebuking those who were not using the house well, and those who were transgressing the Law. And therefore the scribes and Pharisees, who had begun from the times of the Law to despise God, did not receive his Word either, that is, they did not believe Christ; of whom Isaiah says: Your princes are disobedient, companions of thieves, loving gifts, chasing after reward, not judging for the orphans, and not attending to the judgement of the widows (Isa 1:23). And Jeremiah likewise: Those who preside over my people, he says, did not know me; they are senseless and foolish sons; they are wise in doing evil, but they have not known how to do good (Jer 4:22).

7. But all who feared God and were careful of his Law ran to Christ, and all were saved: for Go, he says to the disciples, to the lost sheep of the house of Israel (Matt 10:6). And the Samaritans too, it says, when the Lord had stayed with them two days: many more believed because of his words, and they said to the woman: It is no longer because of your talk that we believe; for we have heard for ourselves, and we know that this is truly the Saviour of the world (John 4:41–42). And Paul says: And so all Israel will be saved (Rom 11:26). And he also called the Law our tutor towards Jesus Christ (Gal 3:24). Let them not, then, ascribe the unbelief of some to the Law: for the Law did not forbid them to believe in the Son of God, but even exhorted them, saying that men are not saved from the ancient wound of the serpent in any other way than by believing in him who, in the likeness of sinful flesh, is lifted up from the earth on the tree of martyrdom, and draws all things to himself, and gives life to the dead.

Chapter 3

He answers the cavils of the Gnostics: that the true God is not changed or does not cease to be because heaven, his seat, and earth, the footstool of his feet, pass away.

1. Quoniam malignantes dicunt: si enim coelum thronus Dei est, et terra suppedaneum ejus, dictum est autem praeterire coelum et terram; hisque praetereuntibus oportere etiam hunc Deum, qui super sedeat, praeterire; et ideo non hunc esse Deum qui sit super omnia; primo quidem nesciunt quid sit, coelum thronus, et terra suppedaneum. Nec enim sciunt quid sit Deus, sed putant eum more hominis sedere, et contineri, non autem continere. Sed et praeteritionem coeli et terrae ignorant; Paulus autem non ignoravit, dicens: « Praeterit enim figura hujus mundi. » Deinde quaestionem ipsorum solvit David. Figura enim hujus mundi praetereunte, non solum Deum ait perseverare, sed et servos ejus, in centesimo primo psalmo dicens ita: « Initio terram tu fundasti, Domine, et opera manuum tuarum sunt coeli. Ipsi peribunt; tu autem perseverabis, et omnes sicut vestimentum veterascent, et sicut cooperimentum mutabis eos, et mutabuntur. Tu autem idem ipse es, et anni tui non deficient. Filii servorum tuorum inhabitabunt, et semen eorum in aeternum dirigetur; » manifeste ostendens quae sint quae praetereunt, et quis est qui semper perseverat, Deus cum servis suis. Et Isaias autem similiter: « Allevate, inquit, oculos vestros in coelum, et attendite in terram deorsum, quoniam coelum sicut fumus confirmatum est, terra autem sicut vestimentum veterascet: qui autem inhabitant in eis, quemadmodum haec, morientur. Salutare autem meum in aeternum erit, justitia autem mea non deficiet. »

Caput IV

Respondet alteri objectioni, et probat eversa licet et derelicta Hierosolyma, quae magni Regis civitas erat, nihil de suprema Dei majestate ac potentia decessisse: id enim sapientissimo ejusdem Dei consilio factum fuisse.

1. Adhuc et de Hierusalem, et de Domino audent dicere, quoniam si esset « magni Regis civitas, » non derelinqueretur. Simile autem est, si quis diceret, quoniam si esset stipula conditio Dei, nunquam a frumento derelinqueretur; et sarmenta vineae, si a Deo facta essent, nunquam a botris destituta abscinderentur. Quemadmodum autem haec non propter se principaliter facta sunt, sed propter crescentem in eis fructum, quo maturo facto et ablato, derelinquuntur, et e medio auferuntur, quae jam non sunt utilia ad fructificationem: sic et Hierosolyma, quae jugum in se servitutis portaverat (in quo domitus est homo, qui antea non subjiciebatur Deo, cum mors regnabat, et domitus habilis factus est ad libertatem), adveniente fructu libertatis, et aucto, et demesso, et in horreum recepto, et apportatis ab ea his qui fructificare possunt, et in omni mundo disseminatis. Quemadmodum Isaias ait: « Filii Jacob germinabunt, et floriet Israel, et fructu ejus adimplebitur universa terra. »

1. As for their malicious saying, that if heaven is the throne of God and the earth his footstool, and it has been said that heaven and earth pass away, then, when these pass away, this God too who sits upon them must pass away, and that therefore he is not the God who is above all: first, they do not know what "heaven a throne, and earth a footstool" means. For they do not know what God is, but think that he sits after the manner of a man, and is contained, and does not contain. Nor do they know what the passing away of heaven and earth is; but Paul did know it, saying: For the figure of this world is passing away (1 Cor 7:31). Next, David solves their question. For he says that, while the figure of this world passes away, not only God endures, but his servants too, speaking thus in the hundred and first psalm: In the beginning you founded the earth, Lord, and the heavens are the works of your hands. They will perish, but you will endure; and all of them will grow old like a garment, and like a covering you will change them, and they will be changed. But you are the same, and your years will not fail. The sons of your servants shall dwell there, and their seed shall be directed for ever (Ps 102:26–29); showing plainly what the things are that pass away, and who it is that endures for ever: God with his servants. And Isaiah likewise: Lift up your eyes, he says, to heaven, and look at the earth below; for heaven has been made firm like smoke, and the earth will grow old like a garment; and those who dwell in them will die as these do. But my saving power will be for ever, and my justice will not fail (Isa 51:6).

Chapter 4

He answers another objection, and proves that, although Jerusalem, which was the city of the great King, was overthrown and forsaken, nothing was lost of God's supreme majesty and power: for it was done by the most wise counsel of the same God.

1. Further, they dare to say of Jerusalem, and of the Lord, that if it were the city of the great King (Matt 5:35), it would not be forsaken. But it is as if someone were to say that, if the straw were God's creation, it would never be forsaken by the wheat; and that the branches of the vine, if they had been made by God, would never be cut off when stripped of their clusters. But just as these were not made principally for their own sake, but for the sake of the fruit that grows on them, and when this has ripened and been taken away, those things which are no longer useful for bearing fruit are left behind and removed out of the way: so too Jerusalem, which had borne in herself the yoke of servitude (by which man was tamed, who before was not subject to God, when death reigned, and, once tamed, was made fit for freedom), when the fruit of freedom had come, and had grown, and been reaped, and gathered into the barn, and when those who can bear fruit had been carried away from her and sown in all the world — as Isaiah says: The sons of Jacob shall spring up, and Israel shall flower, and the whole earth shall be filled with its fruit (Isa 27:6).

In universa enim terra fructu disseminato, merito derelicta est, et de medio ablata est, quae aliquando quidem fructificaverat bene (ex ipsa enim secundum carnem Christus fructificatus est, et apostoli); nunc autem jam utilis non est ad fructificationem. Quaecunque enim temporale initium habent, necesse est ea et finem habere temporalem.

2. Quoniam igitur a Moyse lex inchoavit, consequenter in Joannem desivit. Ad impletionem ejus advenerat Christus: et propter hoc « lex et prophetae » apud eos « usque ad Joannem; » et Hierusalem itaque inchoans a David, et adimplens tempora sua. Legisdationem finem oportuit habere, manifestato Novo Testamento. Omnia enim mensura et ordine Deus facit, et nihil non mensum apud eum, quoniam nec incompositum. Et bene, qui dixit ipsum immensum Patrem in Filio mensuratum: mensura enim Patris, Filius, quoniam et capit eum. Quoniam autem temporalis erat illorum administratio, Isaias ait: « Derelinquetur filia Sion sicut casa in vinea, et velut custodiarium in cucumerario. » Quando autem haec derelinquentur? Nonne cum fructus aufertur, et derelinquentur folia sola quae jam fructificare non possunt?

3. Et quid de Hierusalem dicimus, quandoquidem et figuram mundi universi oporteat praeterire, adveniente tempore praeteritionis ipsius, ut fructus quidem in horreum colligatur, paleae autem derelictae comburantur? « Dies enim Domini, quasi clibanus ardens: et erunt stipula omnes peccatores, qui faciunt injusta, et comburet eos dies veniens. » Quis est autem hic Dominus, qui talem importat diem, Joannes Baptizator significat, dicens de Christo: « Ipse vos baptizabit in Spiritu sancto et igni, palam habens in manu ejus ad emundandam aream suam, et fructum congregabit in horreum, paleas autem comburet igni inexstinguibili. » Non enim alius est, qui frumentum facit, et alius qui paleas; sed unus et idem, et judicans ea, id est separans. Sed frumentum quidem et paleae, inanimalia et irrationabilia exsistentia, naturaliter talia facta sunt: homo vero rationabilis, et secundum hoc similis Deo, liber in arbitrio factus et suae potestatis, ipse sibi causa est, ut aliquando quidem frumentum, aliquando autem palea fiat. Quapropter, et juste condemnabitur, quoniam rationabilis factus amisit veram rationem, et irrationabiliter vivens, adversatus est justitiae Dei, tradens se omni terreno spiritui, et omnibus serviens voluptatibus; quemadmodum Propheta ait: « Homo cum in honore esset, non intellexit, comparatus est jumentis insipientibus, et similis factus est illis. »

Caput V

For, the fruit having been sown over all the earth, she was rightly forsaken and taken out of the way, she who once had borne fruit well (for from her, according to the flesh, Christ was borne as fruit, and the apostles); but now she is no longer useful for bearing fruit. For whatever has a beginning in time must also have an end in time.

2. Since, then, the Law began with Moses, it ended accordingly with John. Christ had come to fulfil it; and for this reason the Law and the Prophets were among them until John (Luke 16:16); and so too Jerusalem, beginning from David and fulfilling her times. The lawgiving had to have an end, once the New Testament was made manifest. For God makes all things by measure and order, and nothing with him is unmeasured, since nothing is disordered either. And he spoke well who said that the immeasurable Father himself is measured in the Son: for the measure of the Father is the Son, since he also contains him. And since their ministration was for a time, Isaiah says: The daughter of Zion shall be left like a hut in a vineyard, and like a watchman's shelter in a cucumber field (Isa 1:8). And when will these things be left? Is it not when the fruit is taken away, and only the leaves will be left, which can no longer bear fruit?

3. And why do we speak of Jerusalem, since even the figure of the whole world must pass away when the time of its passing comes, so that the fruit may be gathered into the barn, but the chaff, left behind, may be burned? For the day of the Lord is like a burning oven; and all the sinners who do unjust things shall be straw, and the coming day shall burn them (Mal 3:19). And who this Lord is who brings such a day, John the Baptist signifies, saying of Christ: He will baptise you in the Holy Spirit and fire, having his winnowing fan in his hand to cleanse his threshing floor; and he will gather the fruit into the barn, but the chaff he will burn with unquenchable fire (Matt 3:11–12; Luke 3:16–17). For it is not one who makes the wheat and another who makes the chaff, but one and the same, who also judges them, that is, separates them. But the wheat and the chaff, being without soul and without reason, were made such by nature; whereas man, being rational, and in this like God, made free in his choice and of his own power, is himself the cause to himself that he becomes now wheat, now chaff. Wherefore he will also be justly condemned, because, though made rational, he lost true reason, and, living irrationally, set himself against the justice of God, giving himself up to every earthly spirit and serving all pleasures; as the Prophet says: Man, when he was in honour, did not understand; he was compared to the senseless beasts, and became like them (Ps 49:13).

Chapter 5

Redit ad susceptum argumentum, et ostendit unicum esse Deum a lege et prophetis annuntiatum, quem Christus Patrem suum confitetur, quique per Verbum suum, unum cum eo Deum vivum notum in utroque Testamento se fecit hominibus.

1. Unus igitur et idem Deus, qui plicat coelum quemadmodum librum, et renovat faciem terrae: qui temporalia fecit propter hominem, ut maturescens in eis fructificet immortalitatem, et qui aeterna superducit propter suam benignitatem, « ut ostendat saeculis supervenientibus inenarrabiles divitias benignitatis suae, » qui a lege et prophetis annuntiatus est, quem Christus suum Patrem confessus est. Ipse est autem fabricator; et ipse est qui super omnia est Deus, quemadmodum Isaias ait: « Ego testis, dicit Dominus Deus, et puer meus, quem elegi, ut cognoscatis, et credatis, et intelligatis, quia ego sum. Ante me non fuit alius Deus, et post me non erit. Ego Deus, et non est absque me salvans. Annuntiavi, et salvavi. » Et iterum: « Ego sum Deus primus, et super ventura ego sum. » Neque enim varie, neque elate, neque glorians dicit haec: sed quoniam impossibile erat sine Deo discere Deum, per Verbum suum docet homines scire Deum. His igitur qui nesciunt haec, et propter hoc alterum adinvenisse putant Patrem, juste quis dicit: « Erratis, nescientes Scripturas, neque virtutem Dei. »

2. Dominus enim noster et magister in ea responsione, quam habuit ad Sadducaeos, qui dicunt resurrectionem non esse, et propter hoc inhonorantes Deum, atque legi detrahentes, et resurrectionem ostendit, et Deum manifestavit, dicens eis: « Erratis, nescientes Scripturas, neque virtutem Dei. De resurrectione enim, inquit, mortuorum non legistis quid dictum est a Deo dicente: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? » et adjecit: « Non est Deus mortuorum, sed viventium: » omnes enim ei vivunt. Per haec utique manifestum fecit, quoniam is qui de rubo locutus est Moysi, et manifestavit se esse Deum patrum, hic est viventium Deus. Quis enim est vivorum Deus, nisi qui est Deus, super quem alius non est Deus? Quem et Daniel propheta, cum dixisset ei Cyrus rex Persarum: « Quare non adoras Bel? » annuntiavit, dicens: « Quoniam non colo idola manufacta, sed vivum Deum, qui constituit coelum et terram, et habet omnis carnis dominationem. » Iterum dixit: « Dominum Deum meum adorabo, quoniam hic est Deus vivus. »

He returns to the argument he had taken up, and shows that there is one God proclaimed by the Law and the Prophets, whom Christ confesses as his Father, and who through his Word, one living God with him, made himself known to men in both Testaments.

1. One and the same God, then, who rolls up the heaven like a book and renews the face of the earth; who made the things of time for man's sake, so that, ripening in them, he might bear the fruit of immortality; and who brings in the things eternal over them for his kindness' sake, that he may show to the ages to come the inexpressible riches of his kindness (Eph 2:7); who was proclaimed by the Law and the Prophets; whom Christ confessed as his Father. And he is the Fashioner; and he is the God who is above all, as Isaiah says: I am witness, says the Lord God, and my servant whom I have chosen, so that you may know and believe and understand that I am. Before me there was no other God, and after me there will be none. I am God, and apart from me there is no one who saves. I have proclaimed, and I have saved (Isa 43:10–12). And again: I am God the first, and I am over the things to come (Isa 41:4). For he does not say these things inconstantly, nor arrogantly, nor boasting; but since it was impossible to learn God without God, he teaches men through his Word to know God. To those, then, who do not know these things, and for this reason think they have devised another Father, one may justly say: You err, knowing neither the Scriptures nor the power of God (Matt 22:29).

2. For our Lord and master, in the answer he gave to the Sadducees, who say that there is no resurrection, and for this reason dishonour God and disparage the Law, both showed the resurrection and made God manifest, saying to them: You err, knowing neither the Scriptures nor the power of God. For concerning the resurrection of the dead, he says, have you not read what was said by God, who says: I am the God of Abraham, and the God of Isaac, and the God of Jacob? (Matt 22:31–32; Exod 3:6) And he added: He is not the God of the dead, but of the living (Matt 22:32); for all live to him. By these words he certainly made it manifest that he who spoke to Moses from the bush and made himself known as the God of the fathers is the God of the living. For who is the God of the living, if not he who is God, above whom there is no other God? Him too the prophet Daniel proclaimed, when Cyrus king of the Persians had said to him: Why do you not worship Bel? (Dan 14:3); for he said: Because I do not worship idols made by hands, but the living God, who established heaven and earth and has dominion over all flesh (Dan 14:4). Again he said: I will worship the Lord my God, for he is the living God (Dan 14:24).

Qui igitur a prophetis adorabatur Deus vivus, hic est vivorum Deus, et Verbum ejus, qui et locutus est Moysi, qui et Sadducaeos redarguit, qui et resurrectionem donavit: utraque his, qui caecutiunt, ostendens, id est resurrectionem et Deum. Si enim Deus mortuorum non est, sed vivorum, hic autem dormientium patrum Deus dictus est, indubitate vivunt Deo, et non perierunt, cum sint filii resurrectionis. Resurrectio autem ipse Dominus noster est, quemadmodum ipse ait: « Ego sum resurrectio et vita. » Patres autem, ejus filii; dictum est enim a Propheta: « Pro patribus tuis facti sunt tibi filii tui. » Ipse igitur Christus cum Patre vivorum est Deus, qui locutus est Moysi, qui et patribus manifestatus est.

3. Et hoc ipsum docens dicebat Judaeis: « Abraham pater vester exsultavit ut videret diem meum, et vidit, et gavisus est. » Quid enim? « Credidit Abraham Deo, et deputatum est ei ad justitiam: » primum quidem, quoniam ipse est factor coeli et terrae, solus Deus: deinde autem, quoniam faciet semen ejus quasi stellas coeli. Hoc est quod a Paulo dicitur: « Quemadmodum luminaria in mundo. » Juste igitur, derelinquens terrenam cognationem omnem, sequebatur Verbum Dei, cum Verbo peregrinans, ut cum Verbo moraretur.

4. Juste autem et apostoli, ex Abraham genus habentes, derelinquentes naviculam et patrem, sequebantur Verbum Dei. Juste autem et nos, eamdem fidem accipientes, quam habuit Abraham, tollentes crucem, quemadmodum ligna Isaac, sequimur eum. In Abraham enim praedidicerat et assuetus fuerat homo sequi Verbum Dei. Etenim Abraham secundum fidem suam secutus praeceptum Verbi Dei, prono animo unigenitum et dilectum filium suum concessit sacrificium Deo; ut et Deus beneplacitum habeat, pro universo semine ejus dilectum et unigenitum Filium suum praestare sacrificium in nostram redemptionem.

5. Propheta ergo cum esset Abraham, et videret in spiritu diem adventus Domini, et passionis dispositionem, per quem ipse quoque, et omnes qui similiter, ut ipse credidit, credunt Deo, salvari inciperent, exsultavit vehementer. Non incognitus igitur erat Dominus Abrahae, cujus diem concupivit videre: sed neque Pater Domini; didicerat enim a Verbo Domini, et credidit ei: quapropter et deputatum est ei ad justitiam a Domino. Fides enim, quae est ad Deum altissimum, justificat hominem: et propter hoc dicebat: « Extendam manum meam ad Deum altissimum, qui constituit coelum et terram. » Haec autem omnia conantur evertere illi, qui sunt malae sententiae, ob unum dictum, quod quidem apud eos non bene intellectum est.

Caput VI

The living God, then, who was worshipped by the prophets, is the God of the living; and his Word, who also spoke to Moses, who also refuted the Sadducees, who also granted the resurrection, showing both things to those who are blind, that is, the resurrection and God. For if he is not the God of the dead but of the living, and yet he was called the God of the fathers who sleep, beyond doubt they live to God and have not perished, since they are sons of the resurrection. And the resurrection is our Lord himself, as he himself says: I am the resurrection and the life (John 11:25). And the fathers are his sons; for it was said by the Prophet: In place of your fathers, your sons were made for you (Ps 45:17). Christ himself, then, together with the Father, is the God of the living, who spoke to Moses, who was also made manifest to the fathers.

3. And teaching this very thing he said to the Jews: Abraham your father rejoiced to see my day, and he saw it, and was glad (John 8:56). What then? Abraham believed God, and it was reckoned to him for justice (Gen 15:6; Rom 4:3): first, that he is the Maker of heaven and earth, the only God; and then, that he will make his seed like the stars of heaven. This is what is said by Paul: as lights in the world (Phil 2:15). Justly, then, leaving all his earthly kindred, he followed the Word of God, journeying as a stranger with the Word, so that he might dwell with the Word.

4. Justly too the apostles, who had their descent from Abraham, leaving the boat and their father, followed the Word of God. Justly too do we, receiving the same faith that Abraham had, take up the cross, as Isaac took up the wood, and follow him. For in Abraham man had learned beforehand, and had grown accustomed, to follow the Word of God. For Abraham, following according to his faith the precept of the Word of God, with a ready mind yielded up his only and beloved son as a sacrifice to God, so that God too might be pleased to offer, for all his seed, his own beloved and only-begotten Son as a sacrifice for our redemption.

5. Since Abraham, then, was a prophet, and saw in the Spirit the day of the Lord's coming and the disposition of the Passion, through whom both he himself and all who, as he believed, likewise believe God were to be saved, he rejoiced greatly. The Lord, then, whose day Abraham longed to see, was not unknown to him; nor was the Father of the Lord: for he had learned from the Word of the Lord, and believed him; wherefore it was also reckoned to him for justice by the Lord. For faith towards God most high justifies man; and for this reason he said: I will stretch out my hand to God most high, who established heaven and earth (Gen 14:22). But all these things those who are of evil doctrine try to overthrow, on account of one saying, which indeed they have not rightly understood.

Chapter 6

Explicat Christi verba: « Nemo cognoscit Patrem nisi Filius, » etc., quibus abutebantur haeretici, et probat, ut revelante Patre Filium, sic revelante Filio Patrem nunquam non cognitum fuisse.

1. Dominus enim ostendens semetipsum discipulis, quoniam ipse est Verbum, qui agnitionem Patris facit, et exprobrans Judaeis putantibus se habere Deum, cum et frustrentur Verbum ejus, per quem cognoscitur Deus, dicebat: « Nemo cognoscit Filium nisi Pater, neque Patrem quis cognoscit nisi Filius, et cui voluerit Filius revelare. » Sic et Matthaeus posuit, et Lucas similiter, et Marcus idem ipsum: Joannes enim praeteriit locum hunc. Hi autem qui peritiores apostolis volunt esse, sic describunt: « Nemo cognovit Patrem nisi Filius, nec Filium nisi Pater, et cui voluerit Filius revelare; » et interpretantur, quasi a nullo cognitus sit verus Deus ante Domini nostri adventum: et eum Deum, qui a prophetis sit annuntiatus, dicunt non esse Patrem Christi.

2. Si autem Christus tunc inchoavit esse, quando et secundum hominem adventum suum egit, et a temporibus Tiberii Caesaris commemoratus est Pater providere hominibus, et non semper Verbum ejus una cum plasmate fuisse ostendebatur; nec tunc quidem oportuit alterum Deum annuntiari, sed causas tantae incuriae et negligentiae ejus inquiri. Nullam enim oportet quaestionem talem esse, et tantum invalescere, ut et Deum quidem mutet, et eam, quae est erga fabricatorem (qui nos alit per suam conditionem), fidem nostram evacuet. Sicut enim in Filium fidem nostram dirigimus, sic et in Patrem dilectionem firmam et immobilem habere debemus. Et bene Justinus in eo libro qui est ad Marcionem ait: « Quoniam ipsi quoque Domino non credidissem, alterum Deum annuntianti, praeter fabricatorem et factorem et nutritorem nostrum. Sed quoniam ab uno Deo, qui et hunc mundum fecit, et nos plasmavit, et omnia continet et administrat, unigenitus Filius venit ad nos, suum plasma in semetipsum recapitulans, firma est mea ad eum fides, et immobilis erga Patrem dilectio, utraque Deo nobis praebente. »

3. Neque enim Patrem cognoscere quis potest, nisi Verbo Dei, id est, nisi Filio revelante, neque Filium, sine Patris beneplacito. Bonum autem placitum Patris Filius perficit: mittit enim Pater; mittitur autem et venit Filius. Et Patrem quidem invisibilem et indeterminabilem, quantum ad nos est, cognoscit suum ipsius Verbum, et cum sit inenarrabilis, ipse enarrat eum nobis: rursum autem Verbum suum solus cognoscit Pater: utraque autem haec sic se habere manifestavit Dominus. Et propter hoc Filius revelat agnitionem Patris per suam manifestationem.

He explains Christ's words, "No one knows the Father except the Son", etc., which the heretics abused, and proves that, as the Father reveals the Son, so, the Son revealing him, the Father was never unknown.

1. For the Lord, showing the disciples that he himself is the Word who brings about the knowledge of the Father, and reproaching the Jews, who thought they had God while they also rejected his Word, through whom God is known, said: No one knows the Son except the Father, nor does anyone know the Father except the Son, and he to whom the Son wills to reveal him (Matt 11:27; Luke 10:22). So Matthew set it down, and Luke likewise, and Mark the very same; for John passed over this place. But those who would be more skilled than the apostles write it thus: No one has known the Father except the Son, nor the Son except the Father, and he to whom the Son wills to reveal him; and they interpret it as though the true God had been known by no one before the coming of our Lord; and they say that the God who was proclaimed by the prophets is not the Father of Christ.

2. But if Christ began to be at the time when he made his coming according to man, and the Father remembered to provide for men from the times of Tiberius Caesar, and it was shown that his Word had not always been together with his handiwork: not even then ought another God to have been proclaimed, but the causes of so great carelessness and neglect on his part ought to have been inquired into. For no question ought to be such, and to grow so strong, as to change God and make void our faith towards the Fashioner (who nourishes us through his creation). For just as we direct our faith towards the Son, so too we ought to have a firm and immovable love towards the Father. And Justin says well in his book against Marcion: "I would not have believed the Lord himself either, had he proclaimed another God besides our Fashioner and Maker and Nourisher. But because the only-begotten Son came to us from the one God, who both made this world and moulded us, and contains and governs all things, recapitulating his own handiwork in himself, my faith towards him is firm, and my love towards the Father immovable, God granting us both."

3. For no one can know the Father unless the Word of God, that is, unless the Son, reveals him; nor the Son, without the good pleasure of the Father. And the Son accomplishes the good pleasure of the Father: for the Father sends, and the Son is sent and comes. And the Father, who is invisible and without bounds as far as we are concerned, is known by his own Word; and though he is inexpressible, the Word himself declares him to us; and again, the Father alone knows his own Word: and that both these things are so the Lord has made manifest. And for this reason the Son reveals the knowledge of the Father through his own manifestation.

Agnitio enim Patris, est Filii manifestatio: omnia enim per Verbum manifestantur. Ut ergo cognosceremus, quoniam qui advenit Filius, ipse est qui agnitionem Patris facit credentibus sibi, dicebat discipulis: « Nemo cognoscit Patrem nisi Filius, neque Filium nisi Pater, et quibuscunque Filius revelaverit; » docens semetipsum et Patrem, sicut est, ut alterum non recipiamus Patrem, nisi eum qui a Filio revelatur.

4. Hic autem est fabricator coeli et terrae, quemadmodum ex sermonibus ejus ostenditur; et non is qui a Marcione, vel a Valentino, aut a Basilide, aut a Carpocrate, aut Simone, aut reliquis falso cognominatis Gnosticis adinventus est falsus Pater. Nemo enim illorum Filius fuit Dei, sed Christus Jesus Dominus noster, adversus quem et contrariam exercent disciplinam, incognitum Deum audentes annuntiare. Debent autem in semetipsos audire: Quemadmodum enim incognitus, qui ab ipsis cognoscitur? quodcunque enim vel a paucis cognoscitur, non est incognitum. Dominus autem non in totum non posse cognosci et Patrem et Filium dixit: caeterum supervacuus fuisset adventus ejus. Quid enim huc veniebat? an uti diceret nobis: Nolite quaerere Deum, incognitus est enim, et non invenietis eum: quemadmodum et Christum Aeonibus eorum dixisse mentiuntur hi qui sunt a Valentino? Sed hoc quidem vanum est. Edocuit autem Dominus, quoniam Deum scire nemo potest, nisi Deo docente, hoc est, sine Deo non cognosci Deum: hoc ipsum autem cognosci eum, voluntatem esse Patris. Cognoscunt enim eum quibuscunque revelaverit Filius.

5. Et ad hoc Filium revelavit Pater, ut per eum omnibus manifestetur, et eos quidem, qui credunt ei justi, in incorruptelam, et in aeternum refrigerium recipiat (credere autem ei, est facere ejus voluntatem); eos autem qui non credunt, et propter hoc fugiunt lumen ejus, in tenebras, quas ipsi sibi elegerunt, juste recludet. Omnibus igitur revelavit se Pater, omnibus Verbum suum visibile faciens: et rursus Verbum omnibus ostendebat Patrem et Filium cum ab omnibus videretur, et ideo justum judicium Dei super omnes qui similiter quidem viderunt, non autem similiter crediderunt.

6. Etenim per ipsam conditionem revelat Verbum conditorem Deum, et per mundum fabricatorem mundi Dominum, et per plasma eum, qui plasmaverit, artificem, et per Filium eum Patrem qui generaverit Filium: et haec omnes similiter quidem colloquuntur, non autem similiter credunt. Sed per legem et prophetas similiter Verbum et semetipsum et Patrem praedicabat: et audivit quidem universus populus similiter; non similiter autem omnes crediderunt.

For the knowledge of the Father is the manifestation of the Son: for all things are made manifest through the Word. So that we might know, then, that the Son who has come is himself the one who brings about the knowledge of the Father for those who believe him, he said to the disciples: No one knows the Father except the Son, nor the Son except the Father, and those to whom the Son has revealed him (Matt 11:27); teaching himself and the Father as he is, so that we may not receive another Father except him who is revealed by the Son.

4. And this is the Fashioner of heaven and earth, as is shown from his words; and not the false Father devised by Marcion, or by Valentinus, or by Basilides, or by Carpocrates, or Simon, or the rest of the falsely so-called Gnostics. For none of them was the Son of God, but Christ Jesus our Lord, against whom they also practise a contrary discipline, daring to proclaim an unknown God. But they ought to hear this against themselves: How is he unknown who is known by them? For whatever is known even by a few is not unknown. Now the Lord did not say that the Father and the Son cannot be known at all; otherwise his coming would have been superfluous. For why was he coming here? Was it to say to us: "Do not seek God, for he is unknown, and you will not find him", as those from Valentinus lie that Christ said to their Aeons? But this is vain. But the Lord taught that no one can know God unless God teaches him, that is, that without God God is not known; and that this very thing, that he should be known, is the will of the Father. For those know him to whom the Son has revealed him.

5. And to this end the Father has revealed the Son, that through him he might be made manifest to all, and might receive into incorruption and into eternal refreshment those who, being just, believe him (and to believe him is to do his will); but those who do not believe, and for this reason flee his light, he will justly shut up in the darkness which they have chosen for themselves. To all, then, the Father revealed himself, making his Word visible to all; and again the Word showed the Father and the Son to all, since he was seen by all; and therefore the judgement of God is just upon all who saw alike but did not believe alike.

6. For through the creation itself the Word reveals God the Creator; and through the world the Lord, the Fashioner of the world; and through the handiwork the craftsman who moulded it; and through the Son that Father who begot the Son: and all speak of these things alike, but they do not believe alike. But through the Law and the Prophets the Word proclaimed both himself and the Father alike; and the whole people heard alike, but not all believed alike.

Et per ipsum Verbum visibilem et palpabilem factum, Pater ostendebatur, etiamsi non omnes similiter credebant ei; sed omnes viderunt in Filio Patrem: invisibile etenim Filii Pater, visibile autem Patris Filius. Et propter hoc omnes Christum loquebantur praesente eo, et Deum nominabant. Sed et daemones videntes Filium, dicebant: « Scimus te qui es, sanctus Dei: » et tentans diabolus, videns eum, dicebat: « Si tu es Filius Dei: » omnibus quidem videntibus et loquentibus Filium et Patrem, non autem omnibus credentibus.

7. Oportebat enim veritatem ab omnibus accipere testimonium, et esse judicium in salutem quidem credentium, in condemnationem autem non credentium, ut omnes juste judicentur, et ea quae est in Patrem et Filium fides, ab omnibus comprobetur, id est ab omnibus confirmetur, ab omnibus accipiens testimonium, et a domesticis, quoniam et amici; et ab extraneis, quoniam et inimici. Illa est enim vera et sine contradictione probatio, quae etiam ab adversariis ipsis singula testificationis profert: in ipsa quidem manifesta sua visione convictis de praesenti negotio, et testificantibus, et significantibus; postea vero ad inimicitiam erumpentibus, et accusantibus, et volentibus non esse verum suum testimonium. Non ergo alius erat qui cognoscebatur, et alius qui dicebat: « Nemo cognoscit Patrem; » sed unus et idem, omnia subjiciente ei Patre, et ab omnibus accipiens testimonium, quoniam vere homo, et quoniam vere Deus, a Patre, a Spiritu, ab angelis, ab ipsa conditione, ab hominibus, et ab apostaticis spiritibus, et daemoniis, et ab inimico, et novissime ab ipsa morte. Omnia autem Filius administrans Patri, perficit ab initio usque ad finem, et sine illo nemo potest cognoscere Deum. Agnitio enim Patris, Filius; agnitio autem Filii in Patre, et per Filium revelata: et propter hoc Dominus dicebat: « Nemo cognoscit Filium, nisi Pater: neque Patrem, nisi Filius, et quibuscunque Filius revelaverit. » Revelaverit enim, non solum in futurum dictum est, quasi tunc inceperit Verbum manifestare Patrem, cum de Maria natus; sed communiter per totum tempus positum est. Ab initio enim assistens Filius suo plasmati, revelat omnibus Patrem, quibus vult, et quando vult, et quemadmodum vult Pater: et propter hoc in omnibus, et per omnia unus Deus Pater, et unum Verbum, Filius, et unus Spiritus, et una salus omnibus credentibus in eum.

Caput VII

And through the Word himself, made visible and palpable, the Father was shown, even if not all believed him alike; but all saw the Father in the Son: for the invisible of the Son is the Father, and the visible of the Father is the Son. And for this reason all spoke of Christ when he was present, and named God. Even the demons, seeing the Son, said: We know you, who you are, the holy one of God (Mark 1:24); and the devil, tempting him, when he saw him, said: If you are the Son of God (Matt 4:3); all, indeed, seeing the Son and the Father and speaking of them, but not all believing.

7. For the truth had to receive testimony from all, and to be a judgement for the salvation of those who believe and for the condemnation of those who do not believe, so that all may be justly judged, and the faith in the Father and the Son may be approved by all, that is, confirmed by all, receiving testimony from all, both from those of the household, since they are friends, and from strangers, since they are enemies. For that is the true proof, beyond contradiction, which brings forth singular evidences of testimony even from the adversaries themselves, who, at the very sight of him, manifest before them, were convinced of the matter in hand, and testified, and signified it; but afterwards broke out into enmity, and accused, and wished their own testimony not to be true. It was not, then, one who was known and another who said: No one knows the Father (Matt 11:27); but one and the same, the Father subjecting all things to him, and he receiving testimony from all that he is truly man and that he is truly God: from the Father, from the Spirit, from the angels, from the creation itself, from men, and from the apostate spirits and the demons, and from the enemy, and last of all from death itself. And the Son, ministering all things to the Father, accomplishes them from the beginning to the end, and without him no one can know God. For the knowledge of the Father is the Son; and the knowledge of the Son is in the Father, and revealed through the Son: and for this reason the Lord said: No one knows the Son except the Father, nor the Father except the Son, and those to whom the Son has revealed him (Matt 11:27). For "has revealed" was not said of the future only, as though the Word had begun to manifest the Father at that time, when he was born of Mary; but it is set down for the whole of time alike. For the Son, being present to his own handiwork from the beginning, reveals the Father to all, to whom the Father wills, and when he wills, and as he wills: and for this reason in all and through all there is one God the Father, and one Word, the Son, and one Spirit, and one salvation for all who believe in him.

Chapter 7

Exorsam orationem repetit, et ostendit Abraham revelante Verbo cognovisse Patrem et Filii Dei adventum. Hinc exsultasse videntem Christi diem, quo promissa sibi facta adimplenda erant. Cujus quidem exsultationis fructus ad posteros, fidei Abrahae consortes manavit, ad Judaeos vero Dei Verbum rejicientes non pervenit.

1. Et Abraham ergo a Verbo cognoscens Patrem, qui fecit coelum et terram, hunc Deum confitebatur: et doctus repraesentatione, quod inter homines homo futurus esset Filius Dei, per cujus adventum semen ejus erat futurum quasi stellae coeli, concupivit eam diem videre, uti et ipse complecteretur Christum: et per spiritum prophetiae eam videns exsultavit. Propter quod et Simeon ex semine ejus re implebat gratulationem patriarchae, et dicebat: « Nunc remittis servum tuum, Domine, in pace; quoniam viderunt oculi mei salutare tuum, quod parasti in facie omnium populorum: lumen ad revelationem gentium, et gloriam populi Israel. » Et angeli autem gratulationem magnam vigilantibus nocte pastoribus enuntiaverunt. Sed et Maria ait: « Magnificat anima mea Dominum, et exsultavit spiritus meus in Deo salutari meo: » descendente quidem exsultatione Abrahae in eos qui erant ex semine ejus, vigilantes et videntes Christum, et credentes ei; reciproca autem rursus et regrediente exsultatione a filiis in Abraham, qui et concupierat diem adventus Christi videre. Bene igitur Dominus noster testimonium reddebat ei, dicens: « Abraham pater vester exsultavit, ut videret diem meum, et vidit, et gavisus est. »

2. Non enim tantum propter Abraham haec dixit: sed et ut ostenderet, quoniam omnes qui ab initio cognitum habuerunt Deum, et adventum Christi prophetaverunt, revelationem acceperunt ab ipso Filio, qui et in novissimis temporibus visibilis et passibilis factus est, et cum humano genere locutus est, uti ex lapidibus excitaret filios Abrahae, et adimpleret repromissionem, quam promiserat illi Deus, et faceret semen ejus tanquam stellas coeli, quemadmodum ait Joannes Baptista: « Potens est enim Deus ex lapidibus istis suscitare filios Abrahae. » Hoc autem fecit Jesus, a lapidum religione extrahens nos, et a duris et infructuosis cogitationibus transferens nos, et similem Abrahae fidem in nobis constituens. Quemadmodum et Paulus testificatur, dicens, nos esse filios Abrahae secundum similitudinem fidei, et repromissionem haereditatis.

He takes up again the discourse begun, and shows that Abraham, the Word revealing it, knew the Father and the coming of the Son of God. Hence that he rejoiced, seeing the day of Christ, in which the promises made to him were to be fulfilled. The fruit of this rejoicing flowed to his descendants, sharers in Abraham's faith, but did not reach the Jews, who rejected the Word of God.

1. And so Abraham, knowing from the Word the Father, who made heaven and earth, confessed him as God; and, taught by a showing beforehand that the Son of God would be a man among men, through whose coming his seed would be like the stars of heaven, he longed to see that day, so that he too might embrace Christ; and, seeing it through the Spirit of prophecy, he rejoiced. For this reason Simeon too, of his seed, fulfilled in deed the patriarch's joy, and said: Now you let your servant go, Lord, in peace; for my eyes have seen your saving power, which you have prepared in the face of all peoples: a light for the revelation of the nations, and the glory of the people Israel (Luke 2:29–32). And the angels too announced great joy to the shepherds keeping watch by night (Luke 2:8–10). And Mary too says: My soul magnifies the Lord, and my spirit has rejoiced in my saving God (Luke 1:46–47); the rejoicing of Abraham descending upon those who were of his seed, who kept watch, and saw Christ, and believed him; and the rejoicing turning back again and returning from the sons to Abraham, who had also longed to see the day of Christ's coming. Well, then, did our Lord bear witness to him, saying: Abraham your father rejoiced to see my day, and he saw it, and was glad (John 8:56).

2. For he did not say this for Abraham's sake alone, but also to show that all who from the beginning had known God and prophesied the coming of Christ received the revelation from the Son himself, who also in the last times was made visible and passible, and spoke with the human race, so that from stones he might raise up sons to Abraham, and fulfil the promise which God had promised him, and make his seed like the stars of heaven, as John the Baptist says: For God is able from these stones to raise up sons to Abraham (Matt 3:9). And this Jesus did, drawing us away from the worship of stones, and carrying us over from hard and fruitless thoughts, and establishing in us a faith like Abraham's. As Paul too testifies, saying that we are sons of Abraham by the likeness of faith and by the promise of the inheritance.

3. Unus igitur et idem Deus, qui advocavit Abraham, et repromissionem ei dedit. Hic est autem fabricator, qui et per Christum praeparat luminaria in mundo, eos qui ex gentibus credunt. « Vos » autem, inquit, « estis lumen mundi, » hoc est, quasi stellae coeli. Hunc ergo recte ostendimus a nemine cognosci, nisi a Filio, et quibuscunque Filius revelaverit. Revelat autem omnibus Filius, quibus velit cognosci, Patrem, et neque sine bona voluntate Patris, neque sine administratione Filii cognoscet quisquam Deum. Et propter hoc dicebat discipulis Dominus: « Ego sum via, veritas, et vita. Et nemo venit ad Patrem, nisi per me. Si cognovissetis me, et Patrem meum utique cognovissetis, et amodo cognovistis eum, et vidistis. » Ex quibus manifestum est, quoniam per Filium, id est per Verbum, cognoscitur.

4. Propter hoc Judaei excesserunt a Deo, Verbum ejus non recipientes, sed putantes per seipsum Patrem sine Verbo, id est sine Filio, posse cognoscere; Deum nescientes eum qui in figura locutus est humana ad Abraham, et iterum ad Moysem, dicentem: « Videns vidi vexationem populi mei in Aegypto, et descendi liberare eos. » Haec enim Filius, qui est Verbum Dei, ab initio praestruebat, non indigente Patre angelis, uti faceret conditionem, et formaret hominem, propter quem et conditio fiebat: neque rursus indigente ministerio ad fabricationem eorum, quae facta sunt, ad dispositionem eorum negotiorum, quae secundum hominem erant; sed habente copiosum et inenarrabile ministerium. Ministrat enim ei ad omnia sua progenies et figuratio sua, id est Filius et Spiritus sanctus, Verbum et Sapientia; quibus serviunt, et subjecti sunt omnes angeli. Vani igitur sunt qui propter hoc, quod dictum sit: « Nemo cognoscit Patrem, nisi Filius; » alterum introducunt incognitum Patrem.

Caput VIII

Vanos esse Marcionem et asseclas, qui Abraham a salute per Christum impertita excludunt; Christum enim non Abraham modo, sed et semen ejus in libertatem asseruisse, legem implendo, non solvendo, dum etiam Sabbatis curabat.

3. It is one and the same God, then, who called Abraham and gave him the promise. And he is the Fashioner, who also through Christ prepares lights in the world, those who believe from among the nations. You, he says, are the light of the world (Matt 5:14), that is, like the stars of heaven. Him, then, we have rightly shown to be known by no one except by the Son, and by those to whom the Son has revealed him. And the Son reveals the Father to all to whom he wills him to be known; and neither without the good will of the Father nor without the ministration of the Son will anyone know God. And for this reason the Lord said to the disciples: I am the way, the truth and the life. And no one comes to the Father except through me. If you had known me, you would surely have known my Father as well; and from now on you have known him, and have seen him (John 14:6–7). From which it is plain that he is known through the Son, that is, through the Word.

4. For this reason the Jews departed from God, not receiving his Word, but thinking that they could know the Father by himself, without the Word, that is, without the Son; not knowing as God him who spoke in human form to Abraham, and again to Moses, saying: Seeing, I have seen the affliction of my people in Egypt, and I have come down to deliver them (Exod 3:7–8). For these things the Son, who is the Word of God, was preparing beforehand from the beginning, the Father not needing angels in order to make the creation and to form man, for whose sake the creation too was being made; nor again needing a ministry for the fashioning of the things that were made, for the disposition of the affairs that were according to man; but having a ministry abundant and inexpressible. For his own offspring and his own figuration minister to him in all things, that is, the Son and the Holy Spirit, the Word and Wisdom; whom all the angels serve, and to whom they are subject. Vain, then, are those who, because it was said: No one knows the Father except the Son (Matt 11:27), bring in another, unknown Father.

Chapter 8

That Marcion and his followers are vain, who shut Abraham out of the salvation imparted through Christ; for Christ set free not Abraham only but his seed too, by fulfilling the Law, not by dissolving it, even when he healed on the Sabbaths.

1. Vanus autem et Marcion, et qui ab eo, expellentes ab haereditate Abraham, cui Spiritus per multos, jam autem et per Paulum testimonium reddit, quoniam « credidit Deo, et deputatum est ei ad justitiam: » et Dominus, primum quidem de lapidibus excitans filios ei, et faciens semen ejus quasi stellas coeli, dicens: « Quoniam venient ab Oriente et Occidente, ab Aquilone et Austro, et recumbent cum Abraham, et Isaac, et Jacob in regno coelorum; » iterum dicens Judaeis: « Cum videritis Abraham, et Isaac, et Jacob, et omnes prophetas in regno coelorum, vos autem projici foras. » Manifestum est ergo, quoniam qui contradicunt saluti ejus, et alterum praeter eum, qui promissionem fecerit Abrahae, formant Deum, extra regnum Dei sunt, et exhaeredes sunt ab incorruptela, frustrantes et blasphemantes Deum, qui in regnum coelorum introducit Abraham, et semen ejus, quod est Ecclesia, per Christum Jesum, cui et adoptio redditur, et haereditas quae Abrahae promissa est.

2. Vindicabat enim semen ejus Dominus, solvens a vinculis, et advocans ad salutem, quemadmodum fecit in muliere, quae ab eo curata est, manifeste dicens his, qui non similem Abrahae habebant fidem: « Hypocritae, unusquisque vestrum die Sabbatorum bovem suum, vel asinum non solvit, et ducit, et adaquat? Hanc autem, cum sit filia Abrahae, quam alligaverat Satanas decem et octo annis, non oportuerat solvi ab hoc vinculo in die Sabbatorum? » Manifestum est igitur, quoniam eos qui similiter ut Abraham credebant ei, solvit, et vivificavit, nihil extra legem faciens, curans in die Sabbatorum. Non enim prohibebat lex curari homines Sabbatis, quae et circumcidebat eos in hac die, et pro populo jubebat ministeria sacerdotibus perficere; sed et mutorum animalium curationem non prohibebat. Et Siloa etiam saepe Sabbatis curavit: et propter hoc assidebant ei multi die Sabbatorum. Continere enim jubebat eos lex ab omni opere servili, id est ab omni avaritia, quae per negotiationem et reliquo terreno actu agitur: animae autem opera, quae fiunt per sententiam, et sermones bonos, in auxilium eorum qui proximi sunt, adhortabatur fieri. Et propter hoc Dominus arguebat eos, qui injuste exprobrabant ei, quia Sabbatis curabat. Non enim solvebat, sed adimplebat legem, summi sacerdotis operam perficiens, propitians pro hominibus Deum, et emundans leprosos, infirmos curans, et ipse moriens, uti exsiliatus homo exiret de condemnatione, et reverteretur intrepide ad suam haereditatem.

1. Vain too is Marcion, and those who are from him, who shut Abraham out of the inheritance, to whom the Spirit bears witness through many, and now through Paul too, that he believed God, and it was reckoned to him for justice (Rom 4:3; Gen 15:6); and so does the Lord, first by raising up sons to him from stones, and by making his seed like the stars of heaven, saying: They will come from the east and the west, from the north and the south, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven (Matt 8:11; Luke 13:29); and again by saying to the Jews: When you see Abraham and Isaac and Jacob and all the prophets in the kingdom of heaven, but yourselves cast out (Luke 13:28). It is plain, then, that those who contradict his salvation, and form another God besides him who made the promise to Abraham, are outside the kingdom of God and are disinherited of incorruption, rejecting and blaspheming God, who brings into the kingdom of heaven Abraham and his seed, which is the Church, through Christ Jesus, to whom the adoption too is given back, and the inheritance which was promised to Abraham.

2. For the Lord was claiming his seed, loosing them from their bonds and calling them to salvation, as he did with the woman who was healed by him, saying plainly to those who did not have a faith like Abraham's: Hypocrites, does not each of you on the Sabbath day loose his ox or his ass, and lead it away, and give it water? And this woman, being a daughter of Abraham, whom Satan had bound for eighteen years, ought she not to have been loosed from this bond on the Sabbath day? (Luke 13:15–16) It is plain, then, that those who believed him as Abraham did he loosed and gave life to, doing nothing outside the Law in healing on the Sabbath day. For the Law did not forbid men to be healed on the Sabbath; it even circumcised them on this day, and commanded the priests to perform their ministries for the people; and it did not forbid even the healing of dumb animals. And at Siloam too he often healed on the Sabbath; and for this reason many sat by him on the Sabbath day. For the Law commanded them to abstain from all servile work, that is, from all greed which is pursued through business and other earthly activity; but it urged that the works of the soul, which are done by judgement and good words, should be done for the help of those who are near. And for this reason the Lord rebuked those who unjustly reproached him for healing on the Sabbath. For he was not dissolving the Law but fulfilling it, performing the work of the high priest, propitiating God for men, and cleansing lepers, healing the sick, and himself dying, so that man, exiled, might go out from condemnation and return without fear to his own inheritance.

3. Sed et esurientes accipere Sabbatis escam ex his quae adjacebant, non vetabat lex: metere autem et colligere in horreum vetabat. Et ideo Dominus his, qui incusabant discipulos ejus, quoniam vellentes spicas manducabant, dixit: « Nec hoc legistis, quod fecit David, cum esuriisset, quemadmodum introivit in domum Dei, et panes propositionis manducavit, et dedit eis qui cum eo erant, quos non licebat manducare, nisi solis sacerdotibus? » per legis verba suos discipulos excusans, et significans licere sacerdotibus libere agere. Sacerdos autem scitus fuerat David apud Deum, quamvis Saul persecutionem faceret ei. Omnes enim justi sacerdotalem habent ordinem. Sacerdotes autem sunt omnes Domini apostoli, qui neque agros, neque domos haereditant hic, sed semper altari et Deo serviunt. De quibus et Moyses in Deuteronomio, in benedictione Levi ait: « Qui dicit patri suo et matri suae: Non novi te; et fratres suos non agnovit, et filios suos abdicavit: custodivit praecepta tua, et testamentum tuum servavit. » Qui autem sunt, qui dereliquerunt patrem et matrem, et omnibus proximis renuntiaverunt, propter verbum Dei et testamentum ejus, nisi discipuli Domini? De quibus iterum Moyses: « Haereditas autem, » inquit, « non erit eis. Dominus enim ipse haereditas ipsorum. » Et iterum: « Non erit sacerdotibus levitis in tota tribu Levi pars, neque substantia cum Israel: fructificationes Domini substantiae eorum; manducabunt eas. » Propter hoc et Paulus: « Non inquiro, » inquit, « datum; sed inquiro fructum. » Discipulis, inquit, Domini leviticam substantiam habentibus, licebat eis esurientibus, a seminibus accipere escam: « Dignus est enim operarius esca sua. » Et sacerdotes in templo Sabbatum profanabant, et rei non erant. Quare ergo rei non erant? Quia cum essent in templo, non saecularia, sed Dominica perficiebant ministeria, legem adimplentes, non autem praetereuntes legem; quemadmodum is qui a semetipso arida ligna attulit in castra Domini, qui et juste lapidatus est. « Omnis enim arbor, quae non facit fructum bonum, abscindetur, et in ignem mittetur. » Et: « Quicunque templum Dei violaverit, violabit illum Deus. »

Caput IX

Utriusque testamenti unum esse auctorem, finem, scopumque praecipuum.

3. Nor did the Law forbid those who were hungry to take food on the Sabbath from what lay at hand; but it forbade them to reap and gather into the barn. And therefore to those who accused his disciples because they plucked ears of grain and ate them, the Lord said: Have you not even read this, what David did when he was hungry, how he went into the house of God and ate the loaves of the presence, and gave them to those who were with him, which it was not lawful to eat except for the priests alone? (Luke 6:3–4) excusing his disciples by the words of the Law, and signifying that it is lawful for priests to act freely. Now David had been known as a priest before God, although Saul was persecuting him. For all the just have the priestly order. And all the apostles of the Lord are priests, who inherit neither fields nor houses here, but always serve the altar and God. Of them too Moses says in Deuteronomy, in the blessing of Levi: He who says to his father and his mother: I do not know you; and he did not recognise his brothers, and disowned his sons: he has kept your precepts and observed your testament (Deut 33:9). And who are they who have left father and mother, and renounced all their kin, for the sake of the word of God and his testament, if not the disciples of the Lord? Of them again Moses: But an inheritance, he says, they shall not have. For the Lord himself is their inheritance (Num 18:20; Deut 10:9). And again: The priests, the Levites, in the whole tribe of Levi, shall have no portion nor substance with Israel: the fruits of the Lord are their substance; they shall eat them (Deut 18:1). For this reason Paul too: I do not seek, he says, the gift, but I seek the fruit (Phil 4:17). Since the disciples of the Lord, he says, had the Levitical substance, it was lawful for them, when they were hungry, to take food from the crops: For the labourer is worthy of his food (Matt 10:10). And the priests in the temple profaned the Sabbath, and were not guilty. Why, then, were they not guilty? Because, being in the temple, they were performing not worldly ministries but the Lord's, fulfilling the Law, not going beyond the Law as did the man who of his own accord brought dry wood into the camp of the Lord, who was also justly stoned. For every tree that does not bear good fruit will be cut down and thrown into the fire (Matt 3:10; 7:19). And: Whoever violates the temple of God, God will violate him (1 Cor 3:17).

Chapter 9

That both Testaments have one author, one end and one principal aim.

1. Unius igitur et ejusdem substantiae sunt omnia, hoc est, ab uno et eodem Deo, quemadmodum et Dominus ait discipulis: « Propterea omnis scriba doctus in regno coelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera. » Non alterum quidem vetera, alterum vero proferentem nova docuit; sed unum et eumdem. Paterfamilias enim Dominus est, qui universae domui paternae dominatur: et servis quidem, et adhuc indisciplinatis condignam tradens legem; liberis autem, et fide justificatis congruentia dans praecepta, et filiis adaperiens suam haereditatem. Scribas autem et doctores regni coelorum, suos dicebat discipulos, de quibus et alibi ait Judaeis: « Ecce, mitto ad vos sapientes, et scribas, et doctores, et ex eis occidetis, et effugabitis a civitate in civitatem. » Ea autem, quae de thesauro proferuntur nova et vetera, sine contradictione duo testamenta dicit: vetus quidem, quod ante fuerat, legisdatio; novum autem, quae secundum Evangelium est conversatio, ostendit, de qua David ait: « Cantate Domino canticum novum. » Et Isaias: « Cantate Domino hymnum novum. Initium ejus, glorificatur nomen ejus a summo terrae: virtutes ejus in insulis annuntiant. » Et Jeremias ait: « Ecce disponam, » inquit, « testamentum novum, non quemadmodum disposui patribus vestris » in monte Oreb. Utraque autem testamenta unus et idem paterfamilias produxit, Verbum Dei, Dominus noster Jesus Christus, qui et Abrahae, et Moysi collocutus est, et nobis in novitate restituit libertatem, et multiplicavit eam, quae ab ipso est, gratiam.

2. « Plus est enim, » inquit, « templo hic. » Plus autem et minus non in his dicitur, quae inter se communionem non habent, et sunt contrariae naturae, et pugnant adversum se; sed in his quae ejusdem sunt substantiae, et communicant secum, solum autem multitudine, et magnitudine differunt: quemadmodum aqua ab aqua, et lumen a lumine, et gratia a gratia. Major est igitur legisdatio quae in libertatem, quam quae data est in servitutem: et ideo non in unam gentem, sed in totum mundum diffusa est. Unus autem et idem Dominus, qui plus quam templum est, et plus quam Salomon, et plus quam Jonas donat hominibus, id est, suam praesentiam et resurrectionem a mortuis: sed non Deum immutans, nec alium praedicans Patrem, sed eumdem ipsum, qui semper habet plura metiri domesticis; et proficiente eorum erga Deum dilectione, plura et majora donans, quemadmodum et Dominus discipulis dicebat: « Quoniam et majora horum videbitis. » Et Paulus ait: « Non quod jam acceperim, aut justificatus sim, aut jam perfectus sim. Ex parte enim scimus, et ex parte prophetamus.

1. All things, then, are of one and the same substance, that is, from one and the same God, as the Lord too says to the disciples: Therefore every scribe instructed in the kingdom of heaven is like a man, a householder, who brings out of his treasure things new and old (Matt 13:52). He did not teach that one brings out the old things and another the new, but one and the same. For the householder is the Lord, who rules over the whole paternal household: to the servants, and those still undisciplined, handing on a fitting law; to the free men, and those justified by faith, giving suitable precepts; and to the sons opening up his inheritance. And by the scribes and teachers of the kingdom of heaven he meant his own disciples, of whom he also says elsewhere to the Jews: Behold, I send to you wise men and scribes and teachers, and some of them you will kill, and you will drive them from city to city (Matt 23:34). And the things new and old that are brought out of the treasure he calls, beyond contradiction, the two Testaments: the old, which was before, the lawgiving; and the new he shows to be the way of life according to the Gospel, of which David says: Sing to the Lord a new song (Ps 96:1; 98:1). And Isaiah: Sing to the Lord a new hymn. His beginning: his name is glorified from the height of the earth; they proclaim his mighty works in the islands (Isa 42:10–12). And Jeremiah says: Behold, I will dispose, he says, a new testament, not as I disposed it for your fathers (Jer 31:31–32) on Mount Horeb. And both Testaments one and the same householder brought forth, the Word of God, our Lord Jesus Christ, who spoke both with Abraham and with Moses, and who has restored freedom to us in newness, and has multiplied the grace that is from him.

2. For something more, he says, than the temple is here (Matt 12:6). Now "more" and "less" are not said of things that have no communion with each other, and are of contrary nature, and fight against each other; but of things that are of the same substance and share with each other, and differ only in quantity and size: as water from water, and light from light, and grace from grace. Greater, then, is the lawgiving that is for freedom than that which was given for servitude; and therefore it has been spread abroad not over one nation but over the whole world. And it is one and the same Lord who is more than the temple, and who gives to men more than Solomon and more than Jonah, that is, his own presence and the resurrection from the dead: not changing God, nor proclaiming another Father, but the very same, who always has more to measure out to those of his household; and, as their love towards God advances, he gives more and greater things, as the Lord too said to the disciples: You will see greater things than these (John 1:50). And Paul says: Not that I have already received, or am justified, or am already perfect (Phil 3:12). For we know in part, and we prophesy in part.

Cum autem venerit quod perfectum est, quae sunt ex parte destruentur. » Sicut igitur, adveniente perfecto, non alterum Patrem videbimus, sed hunc quem nunc videre concupimus (« Beati enim mundi corde, quoniam ipsi Deum videbunt »); neque alium Christum, et Dei Filium exspectabimus, sed hunc qui ex Maria Virgine, qui et passus est, in quem et credimus, quem et diligimus (quemadmodum Isaias ait: « Et dicent in illa die: Ecce, Dominus Deus noster, in quem speravimus, et exsultavimus in salute nostra. » Et Petrus ait in Epistola sua: « Quem non videntes diligitis, » inquit, « in quem nunc non videntes credidistis, gaudebitis gaudio inenarrabili »); neque alium Spiritum sanctum percipimus, nisi hunc qui est nobiscum, et qui clamat: « Abba, pater; » et in iisdem ipsis augmentum habebimus, et proficiemus, ut jam non per speculum, et per aenigmata, sed facie ad faciem fruamur muneribus Dei: sic et nunc plus templo, et plus Salomone percipientes, quod est adventus Filii Dei, non alterum didicimus Deum, praeter fabricatorem et factorem omnium, qui ab initio nobis demonstratus est; neque alterum Christum Dei Filium, praeter eum qui a prophetis praedicatus est.

3. Novo enim Testamento cognito et praedicato per prophetas, et ille qui illud dispositurus erat secundum placitum Patris, praedicabatur, manifestatus hominibus, quemadmodum voluit Deus; ut possint semper proficere credentes in eum, et per testamenta maturescere perfectum salutis. Una enim salus, et unus Deus: quae autem formant hominem, praecepta multa, et non pauci gradus, qui ducunt hominem ad Deum. Terreno quidem et temporali regi, cum sit homo, licet aliquoties majores profectus attribuere his qui sunt subjecti: Deo autem non licebit, cum sit idem, et semper majorem gratiam praestare humano generi velit, et pluribus muneribus assidue honorare eos qui placent ei? Si autem hoc est proficere, alterum adinvenire Patrem, praeter eum qui ab initio annuntiatus est, et rursum, praeter eum qui putatur secundo inventus esse, alterum tertium adinvenire; et ejusdem erit profectus et a tertio in quartum, et ab hoc rursum alterum, et alterum: et sic semper putans proficere talis sensus, nunquam in uno stabit Deo. Expulsus enim ab eo qui est, et reversus retrorsum, quaeret quidem semper, inveniet autem nunquam Deum; sed semper incomprehensibilitatis profundo natabit, nisi per poenitentiam conversus, unde abjectus erat, revertatur; unum Deum Patrem Demiurgum confitens, et credens, qui a lege et prophetis annuntiatus est, qui a Christo testificatus est, quemadmodum ipse ait ad eos qui accusabant ejus discipulos, quasi non servarent traditionem seniorum: « Quare vos frustramini praeceptum Domini, propter traditionem vestram?

But when what is perfect has come, the things that are in part will be destroyed (1 Cor 13:9–10). Just as, then, when the perfect has come, we shall not see another Father, but him whom we now long to see (For blessed are the pure in heart, for they shall see God (Matt 5:8)); nor shall we await another Christ and Son of God, but him who is from the Virgin Mary, who also suffered, in whom we believe, whom we love (as Isaiah says: And they will say on that day: Behold, the Lord our God, in whom we have hoped, and we have rejoiced in our salvation (Isa 25:9). And Peter says in his Epistle: Whom, not seeing, you love, he says, in whom, not seeing him now, you have believed, you will rejoice with inexpressible joy (1 Pet 1:8)); nor do we receive another Holy Spirit, but him who is with us, and who cries: Abba, Father (Rom 8:15; Gal 4:6); and in these very things we shall have growth and shall advance, so that no longer through a mirror and in riddles, but face to face, we may enjoy the gifts of God: so now too, receiving more than the temple and more than Solomon, that is, the coming of the Son of God, we have not learned another God besides the Fashioner and Maker of all things, who was shown to us from the beginning; nor another Christ, Son of God, besides him who was proclaimed by the prophets.

3. For since the New Testament was known and proclaimed by the prophets, he too who was to dispose it according to the good pleasure of the Father was proclaimed, being made manifest to men as God willed; so that those who believe in him might always advance, and ripen through the testaments to the perfection of salvation. For there is one salvation and one God; but the precepts that form man are many, and the steps that lead man to God are not few. An earthly and temporal king, though he is a man, may at times grant greater advancements to those who are subject to him: shall it not be lawful for God, since he is the same, and wills always to grant greater grace to the human race, and constantly to honour with more gifts those who please him? But if this is advancing, to devise another Father besides him who was proclaimed from the beginning, and again, besides him who is thought to have been found second, to devise another, a third; then it will be the same man's advance to go from the third to a fourth, and from this again to another and another: and so an understanding of this kind, always thinking it advances, will never stand firm in one God. For, driven out from him who is, and turned backwards, it will always seek but never find God; but it will swim for ever in the depth of incomprehensibility, unless, converted by repentance, it returns to the place from which it had been cast out, confessing and believing one God, the Father, the Demiurge, who was proclaimed by the Law and the Prophets, who was testified to by Christ, as he himself says to those who accused his disciples as though they did not keep the tradition of the elders: Why do you reject the precept of the Lord for the sake of your tradition?

Deus enim dixit: Honora patrem et matrem; et: Qui maledixerit patri aut matri, morte moriatur. » Et iterum ait eis: « Et frustrati estis sermonem Dei propter traditionem vestram; » manifestissime Patrem et Deum confitens Christus eum, qui in lege dixit: « Honora patrem et matrem, ut tibi bene sit. » Verbum enim Dei confessus est legis praeceptum verax Deus, et neminem alterum Deum appellavit, quam suum Patrem.

Caput X

Veteris Testamenti Scripturas, eas potissimum quae a Moyse exaratae sunt, Filii Dei ubique passim meminisse, ejusque adventum et passionem clarissime praenuntiasse, ac proinde ab uno et eodem Patre inspirante manasse.

1. Bene igitur et Joannes meminit dicentem Dominum Judaeis: « Scrutamini Scripturas, in quibus putatis vos vitam aeternam habere: illae sunt quae testimonium perhibent de me. Et non vultis venire ad me, ut vitam habeatis. » Quomodo igitur testabantur de eo Scripturae, nisi ab uno et eodem essent Patre, praeinstruentes homines de adventu Filii ejus, et praenuntiantes salutem quae est ab eo? « Si enim crederetis Moysi, » inquit, « crederetis et mihi: de me enim ille scripsit; » scilicet quod inseminatus est ubique in Scripturis ejus Filius Dei; aliquando quidem cum Abraham loquens, aliquando cum Noe, dans eis mensuras: aliquando autem quaerens Adam: aliquando autem Sodomitis inducens judicium: et rursus cum videretur, et in viam dirigit Jacob, et de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei, cujus et diem passionis non ignoravit; sed figuratim praenuntiavit eum, Pascha nominans: et in eadem ipsa, quae ante tantum temporis a Moyse praedicata est, passus est Dominus adimplens Pascha. Non solum autem diem descripsit, sed et locum, et extremitatem temporum, et signum occasus solis, dicens: « Non poteris immolare Pascha in ulla alia civitatum tuarum, quas Dominus Deus dat tibi, nisi in eo loco quem delegerit Dominus Deus tuus invocari nomen suum ibi: immolabis Pascha vespere ad occasum solis. »

2. Jam autem et manifestaverat ejus adventum, dicens: « Non deerit princeps in Juda, neque dux ex femoribus ejus, quoadusque veniat cui repositum est, et ipse est spes gentium; alligans ad vitem pullum suum, et ad helicem pullum asinae. Lavabit in vino stolam suam, et in sanguine uvae pallium suum; laetifici oculi ejus a vino, et candidi dentes ejus quam lac. »

For God said: Honour your father and mother; and: He who curses father or mother, let him die the death (Matt 15:3–4). And again he says to them: And you have rejected the word of God for the sake of your tradition (Matt 15:6); Christ most plainly confessing as Father and God him who said in the Law: Honour your father and mother, that it may be well with you (Exod 20:12). For he, the truthful God, confessed the precept of the Law to be the word of God, and called no other God than his own Father.

Chapter 10

That the Scriptures of the Old Testament, above all those written by Moses, everywhere make mention of the Son of God and foretold most clearly his coming and his Passion, and so flowed from one and the same Father, who inspired them.

1. Well, then, does John too record the Lord saying to the Jews: Search the Scriptures, in which you think you have eternal life: it is they who bear witness of me. And you will not come to me, that you may have life (John 5:39–40). How, then, did the Scriptures testify of him, unless they were from one and the same Father, instructing men beforehand about the coming of his Son, and foretelling the salvation that is from him? For if you believed Moses, he says, you would believe me also: for he wrote of me (John 5:46); that is, because the Son of God is sown everywhere in his Scriptures: at one time speaking with Abraham; at another with Noah, giving them the measures; at another seeking Adam; at another bringing judgement upon the Sodomites; and again, when he is seen, and directs Jacob on his way, and speaks with Moses from the bush. And it is not possible to tell the number of the places in which the Son of God is shown by Moses, the day of whose Passion he did not fail to know either; but he foretold it figuratively, naming it the Pasch; and on that very day, which had been proclaimed by Moses so long before, the Lord suffered, fulfilling the Pasch. And he described not only the day, but also the place, and the end of the times, and the sign of the setting of the sun, saying: You may not immolate the Pasch in any other of your cities which the Lord God gives you, but in the place which the Lord your God will choose for his name to be invoked there: you shall immolate the Pasch in the evening, at the setting of the sun (Deut 16:5–6).

2. And he had already made his coming manifest, saying: A prince shall not be wanting in Judah, nor a leader from his thighs, until he comes for whom it is laid up; and he is the hope of the nations; binding his foal to the vine, and the ass's foal to the tendril. He shall wash his robe in wine, and his cloak in the blood of the grape; his eyes are gladdened with wine, and his teeth are whiter than milk (Gen 49:10–12).

Inquirant enim hi, qui omnia scrutari dicuntur, id tempus in quo defecit princeps, et dux ex Juda, et qui est gentium spes, et qui vitis, et qui pullus ejus, et quod indumentum, et qui oculi, et qui dentes, et quod vinum, et unumquodque ex dictis exquirant; et invenient non alium, nisi Dominum nostrum Jesum Christum, annuntiatum. Quapropter Moyses increpans populum, quod ingratus exsisteret, ait: « Sic populus fatuus, et non sapiens, haec Domino retribuistis? » Et rursus significans, quoniam qui ab initio condidit et fecit eos Verbum, et in novissimis temporibus redimens nos, et vivificans, ostenditur pendens in ligno, et non credent ei. Ait enim: « Et erit vita tua pendens ante oculos tuos, et non credes vitae tuae. » Et iterum: « Nonne hic idem Pater tuus possedit te, et fecit te, et creavit te? »

Caput XI

Veteres prophetas et justos praenovisse adventum Christi, huncque videre et audire ardentius appetiisse, ipso per Spiritum sanctum se in Scripturis revelante, et sine sui mutatione novis in dies beneficiis homines ditante, posteriores tamen cumulatius prioribus.

1. Quoniam autem non solum prophetae et justi multi, praescientes per Spiritum sanctum adventum ejus, oraverunt in illud tempus venire, in quo facie ad faciem viderent Dominum suum et sermones audirent ejus, Dominus fecit manifestum, dicens discipulis: « Multi prophetae et justi cupierunt videre quae videtis, et non viderunt, et audire quae auditis, et non audierunt. » Quemadmodum igitur concupierunt et audire, et videre, nisi praescissent futurum ejus adventum? Quomodo autem praescire potuerunt, nisi ab ipso praescientiam ante accepissent? Quomodo autem Scripturae testificantur de eo, nisi ab uno et eodem Deo omnia semper per Verbum revelata et ostensa fuissent credentibus; aliquando quidem colloquente eo cum suo plasmate, aliquando autem dante legem, aliquando vero exprobrante, aliquando exhortante, ac deinceps liberante servum, et adoptante in filium, et apto tempore incorruptelae haereditatem praestante, ad perfectionem hominis? Plasmavit enim eum in augmentum et incrementum, quemadmodum Scriptura dicit: « Crescite et multiplicamini. »

2. Et hoc Deus ab homine differt, quoniam Deus quidem facit, homo autem fit: et quidem qui facit, semper idem est: quod autem fit, et initium, et medietatem, et adjectionem, et augmentum accipere debet. Et Deus quidem bene facit, bene autem fit homini. Et Deus quidem perfectus in omnibus, ipse sibi aequalis et similis; totus cum sit lumen, et totus mens, et totus substantia, et fons omnium bonorum; homo vero profectum percipiens et augmentum ad Deum. Quemadmodum enim Deus semper idem est; sic et homo in Deo inventus, semper proficiet ad Deum.

For let those who are said to search out all things inquire into the time in which the prince and the leader from Judah failed, and who is the hope of the nations, and who the vine, and who his foal, and what the garment, and what the eyes, and what the teeth, and what the wine, and let them search out each of the things said; and they will find that none other than our Lord Jesus Christ was proclaimed. Wherefore Moses, rebuking the people for being ungrateful, says: Is it thus, foolish and unwise people, that you have repaid the Lord? (Deut 32:6) And again he signifies that the Word, who from the beginning created and made them, and in the last times redeems us and gives us life, is shown hanging on the tree, and they will not believe him. For he says: And your life shall be hanging before your eyes, and you shall not believe your life (Deut 28:66). And again: Is not this same one your Father, who possessed you, and made you, and created you? (Deut 32:6)

Chapter 11

That the ancient prophets and just men foreknew the coming of Christ and longed most ardently to see and hear him, he revealing himself in the Scriptures through the Holy Spirit and, without change in himself, enriching men day by day with new benefits, the later more abundantly than the earlier.

1. And that not only the prophets and many just men, foreknowing his coming through the Holy Spirit, prayed to come to that time in which they would see their Lord face to face and hear his words, the Lord made manifest, saying to the disciples: Many prophets and just men have longed to see what you see, and did not see it, and to hear what you hear, and did not hear it (Matt 13:17). How, then, did they long to hear and to see, unless they had foreknown his coming that was to be? And how could they foreknow it, unless they had first received the foreknowledge from him? And how do the Scriptures testify of him, unless all things had always been revealed and shown to believers by one and the same God through the Word: at one time when he speaks with his handiwork, at another when he gives the Law, at another when he reproaches, at another when he exhorts, and thereafter when he sets the servant free, and adopts him as a son, and at the fitting time grants the inheritance of incorruption, for the perfecting of man? For he moulded him for growth and increase, as Scripture says: Grow and multiply (Gen 1:28).

2. And in this God differs from man, that God makes, but man is made; and he who makes is always the same, but what is made must receive a beginning, and a middle, and addition, and growth. And God does good, and good is done to man. And God is perfect in all things, equal and like to himself, since he is all light, and all mind, and all substance, and the fount of all good things; but man receives advancement and growth towards God. For as God is always the same, so man too, found in God, will always advance towards God.

Neque enim Deus cessat aliquando in benefaciendo, et locupletando hominem: neque homo cessat beneficium accipere, et ditari a Deo. Exceptorium enim bonitatis, et organum clarificationis ejus, homo gratus ei qui se fecit: et iterum exceptorium justi judicii ejus homo ingratus, et spernens plasmatorem, et non subjectus Verbo ejus: qui plurimum semper fructificantibus, et plus habentibus Dominicum argentum, daturum se pollicitus est: « Euge, » inquit, « serve bone et fidelis, quia in modico fidelis fuisti, super multa te constituam; intra in gaudium Domini tui; » ipse Dominus plurimum promittens.

3. Sicut ergo nunc fructificantibus plurimum daturum se pollicitus est, secundum munerationem gratiae suae, sed non secundum commutationem agnitionis (ipse enim Dominus perseverat, et idem Pater revelatur); sic ergo et posterioribus majorem, quam quae fuit in veteri testamento, munerationem gratiae attribuit unus et idem Dominus per suum adventum. Et illi enim per famulos audiebant venturum regem, et mediocriter gaudebant, secundum quod sperabant venturum eum: qui autem praesentem viderunt, et libertatem adepti et potiti sunt ejus munerationem, majorem gratiam et abundantiorem exsultationem habent gaudentes de regis adventu, quemadmodum et David dicit: « Anima mea exsultabit in Domino, jucundabitur in salutari ejus. » Et propter hoc Hierosolymam introeunte eo, omnes qui erant in via David in dolore animae, cognoverunt suum regem, et substraverunt ei vestimenta, et ramis viridibus adornaverunt viam, cum magna laetitia et exsultatione clamantes: « Hosanna, fili David, benedictus qui venit in nomine Domini, hosanna in excelsis. » Zelantibus autem malis dispensatoribus, qui circumveniebant inferiores, et dominabantur eorum, quibus ratio non constabat, et propter hoc nolentibus venisse regem, et dicentibus ei: « Audis quid isti dicunt? » ait Dominus: « Nunquam legistis: Ex ore infantium et lactentium perfecisti laudem? » id quod a David in Filium Dei dictum erat, in se factum ostendens, et significans, illos quidem nescire virtutem Scripturae, et dispositionem Dei; se autem esse qui a prophetis annuntiatus sit Christus, cujus nomen in omni terra laudatur; ex ore infantium et lactentium laudem perficienti suo Patri: quapropter et elevata est magnificentia ejus super coelos.

4. Si ergo idem ipse adest, qui praedicatus est a prophetis, Deus Dominus noster Jesus Christus et adventus ejus pleniorem gratiam et majorem munerationem attribuit his qui susceperunt eum; manifestum, quoniam et Pater idem ipse est, qui a prophetis annuntiatus est, et non alterius Patris agnitionem fecit veniens Filius, sed ejusdem qui ab initio praedicatus est, a quo et libertatem detulit his qui legitime, et prono animo, et

For neither does God ever cease to do good and to enrich man, nor does man cease to receive the benefit and to be enriched by God. For the man who is grateful to him who made him is a receptacle of his goodness and an instrument of his glorification; and again, the man who is ungrateful, and scorns the Moulder, and is not subject to his Word, is a receptacle of his just judgement; for he promised that he would give the most to those who always bear the most fruit and have more of the Lord's money: Well done, he says, good and faithful servant, because you have been faithful in a little, I will set you over much; enter into the joy of your Lord (Matt 25:21, 23); the Lord himself promising the most.

3. As, then, he has now promised to give the most to those who bear fruit, according to the bounty of his grace, but not according to a change of knowledge (for the Lord himself endures, and the same Father is revealed), so too one and the same Lord, by his coming, has granted to those who came later a greater bounty of grace than that which was in the Old Testament. For they heard through servants that the king would come, and rejoiced in a measure, inasmuch as they hoped that he would come; but those who have seen him present, and have obtained freedom and come into possession of his bounty, have greater grace and more abundant rejoicing, rejoicing at the coming of the king, as David too says: My soul shall rejoice in the Lord, it shall delight in his saving power (Ps 35:9). And for this reason, when he entered Jerusalem, all who were on the way of David in sorrow of soul recognised their king, and spread their garments under him, and adorned the way with green branches, crying out with great gladness and rejoicing: Hosanna, son of David; blessed is he who comes in the name of the Lord; hosanna in the highest (Matt 21:9). But when the wicked stewards, who were defrauding those beneath them and lording it over those whose reason was not firm, were jealous, and for this reason did not want the king to have come, and said to him: Do you hear what these are saying? the Lord said: Have you never read: Out of the mouth of infants and sucklings you have perfected praise? (Matt 21:16) showing that what had been said by David of the Son of God was fulfilled in himself, and signifying that they did not know the power of Scripture and the disposition of God, but that he himself was the Christ proclaimed by the prophets, whose name is praised in all the earth, he himself perfecting praise for his Father out of the mouth of infants and sucklings: wherefore also his magnificence has been lifted up above the heavens.

4. If, then, the same one is present who was proclaimed by the prophets, God our Lord Jesus Christ, and his coming has granted a fuller grace and a greater bounty to those who received him, it is plain that the Father too is the same who was proclaimed by the prophets, and that the Son, when he came, did not bring about the knowledge of another Father, but of the same who was proclaimed from the beginning; from whom he also brought freedom to those who serve him lawfully, and with a ready mind, and with their whole

toto corde deserviunt ei: contemptoribus autem, et non subjectis Deo, sed in gloriam hominum exteriores munditias sectantibus (quae in figuram futurorum traditae erant, velut umbrae cujusdam descriptionem faciente lege, atque delineante de temporalibus aeterna, de terrenis coelestia), fingentibus plusquam quae dicta sunt sese observare, tanquam diligentiam suam etiam ipsi Deo praeferentibus, intus autem plenis hypocrisi, et cupiditate, et omni malitia, in sempiternum attulit perditionem, abscindens eos a vita.

Caput XII

Eumdem esse utriusque legis auctorem hinc liquido patere, quod Christus traditiones et mores veteri repugnantes damnaverit, summa vero et eminentiora hujus praecepta confirmaverit, ac seipsum Mosaicae legis finem esse docuerit.

1. Seniorum enim ipsorum traditio, quam ex lege observare fingebant, contraria erat legi datae per Moysem. Propter hoc et Isaias ait: « Caupones tui miscent vinum aqua; » ostendens quod austero Dei praecepto miscerent seniores aquatam traditionem, id est aggredientes adulteram legem, et contrariam legi, sicut et Dominus fecit manifestum, dicens eis: « Quare vos transgredimini praeceptum Dei, propter traditionem vestram? » Non solum autem per praevaricationem frustrati sunt legem Dei, miscentes vinum aqua; sed et suam legem e contrario statuerunt, quae usque adhuc Pharisaica vocatur. In qua quaedam quidem auferunt, quaedam vero addunt, quaedam autem, quemadmodum volunt, interpretantur; quibus utuntur singulariter magistri eorum: quas traditiones volentes vindicare, legi Dei instituenti eos ad adventum Christi non subjecti esse voluerunt; sed et Dominum arguebant in sabbatis curantem, quod quidem sicut praediximus, lex non prohibebat. Etenim ipsi secundum aliquid curabant, circumcidentes hominem in sabbato; se autem ipsos non redarguebant, per traditionem et praedictam Pharisaicam legem transgredientes praeceptum Dei, et praeceptum legis non habentes, id est dilectionem, quae est erga Deum.

2. Quoniam autem hoc primum et maximum praeceptum est, sequens autem erga proximum, Dominus docuit, totam legem et prophetas pendere dicens ex ipsis praeceptis. Et ipse autem aliud majus hoc praecepto non detulit, sed hoc ipsum renovavit suis discipulis, jubens eis Deum diligere ex toto corde, et caeteros quemadmodum se. Si autem ab alio descendisset Patre, nunquam ex lege primo et summo usus esset praecepto, sed utique omnimodo eniteretur majus hoc a perfecto Patre deferre, non eo uti, quod a Deo legis fuisset datum.

heart; but to the despisers, and to those not subject to God, who pursue outward cleanness for the glory of men (things which had been handed down as a figure of things to come, the Law making a kind of sketch of a shadow, and drawing the eternal from the temporal, the heavenly from the earthly), who pretend to observe more than what has been said, as though preferring their own diligence even to God himself, but within are full of hypocrisy, and greed, and all malice: to them he brought everlasting perdition, cutting them off from life.

Chapter 12

That the author of both laws is the same is plainly evident from this, that Christ condemned the traditions and customs contrary to the old Law, but confirmed its highest and more eminent precepts, and taught that he himself is the end of the Mosaic Law.

1. For the tradition of the elders themselves, which they pretended to observe from the Law, was contrary to the Law given through Moses. For this reason Isaiah too says: Your innkeepers mix the wine with water (Isa 1:22); showing that the elders were mixing a watered tradition with the austere precept of God, that is, contriving an adulterated law, and one contrary to the Law, as the Lord too made manifest, saying to them: Why do you transgress the precept of God for the sake of your tradition? (Matt 15:3) And not only did they reject the Law of God through transgression, mixing the wine with water, but they also set up their own law against it, which to this day is called Pharisaic. In it they take some things away, add others, and interpret others as they please; and these their teachers use in their own particular way: and wishing to uphold these traditions, they would not be subject to the Law of God, which was training them for the coming of Christ; but they even reproached the Lord for healing on the Sabbaths, which, as we said before, the Law did not forbid. For they themselves healed in a certain respect, circumcising a man on the Sabbath; yet they did not reproach themselves for transgressing the precept of God through their tradition and the aforesaid Pharisaic law, and for not having the precept of the Law, that is, the love which is towards God.

2. And that this is the first and greatest precept, and the next is the one towards the neighbour, the Lord taught, saying that the whole Law and the Prophets hang on these precepts. And he himself brought no other precept greater than this, but renewed this very one for his disciples, bidding them love God with their whole heart, and others as themselves. But if he had come down from another Father, he would never have used the first and highest precept of the Law, but would surely have striven in every way to bring a greater one than this from the perfect Father, and not to use the one that had been given by the God of the Law.

Et Paulus autem: « Adimpletio, » inquit, « legis, dilectio: » et omnibus caeteris evacuatis, manere fidem, spem, dilectionem; majorem autem esse omnium dilectionem, et neque agnitionem sine dilectione, quae est erga Deum, praestare aliquid; neque mysteriorum comprehensionem, neque fidem, neque prophetiam, sed omnia vacua et frustra esse sine dilectione: dilectionem vero perficere perfectum hominem; et eum, qui diligit Deum, esse perfectum, et in hoc aevo, et in futuro. Nunquam enim desinimus diligentes Deum; sed quanto plus eum intuiti fuerimus, tanto plus eum diligimus.

3. In lege igitur et in Evangelio cum sit primum et maximum praeceptum, diligere Dominum Deum ex toto corde; dehinc simile illi, diligere proximum sicut seipsum: unus et idem ostenditur legis et Evangelii conditor. Consummatae enim vitae praecepta in utroque Testamento cum sint eadem, eumdem ostenderunt Deum: qui particularia quidem praecepta apta utrisque praecepit; sed eminentiora et summa, sine quibus salvari non est, in utroque eadem suasit.

4. Quem autem non confundat Dominus, ostendens non ab altero Deo esse legem, sic dicens eis qui a se docebantur, turbae et discipulis: « Super cathedram Moysi sederunt Scribae et Pharisaei. Omnia itaque quaecunque dixerint vobis, custodite, et facite; secundum autem opera eorum nolite facere: dicunt enim et non faciunt. Alligant enim sarcinas graves, et imponunt super humeros hominum; ipsi autem nec digito quidem volunt eas movere. » Non ergo eam legem, quae est per Moysem data, incusabat, quam adhuc salvis Hierosolymis suadebat fieri; sed illos redarguebat, quod verba quidem legis enuntiarent, essent autem sine dilectione: et propter hoc injusti in Deum et in proximos exstiterunt. Quemadmodum et Isaias ait: « Populus hic labiis me honorat, cor autem eorum longe est a me. Frustra autem colunt me, docentes doctrinas et praecepta hominum. » Non per Moysem datam legem dicens praecepta hominum, sed traditiones presbyterorum ipsorum, quas finxerant, quas vindicantes frustrabantur legem Dei, et propter hoc nec Verbo ejus subjecti sunt. Hoc enim est quod et a Paulo dicitur de istis: « Ignorantes enim justitiam Dei, et suam justitiam volentes statuere, justitiae Dei non sunt subjecti. Finis enim legis Christus, ad justitiam omni credenti. » Et quomodo finis legis Christus, si non et initium ejus esset; qui enim finem intulit, hic et initium operatus est; et ipse est qui dicit Moysi: « Videns vidi vexationem populi mei, qui est in Aegypto, et descendi ut eruam eos; » ab initio assuetus Verbum Dei ascendere et descendere, propter salutem eorum qui male haberent.

And Paul: The fulfilment, he says, of the Law is love (Rom 13:10); and he says that, when all the rest have been made void, faith, hope and love remain, and that the greatest of all is love; and that neither knowledge without the love that is towards God avails anything, nor the comprehension of mysteries, nor faith, nor prophecy, but that all are empty and vain without love; and that love brings the perfect man to perfection; and that he who loves God is perfect, both in this age and in the one to come. For we never cease loving God; but the more we have gazed upon him, the more we love him.

3. Since, then, in the Law and in the Gospel the first and greatest precept is to love the Lord God with the whole heart, and next, like it, to love one's neighbour as oneself, one and the same founder of the Law and of the Gospel is shown. For since the precepts of the perfect life are the same in both Testaments, they have shown the same God; who commanded particular precepts suited to each, but urged in both the same more eminent and highest precepts, without which it is not possible to be saved.

4. And whom would the Lord not confound, showing that the Law is not from another God, when he speaks thus to those who were being taught by him, the crowd and the disciples: The scribes and the Pharisees have sat on the chair of Moses. Therefore whatever they say to you, keep and do; but do not do according to their works: for they say and do not do. For they bind heavy burdens and lay them on men's shoulders; but they themselves will not move them even with a finger (Matt 23:2–4)? It was not, then, the Law given through Moses that he was accusing, which he was urging them to keep while Jerusalem was still safe; but he was rebuking them because they uttered the words of the Law but were without love: and for this reason they were unjust towards God and towards their neighbours. As Isaiah too says: This people honours me with their lips, but their heart is far from me. In vain do they worship me, teaching the doctrines and precepts of men (Isa 29:13). He was not calling the Law given through Moses precepts of men, but the traditions of their own presbyters, which they had invented, and by upholding which they were rejecting the Law of God, and for this reason were not subject to his Word either. For this is what is said by Paul too of these men: For, not knowing the justice of God, and seeking to establish their own justice, they have not submitted to the justice of God. For the end of the Law is Christ, for justice to everyone who believes (Rom 10:3–4). And how is Christ the end of the Law, if he were not also its beginning? For he who brought in the end also wrought the beginning; and he it is who says to Moses: Seeing, I have seen the affliction of my people which is in Egypt, and I have come down to rescue them (Exod 3:7–8); the Word of God having been accustomed from the beginning to ascend and descend for the salvation of those who were in distress.

5. Quoniam autem lex praedocuit hominem sequi oportere Christum, ipse facit manifestum, ei qui interrogavit eum, quid faciens vitam aeternam haereditaret, sic respondens: « Si vis in vitam introire, custodi praecepta. » Illo autem interrogante: « Quae? » rursus Dominus: « Non moechaberis, non occides, non furaberis, non falsum testimonium reddes, honora patrem et matrem, et diliges proximum tanquam teipsum; » velut gradus proponens praecepta legis introitus in vitam, volentibus sequi eum: quae uni tum dicens, omnibus dicebat. Ille autem cum dixisset: « Omnia feci » (et forte non fecerat, nam utique non diceretur ei: « Custodi praecepta »), arguens Dominus cupiditatem ejus, dixit ei: « Si vis perfectus esse, vade, vende omnia quae habes, et divide pauperibus, et veni, sequere me; » apostolorum partem promittens eis qui sic fecerint: et non alterum Deum Patrem annuntiabat eis, qui sequebantur eum, praeter eum qui ab initio a lege annuntiatus est; nec alium Filium, nec Matrem, enthymesin Aeonis qui fuit in passione, et in defectione; nec triginta Aeonum plenitudinem, quae vacua et inconstans ostensa est; nec eam fabulam quae a reliquis haereticis ficta est: sed docebat ut facerent praecepta, quae ab initio praecepit Deus, et ut veterem cupiditatem per opera bona solverent, et sequerentur Christum. Quoniam autem ea quae possidentur, pauperibus divisa, solutionem faciunt praeteritae cupiditatis, Zacchaeus fecit manifestum: « Ecce, » dicens, « dimidium ex bonis meis do pauperibus, et si cujus quid fraudavi, reddo quadruplum. »

Caput XIII

Christum naturalia legis praecepta non dissolvisse; imo potius implevisse, extendisse et ampliasse: qui veteris legis jugum ac vincula ideo abstulit, ut homo jam liber ea fiducia ac pietate, quae filios decet, Deo pareret.

1. Et quia Dominus naturalia legis, per quae homo justificatur, quae etiam ante legisdationem custodiebant, qui fide justificabantur, et placebant Deo, non dissolvit, sed extendit, et implevit; ex sermonibus ejus ostenditur. « Dictum est enim, » inquit, « antiquis: Non moechaberis. Ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo. » Et iterum: « Dictum est: Non occides. Ego autem dico vobis: omnis qui irascitur fratri suo sine causa, reus erit judicio. » Et: « Dictum est: Non perjurabis.

5. And that the Law taught beforehand that man must follow Christ, he himself makes manifest, answering thus the one who asked him what he should do to inherit eternal life: If you wish to enter into life, keep the precepts. And when he asked: Which? the Lord again: You shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, honour your father and mother, and you shall love your neighbour as yourself (Matt 19:17–19); setting out the precepts of the Law as steps of entry into life for those who wish to follow him: and in saying them then to one, he was saying them to all. And when he had said: All these I have done (and perhaps he had not done them, for surely it would not have been said to him: Keep the precepts), the Lord, exposing his covetousness, said to him: If you wish to be perfect, go, sell all that you have and distribute to the poor, and come, follow me (Matt 19:21); promising the portion of the apostles to those who would do so: and he was not proclaiming to those who followed him another God the Father besides him who was proclaimed by the Law from the beginning; nor another Son; nor the Mother, the Enthymesis of an Aeon that was in passion and in deficiency; nor the Fullness of thirty Aeons, which has been shown to be empty and unstable; nor the fable which has been feigned by the other heretics: but he was teaching them to do the precepts which God commanded from the beginning, and to undo their old covetousness by good works, and to follow Christ. And that possessions distributed to the poor undo past covetousness, Zacchaeus made manifest, saying: Behold, half of my goods I give to the poor, and if I have defrauded anyone of anything, I restore it fourfold (Luke 19:8).

Chapter 13

That Christ did not dissolve the natural precepts of the Law, but rather fulfilled, extended and enlarged them; and that he took away the yoke and bonds of the old Law so that man, now free, might obey God with the boldness and piety that befit sons.

1. And that the Lord did not dissolve but extended and fulfilled the natural things of the Law, through which man is justified, and which those who were justified by faith and pleased God observed even before the lawgiving, is shown from his words. For it was said, he says, to those of old: You shall not commit adultery. But I say to you that everyone who has looked at a woman to lust after her has already committed adultery with her in his heart (Matt 5:27–28). And again: It was said: You shall not kill. But I say to you: everyone who is angry with his brother without cause will be liable to judgement (Matt 5:21–22). And: It was said: You shall not forswear yourself.

Ego autem dico vobis, neque jurare in totum. Sit autem vobis sermo, etiam etiam, non non. » Et quaecunque sunt talia. Omnia enim haec non contrarietatem et dissolutionem praeteritorum continent, sicut qui a Marcione sunt vociferantur; sed plenitudinem et extensionem, sicut ipse ait: « Nisi abundaverit justitia vestra plus quam Scribarum et Pharisaeorum, non intrabitis in regnum coelorum. » Quid autem erat plus? Primo quidem non tantum in Patrem, sed et in Filium ejus jam manifestatum credere; hic est enim, qui in communionem et unitatem Dei hominem inducit. Post deinde non solum dicere, sed et facere; illi enim dicebant, sed non faciebant; et non tantum abstinere a malis operibus, sed etiam a concupiscentiis eorum. Haec autem non quasi contraria legi docebat; sed adimplens legem, et infigens justificationes legis in nobis. Illud autem fuisset legi contrarium, si quodcunque lex vetasset fieri, idipsum discipulis suis jussisset facere. Et hoc autem quod praecepit, non solum vetitis a lege, sed etiam a concupiscentiis eorum abstinere, non contrarium est, quemadmodum diximus; neque solventis legem, sed adimplentis, et extendentis, et dilatantis.

2. Etenim lex, quippe servis posita, per ea quae foris erant corporalia, animam erudiebat, velut per vinculum attrahens eam ad obedientiam praeceptorum, uti disceret homo servire Deo: Verbum autem liberans animam, et per ipsam corpus voluntarie emundari docuit. Quo facto, necesse fuit auferri quidem vincula servitutis, quibus jam homo assueverat, et sine vinculis sequi Deum; superextendi vero decreta libertatis, et augeri subjectionem quae est ad regem, ut non retrorsus quis revertens, indignus appareat ei qui se liberavit; eam vero pietatem et obedientiam, quae est erga patremfamilias, esse quidem eamdem et servis, et liberis; majorem autem fiduciam habere liberos, quoniam sit major et gloriosior operatio libertatis, quam ea quae est in servitute obsequentia.

3. Et propter hoc Dominus pro eo quod est: « Non moechaberis, » nec concupiscere praecepit; et pro eo quod est: « Non occides, » neque irasci quidem; et pro eo quod est decimare, omnia quae sunt pauperibus dividere; et non tantum proximos, sed etiam inimicos diligere: et non tantum bonos datores et communicatores esse, sed etiam adversus eos qui tollunt nostra, gratuito donatores. « Tollenti enim tibi tunicam, ait, remitte ei et pallium: et ab eo qui tollit tua, non reposcas: et quemadmodum vultis ut faciant vobis homines, facite eis, » ut non quasi nolentes fraudari contristemini; sed quasi volentes donaverimus, gaudeamus, gratiam magis praestantes in proximos, quam necessitate servientes.

But I say to you, do not swear at all. But let your word be yes, yes, no, no (Matt 5:33–34, 37). And whatever other things are of this kind. For all these things contain not an opposition to and a dissolving of the things of the past, as those who are from Marcion clamour, but their fullness and extension, as he himself says: Unless your justice abounds more than that of the scribes and Pharisees, you will not enter the kingdom of heaven (Matt 5:20). And what was the "more"? First, to believe not only in the Father but also in his Son, now made manifest; for he it is who leads man into the communion and unity of God. Then, not only to say but also to do; for they said but did not do; and to abstain not only from evil works but also from the desire for them. And he taught these things not as contrary to the Law, but fulfilling the Law and fixing the ordinances of the Law in us. That would have been contrary to the Law, if he had commanded his disciples to do the very thing that the Law had forbidden to be done. And this which he commanded, to abstain not only from what the Law forbids but also from the desire for it, is not contrary, as we have said; nor is it the act of one dissolving the Law, but of one fulfilling, and extending, and widening it.

2. For the Law, being laid down for servants, trained the soul through the bodily things that were outside, drawing it as by a bond to obedience to the precepts, so that man might learn to serve God; but the Word, setting the soul free, taught that through it the body too should be cleansed willingly. This having been done, it was necessary that the bonds of servitude, to which man had now grown accustomed, should be taken away, and that he should follow God without bonds; but that the decrees of freedom should be extended further, and the subjection that is towards the king increased, so that no one, turning back, should appear unworthy of him who set him free; and that the piety and obedience towards the householder should be the same for servants and for free men, but that the free should have a greater boldness, since the working of freedom is greater and more glorious than the compliance that is in servitude.

3. And for this reason the Lord, in place of You shall not commit adultery, commanded not even to desire; and in place of You shall not kill, not even to be angry; and in place of tithing, to distribute to the poor all that one has; and to love not only our neighbours but also our enemies; and to be not only good givers and sharers, but also free givers even towards those who take away what is ours. For to him who takes your tunic, he says, give up your cloak as well; and from him who takes what is yours, do not demand it back; and as you wish men to do to you, do to them (Luke 6:29–31); so that you may not be grieved as though unwilling to be defrauded, but that we may rejoice as having given willingly, bestowing a favour on our neighbours rather than yielding to necessity.

« Et si quis te, » inquit, « angariaverit mille passus, vade cum eo alia duo; » uti non quasi servus sequaris, sed quasi liber praecedas, aptum te in omnibus, et utilem proximo praestans: non illorum malitiam intuens, sed tuam bonitatem perficiens, configurans temetipsum Patri, qui solem suum oriri facit super malos et bonos, et pluit super justos et injustos. Haec autem, quemadmodum praediximus, non dissolventis erant legem, sed adimplentis et extendentis in nobis: tanquam si aliquis dicat, majorem libertatis operationem, et pleniorem erga liberatorem nostrum infixam nobis subjectionem et affectionem. Non enim propter hoc liberavit nos, ut ab eo abscedamus; nec enim potest quisquam extra Dominica constitutus bona, sibimetipsi acquirere salutis alimenta; sed ut plus gratiam ejus adepti, plus eum diligamus. Quanto autem plus eum dilexerimus, hoc majorem ab eo gloriam accipiemus, cum simus semper in conspectu Patris.

4. Quia igitur naturalia omnia praecepta communia sunt nobis et illis, in illis quidem initium et ortum habuerunt; in nobis autem augmentum et adimpletionem perceperunt. Assentire enim Deo, et sequi ejus Verbum, et super omnia diligere eum, et proximum sicut seipsum (homo autem homini proximus), et abstinere ab omni mala operatione, et quaecunque talia communia utrisque sunt, unum et eumdem ostendunt Deum. Hic est autem Dominus noster, Verbum Dei, qui primo quidem servos attraxit Deo, postea autem liberavit eos qui subjecti sunt ei, quemadmodum ipse ait discipulis: « Jam non dicam vos servos: quia servus nescit quid ejus dominus faciat. Vos autem dixi amicos, quoniam omnia quae audivi a Patre, manifestavi. » In eo enim quod dicit: « Jam non dicam vos servos, » manifestissime significavit se esse, qui primo quidem eam servitutem, quae est erga Deum, hominibus per legem constituerit, post deinde libertatem eis donaverit. Et in eo quod dicit: « Quoniam servus nescit quid faciat dominus ejus; » ignorantiam servilis populi manifestat per suum adventum. In eo autem quod amicos Dei dicit suos discipulos, manifeste ostendit se esse Verbum Dei, quem et Abraham voluntarie et sine vinculis propter generositatem fidei sequens, amicus factus est Deo. Sed neque Abrahae amicitiam propter indigentiam assumpsit Dei Verbum, exsistens ab initio perfectus: « Antequam enim Abraham esset, ego sum, » inquit; sed ut ipsi Abrahae donaret aeternam vitam, exsistens bonus, quoniam amicitia Dei immortalitatis est condonatrix his qui aggrediuntur eam.

Caput XIV

And if anyone, he says, presses you into service for a thousand paces, go with him two more (Matt 5:41); so that you may not follow as a servant, but go ahead as a free man, showing yourself fit in all things and useful to your neighbour, not looking at their malice, but bringing your own goodness to perfection, conforming yourself to the Father, who makes his sun rise on the evil and the good, and sends rain on the just and the unjust. These things, as we said before, were the work not of one dissolving the Law but of one fulfilling it and extending it in us; as if one should say: a greater working of freedom, and a fuller subjection and affection towards our liberator, fixed in us. For he did not set us free for this, that we should depart from him; for no one, placed outside the Lord's good things, can obtain for himself the nourishment of salvation; but that, having obtained more of his grace, we should love him more. And the more we have loved him, the greater the glory we shall receive from him, since we are always in the sight of the Father.

4. Since, then, all the natural precepts are common to us and to them, in them they had their beginning and origin, but in us they have received growth and fulfilment. For to assent to God, and to follow his Word, and to love him above all, and one's neighbour as oneself (and man is neighbour to man), and to abstain from every evil deed, and whatever things of this kind are common to both, show one and the same God. And this is our Lord, the Word of God, who first drew servants to God, but afterwards set free those who are subject to him, as he himself says to the disciples: I will no longer call you servants: for the servant does not know what his lord does. But I have called you friends, because all that I have heard from the Father I have made manifest (John 15:15). For in saying: I will no longer call you servants, he signified most plainly that it is he who first established for men through the Law that servitude which is towards God, and afterwards gave them freedom. And in saying: Because the servant does not know what his lord does, he makes manifest, through his own coming, the ignorance of the servile people. And in calling his disciples friends of God, he plainly shows that he is the Word of God, following whom willingly and without bonds, because of the nobility of his faith, Abraham too became the friend of God. But neither did the Word of God take up the friendship of Abraham out of need, being perfect from the beginning: For before Abraham was, I am (John 8:58), he says; but in order that, being good, he might give eternal life to Abraham himself, since the friendship of God is the bestower of immortality on those who enter upon it.

Chapter 14

Si quid obsequii exigat ab homine Deus, si hominem condiderit, vocaverit ac legibus informaverit, uni hominis saluti consulit; non homine indigens, sed in hunc beneficia gratis omnino conferre studens.

1. Igitur initio non quasi indigens Deus hominis, plasmavit Adam, sed ut haberet in quem collocaret sua beneficia. Non enim solum ante Adam, sed et ante omnem conditionem glorificabat Verbum Patrem suum, manens in eo; et ipse a Patre clarificabatur, quemadmodum ipse ait: « Pater, clarifica me claritate quam habui apud te, priusquam mundus fieret. » Nec nostro ministerio indigens jussit ut eum sequeremur; sed nobis ipsis attribuens salutem. Sequi enim Salvatorem, participare est salutem: et sequi lumen, percipere est lumen. Qui autem in lumine sunt, non ipsi lumen illuminant, sed illuminantur et illustrantur ab eo: ipsi quidem ei nihil praestant, beneficium autem percipientes illuminantur a lumine. Sic et servitus erga Deum, Deo quidem nihil praestat, nec opus est Deo humano obsequio; ipse autem sequentibus et servientibus ei vitam, et incorruptelam, et gloriam aeternam attribuit, beneficium praestans servientibus sibi ob id quod serviunt, et sequentibus ob id quod sequuntur, sed non beneficium ab eis percipiens: est enim dives, perfectus, et sine indigentia. Propter hoc autem exquirit Deus ab hominibus servitutem, ut, quoniam est bonus et misericors, benefaciat eis, qui perseverant in servitute ejus. In quantum enim Deus nullius indigens, in tantum homo indiget Dei communione. Haec enim gloria hominis, perseverare ac permanere in Dei servitute. Et propter hoc dicebat discipulis Dominus: « Non vos me elegistis, sed ego elegi vos, » significans, quoniam non ipsi glorificabant eum, sequentes eum; sed in eo quod sequerentur Filium Dei, glorificabantur ab eo. Et iterum: « Volo ut ubi ego sum, ibi et hi sint, ut videant claritatem meam; » non vane glorians super hoc, sed gloriam suam participari volens discipulis suis, de quibus et Isaias ait: « Ab oriente attraham semen tuum, et ab occasu colligam te: et dicam Aquiloni: Adduc; et Austro: Noli prohibere: attrahe filios meos de longinquo, et filias meas a summitatibus terrae, omnes quotquot vocati sunt in nomine meo. In gloria enim mea praeparavi, et formavi, et feci eum. » Hoc ideo, quoniam « ubicunque est cadaver, illuc congregabuntur et aquilae, » participantes gloriae Domini: qui et formavit, et ad hoc praeparavit nos, ut, dum sumus cum eo, participemus gloriae ejus.

2. Sic et Deus ab initio hominem quidem plasmavit propter suam munificentiam; patriarchas vero elegit propter illorum salutem; populum vero praeformabat docens indocibilem, sequi Deum; prophetas vero praestruebat in terra, assuescens hominem portare ejus Spiritum, et communionem habere cum Deo: ipse quidem nullius indigens; his vero qui indigent ejus, suam praebens communionem: et his qui ei

If God requires any homage of man, if he created man, called him and formed him by laws, he looks to man's salvation alone; not needing man, but eager to confer his benefits on him entirely freely.

1. In the beginning, therefore, God moulded Adam, not as though he needed man, but so as to have someone on whom to bestow his benefits. For not only before Adam, but before all creation, the Word glorified his Father, remaining in him; and he himself was glorified by the Father, as he himself says: Father, glorify me with the glory which I had with you before the world was (John 17:5). Nor did he bid us follow him because he needed our ministry, but to bestow salvation on ourselves. For to follow the Saviour is to share in salvation, and to follow the light is to receive the light. Those who are in the light do not themselves illumine the light, but are illumined and made bright by it: they give it nothing, but, receiving its benefit, they are illumined by the light. So too service towards God gives God nothing, nor has God need of human homage; but he grants to those who follow and serve him life and incorruption and eternal glory, bestowing a benefit on those who serve him because they serve, and on those who follow him because they follow, but receiving no benefit from them: for he is rich, perfect, and without need. And God asks service of men for this reason: that, since he is good and merciful, he may do good to those who persevere in his service. For as far as God needs nothing, so far man needs communion with God. For this is the glory of man: to persevere and remain in the service of God. And for this reason the Lord said to his disciples: You did not choose me, but I chose you (John 15:16), signifying that they did not glorify him by following him, but that, in that they followed the Son of God, they were glorified by him. And again: I wish that where I am, there these too may be, that they may see my glory (John 17:24); not boasting idly of this, but wishing his disciples to share in his glory, of whom Isaiah too says: From the east I will draw your seed, and from the west I will gather you; and I will say to the North: Bring them; and to the South: Do not hold them back; draw my sons from afar, and my daughters from the ends of the earth, all as many as have been called in my name. For in my glory I have prepared, and formed, and made him (Isa 43:5–7). This is so because wherever the carcass is, there the eagles too will gather (Matt 24:28), sharing in the glory of the Lord, who both formed us and prepared us for this: that, while we are with him, we may share in his glory.

2. So too God in the beginning moulded man for the sake of his own munificence; he chose the patriarchs for the sake of their salvation; he formed the people beforehand, teaching the unteachable to follow God; he prepared the prophets beforehand on earth, accustoming man to bear his Spirit and to have communion with God: he himself needing nothing, but offering his communion to those who need him; and for those who pleased him sketching,

complacebant, fabricationem salutis, ut architectus, delineans, et non videntibus in Aegypto a semetipso dans ducationem; et his qui inquieti erant in eremo, dans aptissimam legem, et his qui in bonam terram introierunt, dignam praebens haereditatem; et his qui convertuntur ad Patrem, saginatum occidens vitulum, et primam stolam donans: multis modis componens humanum genus ad consonantiam salutis. Et propter hoc Joannes in Apocalypsi ait: « Et vox ejus quasi vox aquarum multarum. » Vere enim aquae multae Spiritus, quoniam dives, et quoniam magnus est Pater. Et per omnes illos transiens Verbum, sine invidia utilitatem praestabat eis qui subjecti sibi erant, omni conditioni congruentem et aptam legem conscribens.

3. Sic autem et populo tabernaculi factionem, et aedificationem templi, et Levitarum electionem, sacrificia quoque et oblationes, et monitiones, et reliquam omnem lege statuebat deservitionem. Ipse quidem nullius horum est indigens; est enim semper plenus omnibus bonis, omnemque odorem suavitatis, et omnes suaveolentium vaporationes habens in se, etiam antequam Moyses esset: facile autem ad idola revertentem populum erudiebat, per multas vocationes praestruens eos perseverare, et servire Deo: per ea quae erant secunda, ad prima vocans, hoc est, per typica, ad vera; et per temporalia, ad aeterna; et per carnalia, ad spiritalia; et per terrena, ad coelestia; quemadmodum et dictum est Moysi: Quoniam « facies omnia juxta typum eorum quae vidisti in monte. » Quadraginta enim diebus discebat tenere sermones Dei, et characteres coelestes, et imagines spiritales, et praefigurationes futurorum, quemadmodum et Paulus ait: « Bibebant enim de sequenti petra: petra autem erat Christus. » Et rursus praedictis his, quae in lege sunt, intulit: « Omnia autem haec in figura veniebant illis: scripta sunt autem ad correptionem nostram, in quos finis saeculorum devenit. » Per typos enim discebant timere Deum, et perseverare in obsequiis ejus.

Caput XV

Qui legem naturalem seu Decalogum hominum cordibus primum inscribere satis habuerat Deus, Hebraeorum, libertate sua abutentium, concupiscentiam graviori legis Mosaicae jugo refrenare, imo et leges quasdam particulares ob duritiam cordis eorum statuere postmodum necesse habuit.

like an architect, the fashioning of salvation; and to those in Egypt who did not see, giving guidance from himself; and to those who were restless in the wilderness, giving a most fitting law; and to those who entered the good land, offering a worthy inheritance; and for those who turn back to the Father, killing the fatted calf and giving the first robe: in many ways composing the human race towards the harmony of salvation. And for this reason John says in the Apocalypse: And his voice was as the voice of many waters (Rev 1:15). For the many waters are truly the Spirit, because the Father is rich, and because he is great. And the Word, passing through all these, ungrudgingly provided what was profitable to those who were subject to him, writing for every condition a law that was fitting and suited to it.

3. So too he established for the people by law the making of the tabernacle, and the building of the temple, and the choice of the Levites, sacrifices also and offerings, and admonitions, and all the rest of the service. He himself has need of none of these things; for he is always full of all good things, and has in himself every odour of sweetness and all the fumes of fragrant things, even before Moses was: but he was instructing a people prone to turn back to idols, preparing them beforehand by many callings to persevere and to serve God: calling them through things that were secondary to the first, that is, through the typical to the true, and through the temporal to the eternal, and through the carnal to the spiritual, and through the earthly to the heavenly; as it was also said to Moses: You shall make all things according to the type of the things you saw on the mountain (Exod 25:40). For forty days he was learning to keep the words of God, and the heavenly stamps, and the spiritual images, and the prefigurations of things to come; as Paul too says: For they drank from the rock that followed them; and the rock was Christ (1 Cor 10:4). And again, after speaking of the things that are in the Law, he added: Now all these things came upon them in figure; and they were written for our correction, upon whom the end of the ages has come (1 Cor 10:11). For through types they were learning to fear God and to persevere in homage to him.

Chapter 15

God, who at first had been content to write the natural law, or the Decalogue, on men's hearts, afterwards found it necessary to curb the desire of the Hebrews, who abused their freedom, by the heavier yoke of the Mosaic Law, and even to lay down certain particular laws because of the hardness of their hearts.

1. Itaque lex, et disciplina erat illis, et prophetia futurorum. Nam Deus primo quidem per naturalia praecepta, quae ab initio infixa dedit hominibus, admonens eos, id est per Decalogum (quae si quis non fecerit, non habet salutem), nihil plus ab eis exquisivit. Quemadmodum Moyses in Deuteronomio ait: « Hi sermones omnes, quos locutus est Dominus ad omnem synagogam filiorum Israel in monte, et nihil adjecit: et scripsit ea in duabus tabulis lapideis, et dedit mihi; » propter hoc ut custodirent praecepta hi qui velint sequi eum. At ubi conversi sunt in vituli factionem, et reversi sunt animis suis in Aegyptum, servi pro liberis concupiscentes esse, aptam concupiscentiae suae acceperunt reliquam servitutem, a Deo quidem non abscindentem, in servitutis autem jugo dominantem eis: quemadmodum Ezechiel propheta causas talis legis datae reddens, ait: « Et post concupiscentiam cordis sui erant oculi eorum, et ego dedi eis praecepta non bona, et justificationes, in quibus non vivent in eis. » Et Lucas autem Stephanum, qui primus in diaconium ab apostolis electus est, et primus occisus est propter Christi martyrium, sic dixisse de Moyse scripsit: « Ille quidem accepit praecepta Dei vivi, dare vobis, cui noluerunt obedire patres vestri, sed abjecerunt et conversi sunt corde suo in Aegyptum, dicentes ad Aaron: Fac nobis deos, qui nos antecedant; Moyses enim qui eduxit nos de terra Aegypti, quid ei contigerit, ignoramus. Et vitulum fecerunt in diebus illis, et obtulerunt sacrificia idolo, et laetabantur in factis manuum suarum. Convertit autem Deus, et tradidit eos servire exercitibus coeli, quemadmodum scriptum est in libro prophetarum: Nunquid sacrificia et oblationes obtulistis mihi annis quadraginta in eremo, domus Israel? et accepistis tabernaculum Moloch, et stellam Dei Rempham, figuras quas fecistis, adorare eas; » manifeste significans, quoniam non ab altero Deo talis illis data lex est, sed ab eodem ipso, apta illorum servituti. Quapropter et in Exodo ad Moysen dicit: « Emittam ante te angelum meum: non enim ascendam tecum, quoniam populus durae cervicis es. »

2. Et non solum hoc, sed et praecepta quaedam a Moyse posita eis propter duritiam illorum, et quod nollent esse subjecti, manifestavit Dominus, cum dixissent ei: « Quare ergo Moyses praecepit dare libellum repudii, et remittere uxorem? » dicens eis: « Haec vobis propter duritiam cordis vestri permisit, ab initio autem non ita factum est; » Moysen quidem excusans, quasi fidelem servum; unum autem, qui ab initio masculum et feminam fecit, Deum confitens; illos autem arguens tanquam duros, et non subjectos. Et propter hoc aptum duritiae eorum repudii praeceptum a Moyse acceperunt.

1. So the Law was for them both a discipline and a prophecy of things to come. For God at first, admonishing them through the natural precepts which from the beginning he had implanted in men, that is, through the Decalogue (and if anyone does not do them, he has no salvation), asked nothing more of them. As Moses says in Deuteronomy: All these words the Lord spoke to the whole synagogue of the sons of Israel on the mountain, and he added nothing; and he wrote them on two tablets of stone, and gave them to me (Deut 5:22): so that those who are willing to follow him might keep the precepts. But when they turned to the making of the calf, and went back in their minds to Egypt, desiring to be slaves instead of free men, they received the rest of servitude, suited to their desire, which did not indeed cut them off from God, but ruled them under the yoke of servitude: as Ezekiel the prophet, giving the reasons for the giving of such a law, says: And their eyes were after the desire of their heart, and I gave them precepts that were not good, and ordinances in which they shall not live (Ezek 20:24–25). And Luke too wrote that Stephen, who was the first chosen by the apostles for the deaconship, and the first slain for bearing witness to Christ, spoke thus of Moses: He received the precepts of the living God to give them to you; but your fathers would not obey him, but thrust him away and turned back in their hearts to Egypt, saying to Aaron: Make us gods to go before us; for as for Moses, who led us out of the land of Egypt, we do not know what has become of him. And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their hands. But God turned, and handed them over to serve the host of heaven, as it is written in the book of the Prophets: Did you offer me sacrifices and offerings for forty years in the wilderness, house of Israel? And you took up the tent of Moloch, and the star of the god Rempham, the figures that you made to worship them (Acts 7:38–43): signifying plainly that such a law was given them not by another God, but by the same, suited to their servitude. Wherefore in Exodus too he says to Moses: I will send my angel before you; for I will not go up with you, because you are a stiff-necked people (Exod 33:2–3).

2. And not only this; but the Lord also made plain that certain precepts were laid down for them by Moses because of their hardness and because they would not be subject, when they said to him: Why then did Moses command to give a bill of divorce and to put away a wife? He said to them: He permitted you this because of the hardness of your heart; but from the beginning it was not so (Matt 19:7–8): excusing Moses as a faithful servant, and confessing one God, who from the beginning made male and female, but rebuking them as hard and not subject. And for this reason they received from Moses the precept of divorce, suited to their hardness.

Et quid dicimus de Veteri Testamento haec? quandoquidem et in Novo apostoli hoc idem facientes inveniuntur propter praedictam causam, statim dicente Paulo: « Haec autem ego dico, non Dominus. » Et iterum: « Hoc autem dico secundum indulgentiam, non secundum praeceptum. » Et iterum: « De virginibus autem praeceptum Domini non habeo; consilium autem do, tanquam misericordiam consecutus a Domino, ut fidelis sim. » Sed et alio loco ait: « Ne tentet vos Satanas propter incontinentiam vestram. » Si igitur et in Novo Testamento quaedam praecepta secundum ignoscentiam apostoli concedentes inveniuntur, propter quorumdam incontinentiam, ut non obdurati tales, in totum desperantes salutem suam, apostatae fiant a Deo; non oportet mirari, si et in Veteri Testamento idem Deus tale aliquid voluit fieri pro utilitate populi, illiciens eos per praedictas observationes, ut per eas salutem Decalogi observantes sint et detenti ab eo non reverterentur ad idololatriam, nec apostatae fierent a Deo, sed toto corde discerent diligere eum. Si autem quidam, propter inobedientes Israelitas et perditos, infirmum dicunt legis doctorem, invenient in ea vocatione, quae est secundum nos, multos quidem vocatos, paucos vero electos; et intrinsecus lupos, a foris vero indutos pelles ovium; et id quod erat semper liberum et suae potestatis in homine, semper servasse Deum, et suam exhortationem: ut juste judicentur qui non obediunt ei, quoniam non obedierunt; et qui obedierunt et crediderunt ei, honorentur incorruptibilitate.

Caput XVI

Nec circumcisionis, nec aliarum caeremoniarum legalium virtute collatam esse perfectam justitiam: atque abrogata haec a Christo fuisse, vigente semper, imo invalescente, qua nunquam non astricti fuerunt homines, Decalogi lege.

1. Quoniam autem et circumcisionem non quasi consummatricem justitiae, sed in signo eam dedit Deus, ut cognoscibile perseveret genus Abrahae, ex ipsa Scriptura discimus. « Dixit, » enim inquit, « Deus ad Abraham: Circumcidetur omne masculinum vestrum, et circumcidetis carnem praeputii vestri, in signo testamenti inter me et vos. » Hoc idem de Sabbatis Ezechiel propheta ait: « Et Sabbata mea dedi eis, ut sint in signo inter me et ipsos, ut sciant quoniam ego Dominus, qui sanctifico eos. »

And why do we say these things of the Old Testament? Since in the New too the apostles are found doing the same for the reason given above, Paul saying at once: But I say this, not the Lord (1 Cor 7:12). And again: But I say this by way of indulgence, not by way of precept (1 Cor 7:6). And again: Concerning virgins I have no precept of the Lord; but I give counsel, as one who has obtained mercy from the Lord to be faithful (1 Cor 7:25). And in another place he says: Lest Satan tempt you because of your incontinence (1 Cor 7:5). If, then, in the New Testament too the apostles are found granting certain precepts by way of pardon, because of the incontinence of some, lest such men, hardened and despairing of their salvation altogether, become apostates from God, we must not wonder if in the Old Testament too the same God willed something of the kind to be done for the good of the people, drawing them on by the observances spoken of, so that through them they might keep the salvation of the Decalogue, and, held fast by him, might not turn back to idolatry nor become apostates from God, but might learn to love him with their whole heart. But if some, because of the disobedient and lost Israelites, say that the teacher of the Law was weak, they will find in the calling that is ours many called but few chosen, and wolves within, clothed outwardly in sheepskins; and that God has always preserved what was always free and of his own power in man, and his own exhortation: so that those who do not obey him may be justly judged, because they did not obey, and those who obeyed and believed him may be honoured with incorruptibility.

Chapter 16

That perfect justice was not conferred by the power of circumcision nor of the other ceremonies of the Law; and that these were abrogated by Christ, while the law of the Decalogue, by which men were always bound, remains ever in force, indeed grows stronger.

1. That God gave circumcision too, not as the completion of justice, but as a sign, so that the race of Abraham might remain recognisable, we learn from Scripture itself. For it says: God said to Abraham: Every male among you shall be circumcised, and you shall circumcise the flesh of your foreskin as a sign of the testament between me and you (Gen 17:9–11). Ezekiel the prophet says the same of the Sabbaths: And I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord who sanctifies them (Ezek 20:12).

Et in Exodo Deus ait ad Moysen: « Et Sabbata mea observabitis: erit enim signum apud me vobis in generationes vestras. » In signo ergo data sunt haec: non autem sine symbolo erant signa, id est, sine argumento, neque otiosa, tanquam quae a sapiente artifice darentur; sed secundum carnem circumcisio circumcisionem significabat spiritalem. Etenim, « nos, » ait Apostolus, « circumcisi sumus circumcisione non manufacta. » Et propheta ait: « Circumcidite duritiam cordis vestri. » Sabbata autem perseverantiam totius diei erga Deum deservitionis edocebant. « Aestimati enim sumus, » ait apostolus Paulus, « tota die ut oves occisionis; » scilicet consecrati, et ministrantes omni tempore fidei nostrae, et perseverantes ei, et abstinentes ab omni avaritia, non acquirentes, nec possidentes thesauros in terra. Manifestabatur autem et tanquam de ea quae facta sunt, requietio Dei, hoc est regnum, in quo requiescens homo ille qui perseveraverit Deo assistere, participabit de mensa Dei.

2. Et quia non per haec justificabatur homo, sed in signo data sunt populo, ostendit, quod ipse Abraham sine circumcisione et sine observatione Sabbatorum, « credidit Deo, et reputatum est illi ad justitiam, et amicus Dei vocatus est. » Sed et Lot sine circumcisione eductus est de Sodomis, percipiens salutem a Deo. Item Deo placens Noe, cum esset incircumcisus, accepit mensuras mundi secundae generationis. Sed et Enoch sine circumcisione placens Deo, cum esset homo, legatione ad angelos fungebatur, et translatus est, et conservatur usque nunc testis justi judicii Dei: quoniam angeli quidem transgressi deciderunt in terram in judicium; homo autem placens translatus est in salutem. Sed et reliqua autem omnis multitudo eorum, qui ante Abraham fuerunt justi, et eorum patriarcharum, qui ante Moysem fuerunt, et sine his quae praedicta sunt, et sine lege Moysi justificabantur. Quemadmodum et ipse Moyses in Deuteronomio ait ad populum: « Dominus Deus tuus testamentum disposuit in Horeb: et non patribus vestris disposuit Dominus testamentum hoc, sed ad vos. »

3. Quare igitur patribus non disposuit Dominus testamentum? Quia « lex non est posita justis; » justi autem patres virtutem Decalogi conscriptam habentes in cordibus et animabus suis, diligentes scilicet Deum qui fecit eos, et abstinentes erga proximum ab injustitia: propter quod non fuit necesse admoneri eos correptoriis litteris, quia habebant in semetipsis justitiam legis.

And in Exodus God says to Moses: And you shall keep my Sabbaths; for it shall be a sign with me for you throughout your generations (Exod 31:13). These things, then, were given as a sign; but the signs were not without symbolism, that is, without meaning, nor idle, as being given by a wise craftsman; but circumcision according to the flesh signified the spiritual circumcision. For we, says the Apostle, have been circumcised with a circumcision not made by hands (Col 2:11). And the prophet says: Circumcise the hardness of your heart (Deut 10:16). And the Sabbaths taught perseverance in the service of God all the day long. For we have been reckoned, says the apostle Paul, as sheep for the slaughter all the day long (Rom 8:36): that is, consecrated, and serving our faith at every time, and persevering in it, and abstaining from all avarice, not acquiring nor possessing treasures on earth. And the rest of God was also shown, as it were from the things that were made, that is, the kingdom, in which the man who has persevered in standing before God will rest and will share in the table of God.

2. And that man was not justified by these things, but that they were given to the people as a sign, is shown by the fact that Abraham himself, without circumcision and without the observance of the Sabbaths, believed God, and it was reckoned to him for justice, and he was called the friend of God (Gen 15:6; Jas 2:23). Lot too, without circumcision, was led out of Sodom, receiving salvation from God. So too Noah, pleasing God while uncircumcised, received the measures of the world of the second generation. Enoch too, pleasing God without circumcision, though he was a man, discharged an embassy to the angels, and was translated, and is kept until now as a witness of the just judgement of God: for the angels transgressed and fell to the earth for judgement, but the man who pleased God was translated for salvation. And all the rest of the multitude of those who were just before Abraham, and of those patriarchs who were before Moses, were justified both without the things spoken of above and without the Law of Moses. As Moses himself too says to the people in Deuteronomy: The Lord your God disposed a testament in Horeb; and the Lord did not dispose this testament for your fathers, but for you (Deut 5:2–3).

3. Why then did the Lord not dispose the testament for the fathers? Because the Law is not laid down for the just (1 Tim 1:9); and the just fathers had the power of the Decalogue written in their hearts and souls, loving, that is, God who made them, and abstaining from injustice towards their neighbour: for which reason there was no need for them to be admonished by letters of correction, because they had the justice of the Law in themselves.

Cum autem haec justitia et dilectio, quae erat erga Deum, cessit in oblivionem, et exstincta esset in Aegypto, necessario Deus propter multam suam erga homines benevolentiam semetipsum ostendebat per vocem, et eduxit de Aegypto populum in virtute, uti rursus fieret homo discipulus et sectator Dei; et affligebat indicto audientes, ut non contemnerent eum qui se fecit; et manna cibavit eum, uti rationalem acciperent escam, quemadmodum et Moyses in Deuteronomio ait: « Et cibavit te manna, quod non sciebant patres tui, uti cognoscas, quoniam non in pane solo vivit homo, sed in omni verbo Dei, quod procedit de ore ejus, vivit homo. » Et erga Deum dilectionem praecipiebat, et eam quae ad proximum est justitiam insinuabat, ut nec injustus, nec indignus sit Deo; praestruens hominem per Decalogum in suam amicitiam, et eam quae circa proximum est concordiam (quae quidem ipsi proderant homini); nihil tamen indigente Deo ab homine.

4. Propter hoc Scriptura ait: « Hos sermones locutus est Dominus ad omnem synagogam filiorum Israel in monte, et nihil adjecit; » nihil enim, quemadmodum praediximus, indigebat ab eis. Et iterum Moyses ait: « Et nunc, Israel, quid Dominus Deus tuus postulat a te, nisi timere Dominum Deum tuum, ambulare in omnibus viis ejus, et diligere eum, et servire Domino Deo tuo ex toto corde tuo, et ex tota anima tua? » Haec autem gloriosum quidem faciebant hominem, id quod deerat ei implentia, id est amicitiam Dei; Deo autem praestabant nihil: nec enim indigebat Deus dilectione hominis. Deerat autem homini gloria Dei, quam nullo modo poterat percipere, nisi per eam obsequentiam, quae est erga Deum. Et propter hoc iterum Moyses ait eis: « Elige vitam, ut vivas tu et semen tuum, diligere Dominum Deum tuum, exaudire vocem ejus, et apprehendere eum; quoniam haec est vita tua, et longitudo dierum tuorum. » In quam vitam praestruens hominem, Decalogi quidem verba ipse per semetipsum omnibus similiter Dominus locutus est: et ideo similiter permanent apud nos, extensionem et augmentum, sed non dissolutionem accipientia per carnalem ejus adventum.

5. Servitutis autem praecepta separatim per Moysen praecepit populo, apta illorum eruditioni; quemadmodum ipse Moyses ait: « Et mihi praecepit Dominus in tempore illo, dicere vobis justificationes et judicia. » Haec ergo, quae in servitutem, et in signum data sunt illis, circumscripsit novo libertatis testamento. Quae autem naturalia, et liberalia, et communia omnium, auxit et dilatavit, sine invidia largiter donans hominibus per adoptionem, Patrem scire Deum, et diligere eum ex toto corde, et sine adversatione sequi ejus Verbum, non tantum abstinentes a malis operationibus, sed etiam a concupiscentiis earum. Auxit autem etiam timorem: filios enim plus timere oportet quam servos, et majorem dilectionem habere in patrem.

But when this justice and love towards God had passed into oblivion and been extinguished in Egypt, God, of necessity, because of his great benevolence towards men, showed himself by his voice, and led the people out of Egypt in power, so that man might once more become a disciple and follower of God; and he afflicted the disobedient, so that they might not despise him who made them; and he fed him with manna, so that they might receive a food for the reason, as Moses too says in Deuteronomy: And he fed you with manna, which your fathers did not know, that you might know that man does not live by bread alone, but by every word of God that proceeds from his mouth man lives (Deut 8:3). And he enjoined love towards God, and taught the justice that is towards one's neighbour, so that man might be neither unjust nor unworthy of God; preparing man beforehand through the Decalogue for his friendship, and for concord with his neighbour (which things profited man himself); God, however, needing nothing from man.

4. For this reason Scripture says: These words the Lord spoke to the whole synagogue of the sons of Israel on the mountain, and he added nothing (Deut 5:22); for, as we said before, he needed nothing from them. And again Moses says: And now, Israel, what does the Lord your God ask of you, but to fear the Lord your God, to walk in all his ways, and to love him, and to serve the Lord your God with your whole heart and with your whole soul? (Deut 10:12) These things made man glorious, supplying what he lacked, that is, the friendship of God; but they gave God nothing: for God had no need of man's love. But man lacked the glory of God, which he could in no way receive except through the compliance that is towards God. And for this reason Moses says to them again: Choose life, that you may live, you and your seed, to love the Lord your God, to hear his voice, and to hold fast to him; for this is your life, and the length of your days (Deut 30:19–20). Preparing man beforehand for this life, the Lord himself spoke the words of the Decalogue in his own person to all alike: and therefore they remain with us alike, receiving extension and growth, but not abolition, through his coming in the flesh.

5. But the precepts of servitude he enjoined on the people separately through Moses, suited to their instruction; as Moses himself says: And the Lord commanded me at that time to tell you ordinances and judgements (Deut 4:14). These things, then, which were given to them for servitude and for a sign, he cancelled by the New Testament of freedom. But the things that are natural, and befitting free men, and common to all, he increased and enlarged, giving to men generously and without grudging, through adoption, to know God as Father, and to love him with the whole heart, and to follow his Word without resistance, abstaining not only from evil deeds but also from the desires for them. And he increased fear too: for sons must fear more than slaves, and have a greater love for their father.

Et propter hoc ait Dominus: « Omnem sermonem otiosum quem locuti fuerint homines, reddent pro eo rationem in die judicii; » et: « Qui viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo; » et: « Qui irascitur fratri suo sine causa, reus erit judicio; » ut sciamus, quoniam non solum factorum reddemus rationem Deo, ut servi, sed etiam sermonum et cogitationum, tanquam qui et libertatis potestatem acceperimus: in qua magis probatur homo, si revereatur, et timeat, et diligat Dominum. Et propter hoc Petrus ait « non velamentum malitiae habere nos libertatem, » sed ad probationem et manifestationem fidei.

Caput XVII

Deum veteribus et typicis oblationibus ac sacrificiis non indiguisse, nec per ea homines veram justitiam consequi potuisse. Idcirco iis abrogatis novum ac verum novi testamenti sacrificium ipsius corporis ac sanguinis Christi institutum fuisse, toto orbe nomini Domini offerendum.

1. Quoniam autem non indigens Deus servitute eorum, sed propter ipsos quasdam observantias in lege praeceperit, plenissime prophetae indicant. Et rursus quoniam non indiget Deus oblatione eorum, sed propter ipsum qui offerat, hominem, manifeste Dominus docuit, quemadmodum ostendimus. Si quando enim negligentes eos justitiam, et abstinentes a dilectione Dei videbat, per sacrificia autem et reliquas typicas observantias putantes propitiari Deum, dicebat eis Samuel quidem sic: « Non vult Deus holocausta et sacrificia, sed vult exaudiri vocem suam. Ecce, auditus bonus super sacrificium, et auditus super adipem arietum. » David autem ait: « Sacrificium et oblationem noluisti; aures autem perfecisti mihi: holocausta etiam pro delicto non postulasti. » Docens eos quoniam obauditionem vult Deus, quae servat eos, quam sacrificia et holocaustomata, quae nihil eis prosunt ad justitiam: et novum simul prophetans testamentum. Manifestius autem adhuc in quinquagesimo psalmo de his ait: « Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum Dominus non spernet. »

Quoniam ergo nihil indiget Deus, in eo qui est ante hunc psalmo ait: « Non accipiam de domo tua vitulos, nec de gregibus tuis hircos. Quoniam meae sunt omnes bestiae terrae, jumenta in montibus et boves: cognovi omnia volatilia coeli, et species agri mecum est. Si esuriero, non dicam tibi: meus est enim orbis terrae, et plenitudo ejus. Nunquid manducabo carnes taurorum, aut sanguinem hircorum potabo? »

And for this reason the Lord says: Every idle word that men speak, they shall render account for it on the day of judgement (Matt 12:36); and: He who looks on a woman to lust after her has already committed adultery with her in his heart (Matt 5:28); and: He who is angry with his brother without cause shall be liable to judgement (Matt 5:22): so that we may know that we shall render account to God not only of deeds, like slaves, but also of words and thoughts, as men who have received the power of freedom too: in which a man is tested the more, whether he reveres and fears and loves the Lord. And for this reason Peter says that we have freedom not as a cloak for malice (1 Pet 2:16), but for the testing and manifesting of faith.

Chapter 17

That God had no need of the old and typical offerings and sacrifices, and that men could not attain true justice through them. That therefore, these being abrogated, the new and true sacrifice of the New Testament, of the very body and blood of Christ, was instituted, to be offered throughout the world to the name of the Lord.

1. That God, not needing their service, nevertheless enjoined certain observances in the Law for their own sake, the prophets show most fully. And again, that God does not need their offering, but did this for the sake of the one who offers, man, the Lord taught plainly, as we have shown. For whenever he saw them neglecting justice and abstaining from the love of God, but thinking to propitiate God by sacrifices and the other typical observances, Samuel spoke to them thus: God does not want burnt offerings and sacrifices, but wants his voice to be heard. Behold, a good hearing is above sacrifice, and hearing above the fat of rams (1 Sam 15:22). And David says: Sacrifice and offering you did not want; but ears you have perfected for me; burnt offerings for sin too you have not asked (Ps 40:7). He was teaching them that God wants obedience, which saves them, rather than sacrifices and burnt offerings, which profit them nothing towards justice; and at the same time he was prophesying the New Testament. And still more plainly he says of these things in the fiftieth psalm: For if you had wished for sacrifice, I would surely have given it; in burnt offerings you will not delight. A sacrifice to God is a troubled spirit; a contrite and humbled heart the Lord will not despise (Ps 51:18–19).

Since, then, God needs nothing, he says in the psalm before this one: I will not take calves from your house, nor goats from your flocks. For mine are all the beasts of the earth, the cattle on the mountains and the oxen; I know all the birds of the sky, and the beauty of the field is with me. If I am hungry, I will not tell you; for the world is mine, and all that fills it. Shall I eat the flesh of bulls, or drink the blood of goats? (Ps 50:9–13)

Deinde ne quis putet, propterea quod irasceretur, eum recusare haec, infert, consilium ei dans: « Immola Deo sacrificium laudis, et redde Altissimo vota tua, et invoca me in die tribulationis tuae, et eripiam te, et glorificabis me; » illa quidem, per quae putabant peccantes propitiari Deum, abnuens: haec autem per quae justificatur homo, et appropinquat Deo, hortatur et admonet. Hoc idem autem et Isaias ait: « Quo mihi multitudinem sacrificiorum vestrorum? dicit Dominus. Plenus sum. » Et cum abnuisset holocaustomata, et sacrificia, et oblationes, etiam et neomenias, et Sabbata, et ferias, et reliquam universam consequentem his observationem, intulit, suadens eis quae salutaria sunt: « Lavamini, mundi estote, auferte nequitias a cordibus vestris ab oculis meis: desinite a malitiis vestris, discite bonum facere, exquirite judicium, eruite eum qui injuriam patitur, judicate pupillo, et justificate viduam, et venite, disputemus, dicit Dominus. »

2. Non enim sicut homo motus, ut multi audent dicere, divertit eorum sacrificia; sed miserans eorum caecitati, et verum sacrificium insinuans, quod offerentes propitiabuntur Deum, ut ab eo vitam percipiant. Quemadmodum alibi ait: « Sacrificium Deo cor contribulatum; odor suavitatis Deo, cor clarificans eum qui plasmavit. » Si enim irascens abnueret haec eorum sacrificia, tanquam qui indigni essent consequi misericordiam ejus, non utique eisdem ipsis suaderet, per quae salvari possent. Sed quoniam Deus misericors est, non abscidit eos a bono consilio. Nam per Jeremiam cum dixisset: « Quo mihi thus de Saba affertis, et cinnamomum de terra longinqua? holocaustomata et sacrificia vestra non delectaverunt me; » intulit: « Audite sermonem Domini, omnis Juda. Haec dicit Dominus Deus Israel: Dirigite vias vestras et studia vestra, et constituam vos in loco isto. Ne confisi fueritis vobismet in sermonibus mendacibus, quoniam in totum non proderunt vobis, dicentes: Templum Domini, templum Domini est. »

3. Et iterum significans, quoniam non propter hoc eduxit eos de Aegypto, ut sacrificia ei offerant, sed ut obliti idololatriae Aegyptiorum, audire vocem Domini possent, quae erat eis salus et gloria, per eumdem Jeremiam ait: « Haec dicit Dominus: Holocaustomata vestra colligite cum sacrificiis vestris, et manducate carnes: Quoniam non sum locutus ad patres vestros, nec de holocaustomatibus et sacrificiis praecepi eis, qua die eduxi eos de Aegypto; sed sermonem hunc praecepi eis, dicens: Audite vocem meam, et ero Deus vester, et vos eritis populus meus, et ambulate in omnibus viis meis, quascunque praecepero vobis, ut bene sit vobis. Et non obaudierunt, nec intenderunt; sed ambulaverunt in cogitationibus cordis malitiae suae, et facti sunt retrorsum, et non ad priora. »

Then, lest anyone think that he refuses these things because he was angry, he adds, giving him counsel: Immolate to God a sacrifice of praise, and pay your vows to the Most High; and call on me in the day of your trouble, and I will deliver you, and you will glorify me (Ps 50:14–15): rejecting those things by which sinners thought to propitiate God, but urging and admonishing those by which man is justified and draws near to God. Isaiah too says the same: What to me is the multitude of your sacrifices? says the Lord. I am full (Isa 1:11). And when he had rejected burnt offerings, and sacrifices, and offerings, and new moons too, and Sabbaths, and festivals, and all the rest of the observance that goes with them, he added, urging on them the things that save: Wash yourselves, be clean, take away the wickedness from your hearts from before my eyes; cease from your malice, learn to do good, seek judgement, rescue him who suffers wrong, judge for the orphan, and do justice to the widow; and come, let us reason together, says the Lord (Isa 1:16–18).

2. For it was not as a man angered, as many dare to say, that he turned aside their sacrifices; but in pity for their blindness, and intimating the true sacrifice, by offering which they will propitiate God, so as to receive life from him. As he says elsewhere: A sacrifice to God is a troubled heart; an odour of sweetness to God is a heart that glorifies him who moulded it. For if he were rejecting these sacrifices of theirs in anger, as though they were unworthy to obtain his mercy, he would surely not be urging on these same men the things by which they could be saved. But since God is merciful, he did not cut them off from good counsel. For when he had said through Jeremiah: Why do you bring me incense from Sheba, and cinnamon from a far country? Your burnt offerings and sacrifices have not pleased me (Jer 6:20), he added: Hear the word of the Lord, all Judah. Thus says the Lord, the God of Israel: Make straight your ways and your pursuits, and I will establish you in this place. Do not trust in yourselves, in lying words, for they will not profit you at all, saying: The temple of the Lord, it is the temple of the Lord (Jer 7:2–4).

3. And again, signifying that he did not lead them out of Egypt for this, that they should offer him sacrifices, but that, forgetting the idolatry of the Egyptians, they might be able to hear the voice of the Lord, which was their salvation and glory, he says through the same Jeremiah: Thus says the Lord: Gather your burnt offerings with your sacrifices, and eat the flesh. For I did not speak to your fathers, nor command them concerning burnt offerings and sacrifices, on the day I led them out of Egypt; but this word I commanded them, saying: Hear my voice, and I will be your God, and you shall be my people; and walk in all my ways, whatever I shall command you, that it may be well with you. And they did not obey, nor give heed; but they walked in the thoughts of their wicked heart, and went backward, and not forward (Jer 7:21–24).

Et iterum per eumdem ipsum dicens: « Sed in hoc glorietur qui gloriatur, intelligere et scire quoniam ego sum Dominus, qui facio misericordiam, et justitiam, et judicium in terra: » intulit: « Quoniam in his voluntas mea est, dicit Dominus; » sed non in sacrificiis, nec in holocaustomatibus, nec in oblationibus.

Non enim principaliter haec, sed secundum consequentiam, et propter praedictam causam habuit populus, sicut iterum Isaias ait: « Non mihi oves holocaustomatis tui, nec in sacrificiis tuis clarificasti me: non servisti mihi in sacrificiis, nec aliquid laboriose fecisti in thure: nec mercatus es mihi argento incensum, nec adipem sacrificiorum tuorum concupivi; sed in peccatis tuis, et iniquitatibus tuis ante me stetisti. Super quem igitur, » ait, « aspiciam, nisi super humilem, et quietum, et trementem sermones meos? Non enim adipes et carnes pingues auferent a te injustitias tuas. Hoc est jejunium, quod ego elegi, dicit Dominus. Solve omnem nodum injustitiae, dissolve connexus violentium commerciorum, dimitte quassatos in requiem, et omnem conscriptionem injustam conscinde. Frange esurienti panem tuum ex animo, et peregrinum sine tecto induc in domum tuam, Si videris nudum, cooperi eum, et domesticos seminis tui non despicies. Tunc erumpet matutinum lumen tuum, et sanitates tuae citius orientur, et praecedet ante te justitia, et gloria Domini circumdabit te: et adhuc te loquente dicam: Ecce adsum. »

Et Zacharias autem in duodecim prophetis, significans eis voluntatem Dei, ait: « Haec dicit Dominus omnipotens: judicium justum judicate, pietatem et misericordiam facite unusquisque ad fratrem suum. Viduam, et orphanum, et proselytum, et pauperem nolite opprimere, et unusquisque malitiae fratris sui non reminiscatur in corde suo. » Et iterum: « Hi sunt, » inquit, « sermones quos facietis. Loquimini veritatem unusquisque ad proximum suum, et judicium pacificum judicate in portis vestris, et unusquisque malitiam fratris sui non recogitet in corde suo, et jurationem falsam ne dilexeritis: quoniam haec omnia odi, dicit Dominus omnipotens. » Et David autem similiter: « Quis est, » inquit, « homo qui vult vitam, et amat videre dies bonos? Cohibe linguam tuam a malo, et labia tua, ne loquantur dolum. Declina a malo, et fac bonum: inquire pacem, et sequere eam. »

4. Ex quibus omnibus manifestum est, quia non sacrificia et holocaustomata quaerebat ab eis Deus; sed fidem, et obedientiam, et justitiam, propter illorum salutem. Sicut in Osee propheta docens eos Deus suam voluntatem, dicebat: « Misericordiam volo plus quam sacrificium, et agnitionem Dei super holocaustomata. » Sed et Dominus noster eadem monebat eos, dicens: « Si enim cognovissetis quid est: Misericordiam volo, et non sacrificium, nunquam condemnassetis innocentes: » testimonium quidem reddens prophetis, quoniam veritatem praedicabant; illos autem arguens sua culpa insipientes.

And again, saying through the same prophet: But let him who glories glory in this, to understand and to know that I am the Lord, who do mercy and justice and judgement on the earth, he added: For in these is my will, says the Lord (Jer 9:23); but not in sacrifices, nor in burnt offerings, nor in offerings.

For the people had these things not principally, but as a consequence, and for the reason spoken of before; as Isaiah again says: Not to me are the sheep of your burnt offering, nor have you glorified me in your sacrifices; you have not served me in sacrifices, nor done anything laborious with incense; nor have you bought incense for me with silver, nor did I desire the fat of your sacrifices; but in your sins and in your iniquities you stood before me (Isa 43:23–24). On whom, then, he says, shall I look, but on the humble and the quiet, and him who trembles at my words? (Isa 66:2) For fat and rich flesh will not take away your injustices from you (Jer 11:15). This is the fast that I have chosen, says the Lord. Loose every knot of injustice, untie the bonds of violent bargains, let the broken go free into rest, and tear up every unjust contract. Break your bread to the hungry with all your heart, and bring the homeless stranger into your house; if you see one naked, clothe him, and do not despise those of your own house and seed. Then your morning light will break forth, and your healings will spring up the sooner, and justice will go before you, and the glory of the Lord will surround you; and while you are still speaking I will say: Here I am (Isa 58:6–9).

And Zechariah too, among the twelve prophets, making known to them the will of God, says: Thus says the Lord almighty: Judge just judgement, and show piety and mercy each to his brother. Do not oppress the widow and the orphan and the proselyte and the poor, and let none of you remember his brother's malice in his heart (Zech 7:9–10). And again: These, he says, are the words that you shall do. Speak the truth each to his neighbour, and judge peaceable judgement in your gates, and let none of you devise his brother's malice in his heart, and do not love a false oath: for all these things I hate, says the Lord almighty (Zech 8:16–17). And David likewise: Who is the man, he says, who wants life and loves to see good days? Keep your tongue from evil, and your lips from speaking deceit. Turn away from evil and do good; seek peace and pursue it (Ps 34:13–15).

4. From all these things it is plain that God did not seek sacrifices and burnt offerings from them, but faith and obedience and justice, for the sake of their salvation. As God, teaching them his will in Hosea the prophet, said: I want mercy more than sacrifice, and the knowledge of God above burnt offerings (Hos 6:6). And our Lord too admonished them of the same, saying: For if you had known what this means: I want mercy, and not sacrifice, you would never have condemned the innocent (Matt 12:7): bearing witness to the prophets that they preached the truth, but rebuking those men as foolish by their own fault.

5. Sed et suis discipulis dans consilium, primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi, nec ingrati sint, eum qui ex creatura panis est, accepit, et gratias egit, dicens: « Hoc est meum corpus. » Et calicem similiter, qui est ex ea creatura, quae est secundum nos, suum sanguinem confessus est, et novi testamenti novam docuit oblationem; quam Ecclesia ab apostolis accipiens, in universo mundo offert Deo, ei qui alimenta nobis praestat, primitias suorum munerum in novo testamento, de quo in duodecim prophetis Malachias sic praesignificavit: « Non est mihi voluntas in vobis, dicit Dominus omnipotens, et sacrificium non accipiam de manibus vestris. Quoniam ab ortu solis usque ad occasum nomen meum clarificatur inter gentes, et in omni loco incensum offertur nomini meo, et sacrificium purum; quoniam magnum est nomen meum in gentibus, dicit Dominus omnipotens; » manifestissime significans per haec, quoniam prior quidem populus cessabit offerre Deo; omni autem loco sacrificium offeretur ei, et hoc purum; nomen autem ejus glorificatur in gentibus.

6. Quod est autem aliud nomen, quod in gentibus glorificatur, quam quod est Domini nostri, per quem glorificatur Pater, et glorificatur homo? Et quoniam proprii Filii ejus est, et ab eo factus est homo, suum illum vocat. Quemadmodum si quis rex ipse filii sui pingat imaginem, juste suam illam dicit imaginem secundum utrumque, quoniam et filii ejus est, et quoniam ipse fecit eam: sic et Jesu Christi nomen, quod per universum mundum glorificatur in Ecclesia, suum esse confitetur Pater, et quoniam Filii ejus est, et quoniam ipse scribens id, ad salutem dedit hominum. Quoniam ergo nomen Filii proprium Patris est, et in Deo omnipotente per Jesum Christum offert Ecclesia, bene ait secundum utraque: « Et in omni loco incensum offertur nomini meo, et sacrificium purum. » Incensa autem Joannes in Apocalypsi, « orationes » esse ait « sanctorum. »

Caput XVIII

In sola Ecclesia catholica cum simplicitate et justitia offerri verum ac purum sacrificium, eucharistiam videlicet, quae est ipsum corpus et sanguis Christi.

1. Igitur Ecclesiae oblatio, quam Dominus docuit offerri in universo mundo, purum sacrificium reputatum est apud Deum, et acceptum est ei: non quod indigeat a nobis sacrificium, sed quoniam is qui offert, glorificatur ipse in eo quod offert, si acceptetur munus ejus.

5. But giving counsel to his disciples too to offer to God the first-fruits of his creatures, not as though he were in need, but so that they themselves might be neither unfruitful nor ungrateful, he took that which is bread, from the creation, and gave thanks, saying: This is my body (Matt 26:26). And the cup likewise, which is from that creation which is ours, he confessed to be his blood, and taught the new offering of the New Testament; which the Church, receiving it from the apostles, offers to God throughout the whole world, to him who provides us with nourishment, the first-fruits of his gifts in the New Testament, of which Malachi among the twelve prophets foreshowed thus: I have no pleasure in you, says the Lord almighty, and I will not accept sacrifice from your hands. For from the rising of the sun to its setting my name is glorified among the nations, and in every place incense is offered to my name, and a pure sacrifice; for my name is great among the nations, says the Lord almighty (Mal 1:10–11): signifying most plainly by these words that the former people will cease to offer to God, but that in every place sacrifice will be offered to him, and that a pure one; and his name is glorified among the nations.

6. And what other name is glorified among the nations than that of our Lord, through whom the Father is glorified, and man is glorified? And since it is the name of his own Son, and he was made man by him, he calls it his own. Just as, if a king himself paints the image of his son, he rightly calls that image his own on both counts, both because it is his son's and because he himself made it: so too the Father confesses that the name of Jesus Christ, which is glorified throughout the whole world in the Church, is his own, both because it is his Son's, and because he himself, writing it, gave it for the salvation of men. Since, then, the name of the Son is the Father's own, and the Church offers in God almighty through Jesus Christ, he rightly says on both counts: And in every place incense is offered to my name, and a pure sacrifice (Mal 1:11). And John in the Apocalypse says that the incense is the prayers of the saints (Rev 5:8).

Chapter 18

That in the catholic Church alone the true and pure sacrifice is offered with simplicity and justice, namely the Eucharist, which is the very body and blood of Christ.

1. The offering of the Church, therefore, which the Lord taught to be offered throughout the whole world, has been reckoned a pure sacrifice before God and is acceptable to him: not that he needs a sacrifice from us, but because he who offers is himself glorified in what he offers, if his gift is accepted.

Per munus enim erga regem, et honos, et affectio ostenditur: quod in omni simplicitate et innocentia Dominus volens nos offerre, praedicavit dicens: « Cum igitur offers munus tuum ad altare, et recordatus fueris quoniam frater tuus habet aliquid adversum te, dimitte munus tuum ante altare, et vade primum reconciliari fratri tuo, et tunc reversus offeres munus tuum. » Offerre igitur oportet Deo primitias ejus creaturae, sicut et Moyses ait: « Non apparebis vacuus ante conspectum Domini Dei tui; » ut in quibus gratus exstitit homo, in his gratus eis deputatus, eum qui est ab eo percipiat honorem.

2. Et non genus oblationum reprobatum est; oblationes enim et illic, oblationes autem et hic: sacrificia in populo, sacrificia in Ecclesia: sed species immutata est tantum, quippe cum jam non a servis, sed a liberis offeratur. Unus enim et idem Dominus; proprium autem character servilis oblationis, et proprium liberorum, uti et per oblationes ostendatur indicium libertatis. Nihil enim otiosum, nec sine signo, neque sine argumento apud eum. Et propter hoc illi quidem decimas suorum habebant consecratas: qui autem perceperunt libertatem, omnia quae sunt ipsorum ad Dominicos decernunt usus, hilariter et libere dantes ea, non quae sunt minora, utpote majorum spem habentes; vidua illa et paupere hic totum victum suum mittente in gazophylacium Dei.

3. Ab initio enim respexit Deus ad munera Abel, quoniam cum simplicitate et justitia offerebat: super sacrificium autem Cain non respexit, quoniam cum zelo et malitia, quae erat adversus fratrem, divisionem habebat in corde, quemadmodum occulta ejus arguens Deus ait: « Nonne si recte offeras, recte autem non dividas, peccasti? quiesce; » quoniam non sacrificio placatur Deus. Si enim quis solummodo secundum quod videtur, munde, et recte, et legitime offerre tentaverit; secundum autem suam animam non recte dividat eam quae est ad proximum communionem, neque timorem habeat Dei; non per id quod recte foris oblatum est sacrificium, seducit Deum, intus habens peccatum; nec oblatio talis proderit ei aliquid, sed cessatio mali, quod est intus conceptum, ne per assimulatam operationem, magis autem peccatum ipsum, sibi homicidam faciat hominem.

Propter quod et dicebat Dominus: « Vae vobis, Scribae et Pharisaei hypocritae, quoniam similes estis monumentis dealbatis. Foris enim sepulcrum apparet formosum; intus autem plenum est ossibus mortuorum, et universa immunditia: sic et vos a foris quidem apparetis hominibus quasi justi, intus autem pleni estis malitia et hypocrisi. » Cum a foris enim recte offerre putarentur, similem zelum Cain habebant in semetipsis: propter quod et occiderunt justum, praetermittentes consilium Verbi, quemadmodum et Cain. Illi enim ait: « Quiesce, » et non assensit.

For by a gift to a king both honour and affection are shown: and the Lord, wishing us to offer it in all simplicity and innocence, proclaimed it, saying: If, then, you are offering your gift at the altar, and you remember that your brother has something against you, leave your gift before the altar, and go first to be reconciled to your brother, and then come back and offer your gift (Matt 5:23–24). We must, then, offer to God the first-fruits of his creation, as Moses too says: You shall not appear empty before the face of the Lord your God (Deut 16:16); so that man, reckoned grateful in the very things in which he has shown himself grateful, may receive the honour that comes from him.

2. And it is not the genus of offerings that has been rejected; for there were offerings there, and there are offerings here: sacrifices among the people, sacrifices in the Church: but only the kind has been changed, since it is offered now no longer by slaves, but by free men. For the Lord is one and the same; but the stamp of a slave's offering is its own, and that of free men is its own, so that through the offerings too the mark of freedom may be shown. For with him nothing is idle, nor without a sign, nor without meaning. And for this reason they had the tithes of their goods consecrated; but those who have received freedom set apart all that is theirs for the Lord's uses, giving it cheerfully and freely, and not the lesser things, as having the hope of greater ones; as that widow, a poor one, cast here her whole living into the treasury of God.

3. For from the beginning God looked upon the gifts of Abel, because he offered with simplicity and justice; but upon the sacrifice of Cain he did not look, because he had division in his heart, with the jealousy and malice that he bore against his brother; as God says, reproving his hidden thoughts: If you offer rightly, but do not divide rightly, have you not sinned? Be still (Gen 4:7); for God is not appeased by sacrifice. For if anyone attempts to offer only according to what is seen, cleanly and rightly and lawfully, but in his soul does not rightly divide the communion that is towards his neighbour, nor has the fear of God, he does not deceive God by the sacrifice rightly offered outwardly, while he has sin within; nor will such an offering profit him at all, but only the ceasing from the evil conceived within, lest, through the feigned action, or rather through the sin itself, it make the man a murderer of himself.

For this reason the Lord also said: Woe to you, scribes and Pharisees, hypocrites, for you are like whitewashed tombs. For outwardly the tomb appears beautiful, but within it is full of dead men's bones and all uncleanness; so you too outwardly appear just to men, but within you are full of malice and hypocrisy (Matt 23:27–28). For while they were thought to offer rightly outwardly, they had in themselves a jealousy like Cain's: for which reason they also killed the just one, passing over the counsel of the Word, as Cain did too. For to him he said: Be still; and he did not consent.

Quiescere autem quid est aliud, quam desinere a proposito impetu? Et his similia dicens: « Pharisaee, » inquit, « caece, emunda quod est intus calicis, ut fiat et quod foris est, mundum. » Et non audierunt. « Ecce » enim, ait Jeremias, « non sunt oculi tui, nec cor tuum bonum; sed in cupiditate tua, et ad sanguinem justum, ut effundas eum, et ad injustitiam, et ad homicidium, ut facias. » Et iterum Isaias: « Fecistis, » inquit, « consilium, non per me; et testamentum, non per spiritum meum. »

Ut igitur interior eorum voluntas et cogitatio ad manifestum producta, sine culpa et malum non operantem ostendat esse Deum, eum qui absconsa manifestat, sed non qui malum operetur; cum minime quiesceret Cain, ait ei: « Ad te conversio ejus, et tu dominaberis ejus. » Pilato quoque similiter dicebat: « Nullam haberes potestatem in me, nisi datum tibi fuisset desuper; » concedente Deo semper justum, ut hic quidem ex his quae passus est et sustinuit, probatus recipiatur; qui autem malignatus est, ex his quae egit, adjudicatus expellatur. Igitur non sacrificia sanctificant hominem; non enim indiget sacrificio Deus, sed conscientia ejus qui offert, sanctificat sacrificium; pura exsistens, et praestat acceptare Deum quasi ab amico. « Peccator autem, » inquit, « qui occidit mihi vitulum, quasi occidat canem. »

4. Quoniam igitur cum simplicitate Ecclesia offert, juste munus ejus purum sacrificium apud Deum deputatum est. Quemadmodum et Paulus Philippensibus ait: « Repletus sum acceptis ab Epaphrodito, quae a vobis missa sunt, odorem suavitatis, hostiam acceptabilem, placentem Deo. » Oportet enim nos oblationem Deo facere, et in omnibus gratos inveniri fabricatori Deo, in sententia pura et fide sine hypocrisi, in spe firma, in dilectione ferventi, primitias earum, quae sunt ejus, creaturarum offerentes. Et hanc oblationem Ecclesia sola puram offert fabricatori, offerens ei cum gratiarum actione ex creatura ejus. Judaei autem non offerunt: manus enim eorum sanguine plenae sunt: non enim receperunt Verbum, quod offertur Deo. Sed neque omnes haereticorum synagogae. Alii enim alterum praeter fabricatorem dicentes Patrem, ea quae secundum nos creata sunt, offerentes ei, cupidum alieni ostendunt eum, et aliena concupiscentem. Qui vero ex defectione, et ignorantia, et passione dicunt facta ea, quae sunt secundum nos, ignorantiae, passionis et defectionis fructus offerentes, peccant in Patrem suum, contumeliam facientes magis ei, quam gratias agentes. Quomodo autem constabit eis, eum panem in quo gratiae actae sint, corpus esse Domini sui, et calicem sanguinis ejus, si non ipsum fabricatoris mundi Filium dicant, id est Verbum ejus, per quod lignum fructificat, et defluunt fontes, et terra dat primum quidem fenum, post deinde spicam, deinde plenum triticum in spica?

And what is being still but ceasing from a purposed onslaught? And saying things like these, Blind Pharisee, he says, clean the inside of the cup, that the outside too may become clean (Matt 23:26). And they did not listen. Behold, says Jeremiah, your eyes are not good, nor your heart; but they are on your covetousness, and on just blood, to shed it, and on injustice, and on murder, to do it (Jer 22:17). And again Isaiah: You have taken counsel, he says, not through me; and a testament, not through my Spirit (Isa 30:1).

In order, then, that their inner will and thought, brought into the open, might show that God is without fault and does not work evil, he who makes hidden things manifest but is not one who works evil, when Cain would by no means be still, he said to him: To you shall be his turning, and you shall rule over him (Gen 4:7). To Pilate too he said likewise: You would have no power over me, unless it had been given you from above (John 19:11): God always permitting what is just, so that the one, proved by what he suffered and endured, may be received, while the one who did evil, condemned by what he did, may be cast out. So it is not sacrifices that sanctify man; for God has no need of sacrifice; but the conscience of him who offers sanctifies the sacrifice, when it is pure, and causes God to accept it as from a friend. But the sinner, he says, who kills a calf for me is as if he killed a dog (Isa 66:3).

4. Since, then, the Church offers with simplicity, her gift is justly reckoned a pure sacrifice before God. As Paul too says to the Philippians: I am filled, having received from Epaphroditus what was sent from you, an odour of sweetness, an acceptable victim, pleasing to God (Phil 4:18). For we must make an offering to God, and be found grateful in all things to God the Fashioner, with a pure mind and faith without hypocrisy, in firm hope, in fervent love, offering the first-fruits of the creatures that are his. And this offering the Church alone offers pure to the Fashioner, offering to him from his creation with thanksgiving. But the Jews do not offer: for their hands are full of blood; for they have not received the Word, who is offered to God. Nor do all the synagogues of the heretics. For some, saying that the Father is another besides the Fashioner, and offering to him the created things that are ours, show him to be covetous of what is another's and desirous of what belongs to others. And those who say that the things that are ours were made out of deficiency and ignorance and passion, offering the fruits of ignorance, passion and deficiency, sin against their Father, doing him insult rather than giving him thanks. And how will it be certain to them that the bread over which thanks have been given is the body of their Lord, and that the cup is the cup of his blood, if they do not say that he is the Son of the Fashioner of the world, that is, his Word, through whom the tree bears fruit, and the springs flow, and the earth gives first the blade, then the ear, then the full wheat in the ear?

5. Quomodo autem rursus dicunt carnem in corruptionem devenire, et non percipere vitam, quae corpore Domini et sanguine alitur? Ergo aut sententiam mutent, aut abstineant offerendo quae praedicta sunt. Nostra autem consonans est sententia eucharistiae, et eucharistia rursus confirmat sententiam nostram. Offerimus enim ei quae sunt ejus, congruenter communicationem et unitatem praedicantes carnis et spiritus. Quemadmodum enim qui est a terra panis, percipiens invocationem Dei, jam non communis panis est, sed eucharistia, ex duabus rebus constans, terrena et coelesti: sic et corpora nostra percipientia eucharistiam, jam non sunt corruptibilia, spem resurrectionis habentia.

6. Offerimus enim ei, non quasi indigenti, sed gratias agentes dominationi ejus, et sanctificantes creaturam. Quemadmodum enim Deus non indiget eorum quae a nobis sunt, sic nos indigemus offerre aliquid Deo; sicut Salomon ait: « Qui miseretur pauperi, fenerat Deo. » Qui enim nullius indigens est Deus, in se assumit bonas operationes nostras, ad hoc ut praestet nobis retributionem bonorum suorum, sicut Dominus noster ait: « Venite, benedicti Patris mei, percipite praeparatum vobis regnum. Esurivi enim, et dedistis mihi manducare; sitivi, et potastis me; hospes fui, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere, et venistis ad me. » Sicut igitur non his indigens, vult tamen a nobis propter nos fieri, ne simus infructuosi: ita id ipsum Verbum dedit populo praeceptum faciendarum oblationum, quamvis non indigeret eis, ut discerent Deo servire; sic et ideo nos quoque offerre vult munus ad altare frequenter sine intermissione. Est ergo altare in coelis (illuc enim preces nostrae, et oblationes diriguntur), et templum, quemadmodum Joannes in Apocalypsi ait: « Et apertum est templum Dei; » et tabernaculum: « Ecce enim, » inquit, « tabernaculum Dei, in quo habitabit cum hominibus. »

Caput XIX

Terrena quidem coelestium typos esse posse: sed ipsa coelestia aliarum rerum supernarum et ignotarum typos, aut Deum nobis notum alterius ignoti typum sine insania dici non posse.

1. Munera autem, et oblationes, et sacrificia omnia, in typo populus accepit, quemadmodum ostensum est Moysi in monte ab uno et eodem Deo, cujus et nunc in Ecclesia glorificatur nomen in omnibus gentibus. Sed terrena quidem, quae sunt erga nos disposita, congruit typos esse eorum quae sunt coelestia, ab eodem tamen Deo facta. Nec enim aliter poterat assimilare spiritalium imaginem.

5. And again, how do they say that the flesh goes to corruption and does not receive life, the flesh which is nourished by the body of the Lord and by his blood? Let them, then, either change their judgement, or abstain from offering the things spoken of. But our judgement agrees with the Eucharist, and the Eucharist in turn confirms our judgement. For we offer to him what is his, fittingly proclaiming the fellowship and unity of flesh and Spirit. For as the bread which is from the earth, receiving the invocation of God, is no longer common bread, but the Eucharist, consisting of two things, an earthly and a heavenly, so also our bodies, receiving the Eucharist, are no longer corruptible, having the hope of the resurrection.

6. For we offer to him, not as to one in need, but giving thanks to his lordship and sanctifying the creature. For just as God does not need the things that come from us, so we need to offer something to God; as Solomon says: He who has pity on the poor lends to God (Prov 19:17). For God, who needs nothing, takes our good works to himself, so as to grant us the reward of his good things, as our Lord says: Come, blessed of my Father, receive the kingdom prepared for you. For I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; in prison, and you came to me (Matt 25:34–36). As, then, while he does not need these things, he nevertheless wills that they be done by us for our own sake, lest we be unfruitful, so the very same Word gave the people the precept of making offerings, though he did not need them, so that they might learn to serve God; so too, and for this reason, he wills that we also should offer a gift at the altar often, without ceasing. There is, then, an altar in the heavens (for our prayers and offerings are directed there), and a temple, as John says in the Apocalypse: And the temple of God was opened (Rev 11:19); and a tabernacle: For behold, he says, the tabernacle of God, in which he will dwell with men (Rev 21:3).

Chapter 19

That earthly things can indeed be types of heavenly things; but that the heavenly things themselves cannot without insanity be called types of other things above and unknown, nor the God known to us the type of another, unknown.

1. The gifts, and the offerings, and all the sacrifices, the people received in type, as was shown to Moses on the mountain by one and the same God, whose name is now glorified in the Church among all the nations. But it is fitting that the earthly things, which are disposed around us, should be types of those that are heavenly, made, however, by the same God. For in no other way could he represent the image of spiritual things.

Quae autem supercoelestia, et spiritalia sunt, et quantum ad nos spectat, invisibilia et inenarrabilia, typos rursus alterorum coelestium dicere et alterius Pleromatis, et Deum alterius Patris imaginem esse; et errantium est a veritate, et omnimodo stultorum et hebetum. Cogentur enim hi tales, quemadmodum saepenumero ostendimus, semper typos typorum, et imagines imaginum adinvenire, et nunquam figere animum suum in uno et vero Deo. Supra enim Deum factae sunt cogitationes ipsorum, supergressi cordibus suis ipsum magistrum, suspicione quidem superelati et supergressi, veritate autem declinantes a vero Deo.

2. Ad quos juste quis dicat, quemadmodum ipse sermo suggerit: Quatenus super Deum extollitis cogitationes vestras, inconsiderate elati? Audistis « mensos esse coelos in palma; » dicite mihi mensuram, et enarrate multitudinem cubitorum innumerabilem: exponite mihi plenitudinem, latitudinem, et longitudinem, et altitudinem, circummensurationis initium et finem, quae non intelligit cor hominis; et non comprehendit ea. Vere enim magna sunt thesaurophylacia coelestia: immensurabilis est in corde Deus, et incomprehensibilis in animo, qui comprehendit terram pugillo. Quis respicit mensuram dexterae ejus? Digitum quis cognoscit; aut manum ejus quis intelligit, eam quae mensurat immensa, eam quae tendit mensura sua mensuram coelorum, et constringit pugillo terram cum abyssis, quae in se continet latitudinem, et longitudinem, et profundum deorsum, et altitudinem supernam universae conditionis, quae videtur, quae auditur et intelligitur, et quae invisibilis est? Et propter hoc « super omne initium, et potestatem, et dominationem, et omne nomen quod nominatur » omnium quae facta sunt et condita sunt, exsistens Deus. Ipse est qui coelos implet, et perspicit abyssos, qui est et cum unoquoque nostrum: « Deus, » enim inquit, « appropinquans ego sum, et non Deus de longinquo. Si absconditur homo in absconsis, et ego eum non videbo? » Manus enim ejus apprehendit omnia: et ipsa est quae coelos quidem illuminat, illuminat etiam quae sub coelo sunt, et scrutatur renes et corda, et in absconsis inest et in secretis nostris, et in manifesto alit et conservat nos.

3. Si autem plenitudinem et magnitudinem manus ejus non comprehendit homo, quemadmodum poterit quis intelligere aut cognoscere in corde tam magnum Deum? Quem quasi jam mensi sint et perspexerint, et universum eum decurrerint, super eum esse aliud Pleroma Aeonum confingunt, et alterum Patrem; ad coelestia quidem non suspicientes, vere autem in profundum Bythum dementiae descendentes: Patrem quidem dicentes suum finiri usque ad ea quae sunt extra Pleroma, Demiurgum vero rursum non attingere usque ad Pleroma: et sic neutrum eorum ponunt esse perfectum et comprehendentem omnia.

But to say that the things which are above the heavens and spiritual, and, as far as we are concerned, invisible and inexpressible, are in turn types of other heavenly things and of another Pleroma, and that God is the image of another Father, is the part of men who stray from the truth, and who are altogether foolish and dull. For such men will be forced, as we have often shown, always to devise types of types and images of images, and never to fix their mind on the one and true God. For their thoughts have risen above God, since in their hearts they have overstepped the Master himself, lifted up above him and overstepping him in opinion, but in truth turning away from the true God.

2. To them one might justly say, as the word itself suggests: How far do you lift your thoughts above God, puffed up without consideration? You have heard that the heavens have been measured with the palm (Isa 40:12): tell me their measure, and recount the countless multitude of the cubits; set out for me the fullness, the breadth, and the length, and the height, the beginning and the end of the measuring round, which the heart of man does not understand, and does not comprehend. For truly great are the treasure-houses of heaven: God is immeasurable in the heart and incomprehensible in the mind, he who holds the earth in his fist. Who perceives the measure of his right hand? Who knows his finger? Or who understands his hand, the hand that measures what is immeasurable, that stretches out with its own measure the measure of the heavens, and holds in its fist the earth with the abysses; that contains in itself the breadth and the length, and the depth below and the height above, of the whole creation, that which is seen, that which is heard and understood, and that which is invisible? And for this reason God is above every beginning, and power, and dominion, and every name that is named (Eph 1:21), of all things that have been made and created. It is he who fills the heavens and looks into the abysses, who is also with each one of us: I am, he says, a God who draws near, and not a God from afar. If a man hides in hidden places, shall I then not see him? (Jer 23:23–24) For his hand grasps all things; and it is that which illumines the heavens, illumines also the things that are under heaven, and searches the reins and hearts, and is present in our hidden and in our secret places, and openly nourishes and preserves us.

3. But if man does not comprehend the fullness and greatness of his hand, how will anyone be able to understand or know in his heart so great a God? Yet, as though they had already measured and examined him and run through him entire, they invent above him another Pleroma of Aeons and another Father; not looking up to the heavenly things, but truly descending into the depth, the Bythus, of madness: saying that their Father is bounded at the things that are outside the Pleroma, and that the Demiurge, on the other hand, does not reach as far as the Pleroma: and so they make neither of them perfect and comprehending all things.

Deerit enim illi quidem universa, quae est extra Pleroma, mundi fabricatio; huic autem quae est intra Pleroma, fabricatio, et neuter eorum erit omnium Deus. Quoniam autem magnitudinem Dei ex his quae facta sunt, nemo enarrare potest, hoc omnibus manifestum est: et quoniam magnitudo ejus non deficit, sed omnia continet, et pervenit usque ad nos, et nobiscum est, omnis quicunque digne Deo sapit, confitebitur.

Caput XX

Unum Deum per Verbum et Spiritum sanctum omnia quae in mundo sunt condidisse: atque invisibilem licet in hac vita, et incomprehensibilem, non tamen ignotum esse; utpote quem opera praedicent, et cujus verbum multis modis semper videndum se et cognoscendum praebuerit.

1. Igitur secundum magnitudinem non est cognoscere Deum; impossibile est enim mensurari Patrem: secundum autem dilectionem ejus (haec est enim quae nos per Verbum ejus perducit ad Deum) obedientes ei, semper discimus quoniam est tantus Deus, et ipse est qui per semetipsum constituit, et elegit, et adornavit, et continet omnia: in omnibus autem et hunc mundum, qui est secundum nos. Et nos igitur cum his, quae continentur ab eo, facti sumus. Et hic est de quo Scriptura ait: « Et plasmavit Deus hominem, limum terrae accipiens, et insufflavit in faciem ejus flatum vitae. » Non ergo angeli fecerunt nos, nec nos plasmaverunt, nec angeli potuerunt imaginem facere Dei; nec alius quis, praeter Verbum Domini, nec Virtus longe absistens a Patre universorum. Nec enim indigebat horum Deus, ad faciendum quae ipse apud se praedefinierat fieri, quasi ipse suas non haberet manus. Adest enim ei semper Verbum et Sapientia, Filius et Spiritus, per quos, et in quibus omnia libere et sponte fecit, ad quos et loquitur, dicens: « Faciamus hominem ad imaginem et similitudinem nostram; » ipse a semetipso substantiam creaturarum, et exemplum factorum et figuram in mundo ornamentorum accipiens.

2. Bene ergo pronuntiavit Scriptura, quae dicit: « Primo omnium crede, quoniam unus est Deus, qui omnia constituit, et consummavit; et fecit ex eo quod non erat, ut essent omnia: omnium capax, et qui a nemine capiatur. » Bene autem et in prophetis Malachias ait: « Nonne unus Deus qui constituit nos? Nonne Pater unus est omnium nostrum. » Consequenter autem et Apostolus ait: « Unus Deus, » inquit, « Pater, qui super omnes, et in omnibus nobis. » Similiter autem Dominus: « Omnia mihi, » inquit, « tradita sunt a Patre meo; » manifeste ab eo qui omnia fecit (non enim aliena, sed sua tradidit ei.

For the one will lack the whole fashioning of the world which is outside the Pleroma, and the other the fashioning which is within the Pleroma, and neither of them will be God of all. But that no one can recount the greatness of God from the things that have been made, this is plain to all; and that his greatness does not fail, but contains all things, and reaches even to us, and is with us, everyone who thinks worthily of God will confess.

Chapter 20

That the one God created all things that are in the world through the Word and the Holy Spirit; and that, though invisible in this life and incomprehensible, he is nevertheless not unknown, since his works proclaim him and his Word has always offered himself in many ways to be seen and known.

1. So it is not possible to know God according to his greatness; for it is impossible that the Father should be measured; but according to his love (for it is this that leads us to God through his Word), when we obey him, we learn always that God is so great, and that it is he who by himself established and chose and adorned and contains all things; and among all things this world too, which is ours. And so we too were made, together with the things that are contained by him. And it is he of whom Scripture says: And God moulded man, taking clay of the earth, and breathed into his face the breath of life (Gen 2:7). So it was not angels who made us, nor did they mould us, nor could angels make the image of God; nor could anyone else, except the Word of the Lord, nor a Power standing far off from the Father of all things. For God did not need them in order to make what he himself had determined beforehand within himself should be made, as though he did not have his own hands. For always present with him are the Word and Wisdom, the Son and the Spirit, through whom and in whom he made all things freely and of his own will, to whom he also speaks, saying: Let us make man to our image and likeness (Gen 1:26); he himself taking from himself the substance of the creatures, and the pattern of the things made, and the figure of the adornments in the world.

2. Rightly, then, has Scripture declared, which says: First of all believe that there is one God, who established all things and completed them, and made all things to be out of what was not; who contains all, and is contained by none. And rightly too Malachi says among the prophets: Is it not one God who established us? Is there not one Father of us all? (Mal 2:10) And in accord with this the Apostle too says: One God, he says, the Father, who is above all, and in us all (Eph 4:6). And likewise the Lord: All things, he says, have been delivered to me by my Father (Matt 11:27): plainly by him who made all things (for it was not what was another's, but what was his own, that he delivered to him.

In omnibus autem nihil subtractum est: et propter hoc idem est judex viventium et mortuorum, « habens clavem David: aperiet, et nemo claudet: claudet, et nemo aperiet. » Nemo enim alius poterat, nec in coelo, nec in terra, nec subtus terram aperire paternum librum, nec videre eum, nisi Agnus qui occisus est, et sanguine suo redemit nos); ab eodem, qui omnia verbo fecit, et sapientia adornavit, accipiens omnium potestatem, quando Verbum caro factum est, ut quemadmodum in coelis principatum habuit Verbum Dei, sic et in terra haberet principatum, quoniam homo justus, « qui peccatum non fecit, nec inventus est dolus in ore ejus; » principatum autem habeat eorum quae sunt sub terra, ipse primogenitus mortuorum factus: et ut viderent omnia, quemadmodum praediximus, suum regem; et ut in carne Domini nostri occurrat paterna lux, et a carne ejus rutila veniat in nos, et sic homo deveniat in incorruptelam, circumdatus paterno lumine.

3. Et quoniam Verbum, id est Filius, semper cum Patre erat, per multa demonstravimus. Quoniam autem et sapientia, quae est Spiritus, erat apud eum ante omnem constitutionem, per Salomonem ait: « Deus sapientia fundavit terram, paravit autem coelum prudentia. Sensu ejus abyssi eruperunt, nubes autem manaverunt ros. » Et rursus: « Dominus creavit me principium viarum suarum in opera sua, ante saecula fundavit me, in initio antequam terram faceret, priusquam abyssos constitueret, et priusquam procederent fontes aquarum, antequam montes confirmarentur: ante omnes autem colles genuit me. » Et iterum: « Cum pararet coelum, eram cum illo, et cum firmos faceret fontes abyssi, quando fortia faciebat fundamenta terrae, eram apud eum aptans. Ego eram cui adgaudebat, quotidie autem laetabar ante faciem ejus in omni tempore, cum laetaretur orbe perfecto, et jocundabatur in filiis hominum. »

4. Unus igitur Deus, qui verbo et sapientia fecit et aptavit omnia: hic est autem Demiurgus, qui et mundum hunc attribuit humano generi, qui secundum magnitudinem quidem ignotus est omnibus his, qui ab eo facti sunt (nemo enim investigavit altitudinem ejus, nec veterum, qui quieverunt, nec eorum qui nunc sunt); secundum autem dilectionem cognoscitur semper per eum, per quem constituit omnia. Est autem hic Verbum ejus, Dominus noster Jesus Christus, qui novissimis temporibus homo in hominibus factus est, ut finem conjungeret principio, id est hominem Deo.

And in all things nothing has been held back: and for this reason the same is the judge of the living and the dead, having the key of David: he will open, and no one will shut; he will shut, and no one will open (Rev 3:7). For no one else, neither in heaven nor on earth nor under the earth, could open the Father's book, or see it, except the Lamb that was slain and redeemed us with his blood); receiving power over all things from the same one who made all things by the Word and adorned them by Wisdom, when the Word was made flesh; so that, as the Word of God had the first place in the heavens, so too he might have the first place on earth, because, a just man, he committed no sin, nor was deceit found in his mouth (1 Pet 2:22); and might have the first place over the things that are under the earth, having himself become the firstborn of the dead; and that all things, as we said before, might see their king; and that in the flesh of our Lord the Father's light might meet us, and from his flesh come upon us shining, and so man might come into incorruption, surrounded by the Father's light.

3. And that the Word, that is, the Son, was always with the Father, we have shown by many proofs. And that Wisdom too, which is the Spirit, was with him before every foundation, he says through Solomon: God by Wisdom founded the earth, and prepared the heaven by prudence. By his understanding the abysses broke forth, and the clouds dropped dew (Prov 3:19–20). And again: The Lord created me the beginning of his ways for his works; before the ages he founded me, in the beginning, before he made the earth, before he established the abysses, and before the springs of waters came forth, before the mountains were made firm; and before all the hills he begot me (Prov 8:22–25). And again: When he was preparing the heaven, I was with him, and when he made firm the springs of the abyss, when he was making strong the foundations of the earth, I was beside him, fitting things together. I was the one in whom he rejoiced, and daily I was glad before his face at every time, when he rejoiced in the world made perfect, and delighted in the sons of men (Prov 8:27–31).

4. There is, then, one God, who by the Word and Wisdom made and fitted all things: and he is the Demiurge, who also allotted this world to the human race; who, as to his greatness, is unknown to all those who have been made by him (for no one has searched out his height, neither of the ancients who have gone to their rest, nor of those who are now); but as to his love, he is always known through him through whom he established all things. And this is his Word, our Lord Jesus Christ, who in the last times was made a man among men, so as to join the end to the beginning, that is, man to God.

Et propterea prophetae ab eodem Verbo propheticum accipientes charisma, praedicaverunt ejus secundum carnem adventum, per quem commistio et communio Dei et hominis secundum placitum Patris facta est, ab initio praenuntiante Verbo Dei, quoniam videbitur Deus ab hominibus, et conversabitur cum eis super terram, et colloqueretur, et adfuturus esset suo plasmati, salvans illud, et perceptibilis ab eo, et liberans nos de manibus omnium odientium nos, hoc est, ab universo transgressionis spiritu: et faciens nos servire sibi in sanctitate et justitia omnes dies nostros, uti complexus homo Spiritum Dei, in gloriam cedat Patris.

5. Haec prophetice significabant prophetae, sed non quemadmodum quidam dicunt, invisibili Patre omnium exsistente, alterum esse eum, qui a prophetis videretur; qui in totum, quid sit prophetia, nesciunt. Nam prophetia est praedicatio futurorum, id est eorum quae post erunt, praesignificatio. Praesignificabant igitur prophetae quoniam videbitur Deus ab hominibus; quemadmodum et Dominus ait: « Beati mundo corde, quoniam ipsi Deum videbunt. » Sed secundum magnitudinem quidem ejus, et mirabilem gloriam, « nemo videbit Deum, et vivet; » incapabilis enim Pater: secundum autem dilectionem et humanitatem, et quod omnia possit, etiam hoc concedit iis qui se diligunt, id est videre Deum, quod et prophetabant prophetae. Quoniam « quae impossibilia apud homines, possibilia apud Deum. » Homo etenim a se non videt Deum. Ille autem volens videtur hominibus, quibus vult, et quando vult, et quemadmodum vult. Potens est enim in omnibus Deus: visus quidem tunc per Spiritum prophetiae, visus autem et per Filium adoptive, videbitur autem et in regno coelorum paternaliter; Spiritu quidem praeparante hominem in Filio Dei, Filio autem adducente ad Patrem, Patre autem incorruptelam donante in aeternam vitam, quae unicuique evenit ex eo quod videat Deum.

Quemadmodum enim videntes lumen, intra lumen sunt, et claritatem ejus percipiunt: sic et qui vident Deum, intra Deum sunt, percipientes ejus claritatem. Vivificat autem eos claritas: percipiunt ergo vitam, qui vident Deum. Et propter hoc incapabilis, et incomprehensibilis [et invisibilis] visibilem se, et comprehensibilem, et capacem hominibus praestat, ut vivificet percipientes et videntes se. Quemadmodum enim magnitudo ejus investigabilis est, sic et benignitas ejus inenarrabilis: per quam visus vitam praestat iis qui vident eum. Quoniam vivere sine vita impossibile est: subsistentia autem vitae de Dei participatione evenit: participatio autem Dei est videre Deum, et frui benignitate ejus.

6. Homines igitur videbunt Deum, ut vivant, per visionem immortales facti, et pertingentes usque in Deum. Quod, sicut praedixi, per prophetas figuraliter manifestabatur, quoniam videbitur Deus ab hominibus, qui portant Spiritum ejus, et semper adventum ejus sustinent. Quemadmodum et in Deuteronomio Moyses ait: « In die ista videbimus, quoniam loquetur Deus ad hominem, et vivet. »

And therefore the prophets, receiving the prophetic charism from the same Word, preached his coming according to the flesh, through which the commingling and communion of God and man was brought about according to the good pleasure of the Father, the Word of God foretelling from the beginning that God would be seen by men, and would live with them on earth, and would converse with them, and would be present to his handiwork, saving it and perceptible to it, and freeing us from the hands of all who hate us, that is, from every spirit of transgression; and making us serve him in holiness and justice all our days, so that man, embracing the Spirit of God, might pass into the glory of the Father.

5. These things the prophets signified prophetically, but not, as some say, that, while the Father of all is invisible, he who was seen by the prophets is another; those who say so do not know at all what prophecy is. For prophecy is the proclamation of things to come, that is, the foreshowing of what will be afterwards. The prophets, then, foreshowed that God would be seen by men; as the Lord too says: Blessed are the pure in heart, for they shall see God (Matt 5:8). But according to his greatness and his wonderful glory no one shall see God and live (Exod 33:20); for the Father is uncontainable; but according to his love and his kindness to men, and because he can do all things, he grants even this to those who love him, that is, to see God, which the prophets also prophesied. For what is impossible with men is possible with God (Luke 18:27). For man of himself does not see God. But he, because he wills it, is seen by men, by whom he wills, and when he wills, and as he wills. For God is powerful in all things: seen then through the Spirit of prophecy, and seen also through the Son adoptively, and he will be seen also in the kingdom of heaven in a fatherly way; the Spirit preparing man in the Son of God, and the Son leading him to the Father, and the Father bestowing incorruption for eternal life, which comes to each one from his seeing God.

For as those who see the light are within the light and receive its glory, so too those who see God are within God, receiving his glory. And the glory gives them life: so those who see God receive life. And for this reason he who is uncontainable, and incomprehensible [and invisible], offers himself to men as visible, and comprehensible, and containable, so that he may give life to those who receive and see him. For as his greatness is unsearchable, so too his kindness is inexpressible: through which, being seen, he grants life to those who see him. For it is impossible to live without life; and the subsistence of life comes from participation in God; and participation in God is to see God and to enjoy his kindness.

6. Men, then, will see God, so as to live, made immortal by the vision, and reaching even to God. And this, as I said before, was made manifest figuratively through the prophets: that God will be seen by men who bear his Spirit and always await his coming. As Moses too says in Deuteronomy: On this day we shall see that God will speak to man, and he will live (Deut 5:24).

Quidam enim eorum videbant Spiritum propheticum, et operationes ejus in omnia genera charismatum effusas: alii vero adventum Domini, et eam quae est ab initio administrationem, per quam fecit voluntatem Patris, quae est in coelis, et quae est in terris: alii vero et glorias paternas temporibus aptas, et ipsis qui videbant, et tunc audiebant, et hominibus qui deinceps audituri erant. Sic igitur manifestabatur Deus: per omnia enim haec Deus Pater ostenditur, Spiritu quidem operante, Filio vero ministrante, Patre vero comprobante, homine vero consummato ad salutem. Quemadmodum et per prophetam Osee ait: « Ego, » inquit, « visiones multiplicavi, et in manibus prophetarum assimilatus sum. » Apostolus autem idipsum exposuit, dicens: « Divisiones autem charismatum sunt, idem autem Spiritus: et divisiones ministeriorum sunt, et idem Dominus: et divisiones operationum sunt, idem autem Deus, qui operatur omnia in omnibus. Unicuique autem datur manifestatio Spiritus ad utilitatem. » Sed quoniam qui omnia in omnibus operatur, Deus est; qualis et quantus est, invisibilis et inenarrabilis est omnibus quae ab eo facta sunt, incognitus autem nequaquam: omnia enim per Verbum ejus discunt, quia est unus Deus Pater, qui continet omnia, et omnibus esse praestat, quemadmodum in Evangelio scriptum est: « Deum nemo vidit unquam, nisi unigenitus Filius, qui est in sinu Patris; ipse enarravit. »

7. Enarrat ergo ab initio Filius Patris, quippe qui ab initio est cum Patre, qui et visiones propheticas, et divisiones charismatum, et ministeria sua, et Patris glorificationem consequenter et composite ostenderit humano generi, apto tempore ad utilitatem. Ubi est enim consequentia, illic et constantia: et ubi constantia, illic et pro tempore: et ubi pro tempore, illic et utilitas: et propterea Verbum dispensator paternae gratiae factus est ad utilitatem hominum, propter quos fecit tantas dispositiones, hominibus quidem ostendens Deum, Deo autem exhibens hominem: et invisibilitatem quidem Patris custodiens, ne quando homo fieret contemptor Dei, et ut semper haberet ad quod proficeret; visibilem autem rursus hominibus per multas dispositiones ostendens Deum, ne in totum deficiens a Deo homo, cessaret esse. Gloria enim Dei vivens homo: vita autem hominis visio Dei. Si enim quae est per conditionem ostensio Dei vitam praestat omnibus in terra viventibus, multo magis ea quae est per Verbum manifestatio Patris, vitam praestat his qui vident Deum.

For some of them saw the prophetic Spirit and his workings poured out into every kind of charism; others the coming of the Lord, and the ministration which is from the beginning, by which he did the will of the Father, the will that is in heaven and that is on earth; others again the glories of the Father suited to the times, both to those who were then seeing and hearing, and to the men who were to hear afterwards. Thus, then, God was made manifest: for through all these things God the Father is shown, the Spirit working, the Son ministering, the Father approving, and man being brought to completion for salvation. As he says also through the prophet Hosea: I, he says, have multiplied visions, and in the hands of the prophets I have been represented (Hos 12:11). And the Apostle set out the very same, saying: Now there are divisions of charisms, but the same Spirit; and there are divisions of ministries, and the same Lord; and there are divisions of operations, but the same God who works all things in all. And to each one is given the manifestation of the Spirit for profit (1 Cor 12:4–7). But since it is God who works all things in all, what he is and how great he is is invisible and inexpressible to all that have been made by him, but he is by no means unknown: for all learn through his Word that there is one God the Father, who contains all things and gives being to all, as it is written in the Gospel: No one has ever seen God, except the only-begotten Son, who is in the bosom of the Father; he has made him known (John 1:18).

7. So from the beginning the Son of the Father makes him known, since he is with the Father from the beginning; he who has shown to the human race the prophetic visions, and the divisions of the charisms, and his own ministries, and the glorification of the Father, in due sequence and order, at the fitting time, for its profit. For where there is sequence, there is also constancy; and where there is constancy, there is also timeliness; and where there is timeliness, there is also profit: and therefore the Word became the steward of the Father's grace for the profit of men, for whose sake he made such great dispositions, showing God to men and presenting man to God; guarding the invisibility of the Father, lest man should ever become a despiser of God, and so that he should always have something towards which to advance; and again showing God visible to men through many dispositions, lest man, falling away from God altogether, should cease to be. For the glory of God is a living man, and the life of man is the vision of God. For if the showing of God through creation gives life to all who live on the earth, much more does the manifestation of the Father through the Word give life to those who see God.

8. Quoniam ergo Spiritus Dei per prophetas futura significavit, praeformans et praeaptans ad id ut subditi Deo simus, futurum autem erat, ut homo per sancti Spiritus beneplacitum videret; necessario oportebat eos, per quos futura praedicabantur, videre Deum, quem ipsi hominibus videndum intimabant: uti non solum dicatur prophetice Deus, et Dei Filius, et Filius, et Pater, sed et ut videatur omnibus membris sanctificatis et edoctis ea quae sunt Dei: ut praeformaretur et meditaretur homo applicari in eam gloriam, quae postea revelabitur his qui diligunt Deum. Non enim solo sermone prophetabant prophetae, sed et visione, et conversatione, et actibus quos faciebant, secundum id quod suggerebat Spiritus. Secundum hanc igitur rationem invisibilem videbant Deum, quemadmodum Isaias ait: « Regem Dominum Sabaoth vidi oculis meis; » significans, quoniam videbit oculis Deum homo, et vocem ejus audiet. Secundum hanc igitur rationem et Filium Dei hominem videbant conversatum cum hominibus, id quod futurum erat prophetantes, eum qui nondum aderat, adesse dicentes, et impassibilem passibilem annuntiantes, et eum qui tunc in coelis, in limum mortis descendisse dicentes. Et reliquas autem ejus recapitulationis dispositiones, quasdam quidem per visiones videbant, quasdam per verbum annuntiabant, quasdam vero per operationem typice significabant; quae quidem videnda erant, visibiliter videntes; quae vero audienda erant, sermone praeconantes; quae vero agenda erant, operatione perficientes; universa vero prophetice annuntiantes. Propterea et Moyses transgressori quidem legis populo igneum Deum esse dicebat, igneum a Deo diem superduci eis minitans; his vero qui erga Deum timorem habebant, « Dominus Deus, » dicebat, « misericors, et pius, et magnanimus, et magnae miserationis, et verax, justitiam servans, et misericordiam in millia, auferens injustitias, et nequitias, et peccata. »

9. Et Verbum quidem loquebatur Moysi apparens in conspectu, « quemadmodum si quis loquatur ad amicum suum. » Moyses vero cupivit manifeste videre eum qui secum loqueretur, et dictum est ei: « Sta in loco alto petrae, et manu mea contegam super te. Quando vero transierit claritas mea, tunc videbis quae sunt posteriora mea; facies autem mea non videbitur tibi: non enim videt homo faciem meam, et vivet; » utraque significans, quoniam et impossibilis est homo videre Deum, et quoniam per sapientiam Dei in novissimis temporibus videbit eum homo in altitudine petrae, hoc est, in eo qui est secundum hominem ejus adventu. Et propter hoc facie ad faciem confabulatus est cum eo in altitudine montis, assistente etiam Elia, quemadmodum Evangelium retulit, restituens in fine pristinam repromissionem.

8. Since, then, the Spirit of God signified things to come through the prophets, forming and fitting us beforehand to be subject to God, and since it was to come about that man should see God by the good pleasure of the Holy Spirit, it was necessary that those through whom things to come were foretold should see God, whom they themselves were intimating to men as one to be seen; so that God, and the Son of God, and the Son, and the Father, might not only be spoken of prophetically, but might also be seen by all the members, sanctified and instructed in the things of God; so that man might be formed beforehand and might practise being brought into that glory which will afterwards be revealed to those who love God. For the prophets prophesied not by word alone, but also by vision, and by their way of life, and by the actions they performed, according to what the Spirit suggested. In this way, then, they saw the invisible God, as Isaiah says: With my eyes I have seen the King, the Lord Sabaoth (Isa 6:5); signifying that man will see God with his eyes and will hear his voice. In this way, then, they also saw the Son of God as a man, living with men, prophesying what was to come, saying that he who was not yet present was present, and proclaiming the impassible as passible, and saying that he who was then in the heavens had descended into the clay of death. And of the other dispositions of his recapitulation, some they saw through visions, some they announced by word, and some they signified in type by action; seeing visibly the things that were to be seen, proclaiming by word the things that were to be heard, performing by action the things that were to be done, but announcing all things prophetically. For this reason Moses too told the people that transgressed the Law that God is a fire, threatening that a day of fire would be brought upon them by God; but to those who had fear towards God he said: The Lord God is merciful, and compassionate, and long-suffering, and of great mercy, and truthful, keeping justice and mercy for thousands, taking away injustices and wickedness and sins (Exod 34:6–7).

9. And the Word spoke to Moses, appearing before his face, as if one were to speak to his friend (Exod 33:11). But Moses desired to see openly him who spoke with him, and it was said to him: Stand on the high place of the rock, and I will cover you with my hand. But when my glory has passed by, then you shall see my back; but my face shall not be seen by you: for man does not see my face and live (Exod 33:20–23): signifying both things, that man is unable to see God, and that through the wisdom of God man will see him in the last times in the height of the rock, that is, in his coming according to man. And for this reason he spoke with him face to face on the height of the mountain, Elijah also being present, as the Gospel has related, restoring at the end the ancient promise.

10. Non igitur manifeste ipsam faciem Dei videbant prophetae, sed dispositiones et mysteria, per quae inciperet homo videre Deum. Quemadmodum et Eliae dicebatur: « Exies cras, et stabis in conspectu Domini et ecce, Dominus transiet, et ecce spiritus magnus et fortis, qui dissolvet montes, et conteret petras in conspectu Domini; et non in spiritu Dominus: et post spiritum terrae motus; et non in terrae motu Dominus: et post terrae motum ignis; et non in igne Dominus: et post ignem vox aurae tenuis. » Per haec enim et prophetes valde indignans propter transgressionem populi, et propter interfectionem prophetarum, edocebatur mitius agere, ac secundum hominem adventus Domini significabatur futurus post illam legem, quae data est per Moysem, mitis et tranquillus, in quo nec calamum quassatum confregit, nec linum fumigans exstinxit. Ostendebatur autem et regni ejus mitis et pacifica requietio. Post enim spiritum qui conterit montes, et post terrae motum, et post ignem, tranquilla et pacifica regni ejus adveniunt tempora, in quibus cum omni tranquillitate Spiritus Dei vivificat, et auget hominem. Manifestius autem adhuc et per Ezechielem factum est, quoniam ex parte dispositiones Dei, sed non ipsum videbant prophetae proprie Deum. Hic enim cum vidisset visionem, et cherubim, et rotas eorum, et universae progressionis ejus mysterium cum retulisset, et similitudinem throni cum vidisset super eos, et super thronum similitudinem quasi figurae hominis, et illa quidem quae erant super lumbos ejus, quasi figuram electri; quae autem deorsum, quasi visionem ignis, et reliquam universam thronorum visionem manifestans; ne quis putaret forte eum in his proprie vidisse Deum, intulit: « Haec visio similitudinis gloriae Domini. »

11. Igitur si neque Moyses vidit Deum, nec Elias, nec Ezechiel, qui multa de coelestibus viderunt; quae autem ab his videbantur, erant similitudines claritatis Domini, et prophetiae futurorum: manifestum est, quoniam Pater quidem invisibilis, de quo et Dominus dixit: « Deum nemo vidit unquam. » Verbum autem ejus, quemadmodum volebat ipse, et ad utilitatem videntium, claritatem monstrabat Patris, et dispositiones exponebat (quemadmodum et Dominus dixit: « Unigenitus Deus, qui est in sinu Patris, ipse enarravit; » et ipse autem interpretatur Patris Verbum, utpote dives, et multus exsistens): non in una figura, nec in uno charactere videbatur videntibus eum, sed secundum dispensationum ejus causas sive efficaciam, sicut in Daniele scriptum est.

10. So the prophets did not see the very face of God openly, but the dispositions and the mysteries through which man was to see God. As it was said to Elijah too: You shall go out tomorrow, and stand before the Lord; and behold, the Lord will pass by, and behold, a great and strong wind, which will break up the mountains and shatter the rocks before the Lord; and the Lord is not in the wind; and after the wind an earthquake; and the Lord is not in the earthquake; and after the earthquake a fire; and the Lord is not in the fire; and after the fire the voice of a gentle breeze (1 Kgs 19:11–12). For through these things the prophet, who was greatly indignant because of the transgression of the people and the slaying of the prophets, was taught to act more gently; and it was signified that the coming of the Lord according to man, after that Law which was given through Moses, would be gentle and tranquil: a coming in which he neither broke the bruised reed nor quenched the smoking flax. And the gentle and peaceful rest of his kingdom was also shown. For after the wind that shatters the mountains, and after the earthquake, and after the fire, come the tranquil and peaceful times of his kingdom, in which the Spirit of God, in all tranquillity, gives life to man and makes him grow. And it was made still plainer through Ezekiel that the prophets saw the dispositions of God in part, but not God himself properly. For when he had seen the vision, and the cherubim, and their wheels, and had related the mystery of all their progress, and had seen the likeness of a throne above them, and above the throne the likeness as it were of the figure of a man, and the things above his loins as it were the figure of amber, and the things below as it were the sight of fire, and had made known all the rest of the vision of the thrones, lest anyone should perhaps think that he had seen God properly in these things, he added: This is the vision of the likeness of the glory of the Lord (Ezek 1:28).

11. If, then, neither Moses saw God, nor Elijah, nor Ezekiel, who saw many heavenly things, and the things they saw were likenesses of the glory of the Lord and prophecies of things to come, it is plain that the Father is indeed invisible, of whom the Lord also said: No one has ever seen God (John 1:18). But his Word, as he himself willed and for the profit of those who saw, showed the glory of the Father and set out his dispositions (as the Lord too said: The only-begotten God, who is in the bosom of the Father, he has made him known (John 1:18); and the Word of the Father himself interprets him, as being rich and manifold): he was seen by those who saw him not in one figure nor in one stamp, but according to the reasons or the effect of his dispensations, as it is written in Daniel.

Aliquando enim cum his qui erant circa Ananiam, Azariam, Misaelem, videbatur assistens eis in fornace ignis, et in camino, et liberans eos de igne: « Et visio, » inquit, « quarti similis Filio Dei. » Aliquando autem « lapis a monte abscissus sine manibus; » et percutiens temporalia regna, et ventilans ea, et ipse replens universam terram. Rursum hic idem videtur quasi Filius hominis in nubibus coeli veniens, et appropinquans ad Veterem dierum, et sumens ab eo universam potestatem, et gloriam, et regnum. « Et potestas, » inquit, « ejus potestas aeterna, et regnum ejus non interibit. »

Sed et Joannes Domini discipulus in Apocalypsi sacerdotalem et gloriosum regni ejus videns adventum: « Conversus sum, » inquit, « videre vocem quae loquebatur mecum, et conversus vidi septem candelabra aurea, et inter candelabra similem Filio hominis indutum poderem, et cinctum ad mammas zonam auream. Caput autem ejus et capilli albi, quemadmodum lana alba, quomodo nix; et oculi ejus ut flamma ignis; et pedes ejus similes chalcolibano, quemadmodum in camino succensus est. Et vox ejus quasi vox aquarum, et habet stellas septem in manu dextera sua, et de ore ejus romphaea ex utraque parte acuta exibat, et facies ejus quemadmodum sol fulgens in virtute sua. » In his enim aliquid a Patre clarum ejus significat, ut caput: aliquid vero sacerdotale, ut podere (et propter hoc Moyses secundum hunc typum vestivit pontificem); aliquid vero ad finem, quemadmodum chalcolibanum in camino succensum, quod est fortitudo fidei, et perseverabile orationum: propterea adveniens in fine temporum succensionis incendium.

Joanne vero non sustinente visionem (« Cecidi » enim, inquit, « ad pedes ejus quasi mortuus, » ut fieret, quod scriptum est: « Nemo videt Deum et vivet »), et vivificans eum Verbum, et admonens, quoniam ipse est in cujus pectore recumbebat ad coenam, interrogans quis esset qui inciperet eum tradere, dicebat: « Ego sum primus, et ego novissimus; et qui vivo, et fui mortuus, et ecce vivo in saecula saeculorum, et habeo claves mortis et inferorum. » Et post haec in secunda visione eumdem Dominum videns: « Vidi » enim, inquit, « in medio throni, et quatuor animalium, et in medio presbyterorum, agnum stantem quasi occisum, habentem cornua septem, et oculos septem, qui sunt septem spiritus Dei, dimissi in universam terram. » Et rursum de eodem ipso agno ait: « Et ecce equus albus, et qui sedebat super eum vocabatur fidelis et verus, et per justitiam judicat et pugnat, et oculi ejus sicut flamma ignis, et in capite ejus diademata multa, habens nomen scriptum, quod nemo scit, nisi ipse: et circumamictus vestimentum aspersum sanguine, et vocatur nomen ejus Verbum Dei.

For at one time he was seen with those who were about Hananiah, Azariah and Mishael, standing beside them in the furnace of fire, and in the kiln, and setting them free from the fire: And the appearance, he says, of the fourth was like the Son of God (Dan 3:92). And at another time he is a stone cut out from the mountain without hands (Dan 2:34), and striking the temporal kingdoms and scattering them, and himself filling the whole earth. Again, this same one is seen like a Son of Man coming on the clouds of heaven, and drawing near to the Ancient of days, and receiving from him all power, and glory, and kingdom. And his power, he says, is an eternal power, and his kingdom shall not perish (Dan 7:13–14).

But John too, the disciple of the Lord, seeing in the Apocalypse the priestly and glorious coming of his kingdom: I turned, he says, to see the voice that was speaking with me, and when I turned I saw seven golden lampstands, and among the lampstands one like a Son of Man, clothed in a long robe, and girded about the breast with a golden belt. And his head and his hair were white, like white wool, like snow; and his eyes like a flame of fire; and his feet like fine brass, as when it is burning in a furnace. And his voice like the voice of waters; and he has seven stars in his right hand, and from his mouth there went forth a sword sharp on both sides, and his face like the sun shining in its power (Rev 1:12–16). For in these things he signifies something of his glory that is from the Father, like the head; something priestly, like the long robe (and for this reason Moses clothed the high priest according to this type); and something of the end, like the fine brass burning in the furnace, which is the strength of faith and the perseverance of prayers, because of the burning conflagration that comes at the end of the times.

And when John could not endure the vision (I fell, he says, at his feet as though dead (Rev 1:17), so that what is written might come about: No one sees God and lives (Exod 33:20)), the Word, giving him life and reminding him that he was the one on whose breast he had leaned at supper, when he asked who it was that was going to betray him, said: I am the first and I am the last; and I who live, and was dead, and behold, I live for ever and ever, and I have the keys of death and of the underworld (Rev 1:17–18). And after this, seeing the same Lord in a second vision: I saw, he says, in the midst of the throne and of the four living creatures, and in the midst of the elders, a lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God, sent out into all the earth (Rev 5:6). And again he says of the same lamb: And behold a white horse, and he who sat on it was called faithful and true, and in justice he judges and makes war; and his eyes were like a flame of fire, and on his head were many diadems, and he had a name written that no one knows but himself; and he was clothed in a garment sprinkled with blood, and his name is called the Word of God.

Et exercitus coeli sequebantur in equis albis, vestiti byssinum album mundum: et de ore ejus procedit romphaea acuta, ut in ea percutiat gentes: et ipse pascet eos in virga ferrea, et ipse calcat lacum vini furoris irae Dei omnipotentis; et habet super vestitum, et super femur suum, nomen scriptum: Rex regum et Dominus dominorum. » Sic semper Verbum Dei velut lineamenta rerum futurarum habet, et velut species dispositionum Patris hominibus ostendebat, docens nos quae sunt Dei.

12. Non solum autem per visiones quae videbantur, et per sermones qui praeconabantur, sed et in operationibus visus est prophetis, ut per eos praefiguraret et praemonstraret futura. Propter quod et Osee propheta accepit « uxorem fornicationis; » per operationem prophetans, « quoniam fornicando fornicabitur terra a Domino, » hoc est, qui super terram sunt homines; et de hujusmodi hominibus beneplacitum habebit Deus assumere Ecclesiam sanctificandam communicatione Filii ejus, sicut et illa sanctificata est communione prophetae. Et propter hoc Paulus « sanctificatam » ait « infidelem mulierem in viro fideli. » Adhuc etiam filios suos nominavit propheta, « Non misericordiam consecuta, » et « Non populus: » ut, quemadmodum Apostolus ait, « fiat qui non populus, populus: et ea quae non est misericordiam consecuta, misericordiam consecuta: et in loco liberata, in quo vocabatur non populus, ibi vocabuntur filii Dei vivi. » Id quod a propheta typice per operationem factum est, ostendit Apostolus vere factum in Ecclesia a Christo. Sic autem et Moyses Aethiopissam accipiebat uxorem, quam ipse Israelitidem fecit; praesignificans, quoniam oleaster inseritur in olivam, et participans pinguedinis ejus erit. Quoniam enim is qui secundum carnem natus est Christus, a populo quidem habebat inquiri ut occideretur, liberari vero in Aegypto, id est, in gentibus, sanctificare eos qui ibi essent infantes, unde et Ecclesiam ibi perfecit [Aegyptus enim ab initio gentilis, quemadmodum et Aethiopia] propter hoc per nuptias Moysi nuptiae Verbi ostendebantur, et per Aethiopissam conjugem, ea quae ex gentibus est Ecclesia manifestabatur; cui qui detrahunt, et incusant, et derident eam, non erunt mundi. Leprosi enim erunt, et abjicientur justorum castris. Sic autem et Raab fornicaria semetipsam quidem condemnans, quoniam esset gentilis, omnium peccatorum rea, suscepit autem tres speculatores, qui speculabantur universam terram, et apud se abscondit, Patrem scilicet et Filium cum Spiritu sancto.

And the armies of heaven followed him on white horses, clothed in fine linen, white and clean; and from his mouth comes forth a sharp sword, with which to strike the nations; and he will shepherd them with a rod of iron, and he treads the winepress of the wine of the fury of the wrath of God almighty; and he has on his garment and on his thigh a name written: King of kings and Lord of lords (Rev 19:11–16). Thus the Word of God always has, as it were, the lineaments of things to come, and showed to men, as it were, the outlines of the dispositions of the Father, teaching us the things of God.

12. And not only through the visions that were seen and the words that were proclaimed, but also in actions was he seen by the prophets, so that through them he might prefigure and show beforehand things to come. For this reason Hosea the prophet too took a wife of fornication, prophesying by the action that the land will commit fornication away from the Lord (Hos 1:2), that is, the men who are on the earth; and from men of this kind God will be well pleased to take to himself a Church, to be sanctified by fellowship with his Son, as that woman too was sanctified by communion with the prophet. And for this reason Paul says that the unbelieving wife is sanctified in the believing husband (1 Cor 7:14). Again, the prophet named his children Not-obtained-mercy and Not-a-people (Hos 1:6, 9): so that, as the Apostle says, he who is not a people may become a people, and she who has not obtained mercy may obtain mercy; and, set free in the place in which she was called not a people, there they will be called sons of the living God (Rom 9:25–26). What was done by the prophet in type through an action, the Apostle shows to have been done in truth in the Church by Christ. So too Moses took an Ethiopian woman as his wife, whom he himself made an Israelite woman, foreshowing that the wild olive is grafted into the olive tree and will share in its richness. For since Christ, who was born according to the flesh, was to be sought by the people that he might be killed, but to be set free in Egypt, that is, among the nations, to sanctify those who were infants there, from which he also perfected the Church there (for Egypt was from the beginning gentile, as was Ethiopia too), for this reason the nuptials of the Word were shown through the nuptials of Moses, and through the Ethiopian wife the Church which is from the nations was made manifest; and those who disparage her, and accuse and deride her, will not be clean. For they will be lepers, and will be cast out of the camp of the just. So too Rahab the harlot, condemning herself indeed because she was a Gentile, guilty of all sins, nevertheless received the three spies who were spying out the whole land, and hid them in her house, that is, the Father and the Son with the Holy Spirit.

Et cum universa civitas, in qua habitabat, concidisset in ruinam, canentibus septem tubicinis, in ultimis Raab fornicaria conservata est cum universa domo sua, fide signi coccini: sicut et Dominus dicebat his, qui adventum ejus non excipiebant, Pharisaeis scilicet, et coccini signum nullificant, quod erat pascha, redemptio et exodus populi ex Aegypto, dicens: « Publicani et meretrices praecedunt vos in regno coelorum. »

Caput XXI

Unam et eamdem fuisse Abrahae fidem et nostram: hanc vero veterum patriarcharum et dictis et factis praesignificatam fuisse.

1. Quoniam autem et in Abraham praefigurabatur fides nostra et quoniam patriarcha nostrae fidei, et velut propheta fuit, plenissime Apostolus docuit in ea Epistola quae est ad Galatas, dicens: « Qui ergo tribuit vobis Spiritum, et operatur virtutes in vobis; ex operibus legis, an ex auditu fidei? Sicut Abraham credidit Deo, et reputatum est illi ad justitiam. Cognoscite itaque, quoniam qui sunt ex fide, hi filii sunt Abrahae. Praevidens autem Scriptura, quoniam ex fide justificat gentes Deus, praenuntiavit Abrahae, quoniam benedicentur in eo omnes gentes. Itaque qui ex fide sunt, benedicentur cum fideli Abraham. » Ob quae non solum prophetam eum dixit fidei, sed et patrem eorum qui ex gentibus credunt in Christum Jesum, eo quod una et eadem illius et nostra sit fides: illo quidem credente futuris quasi jam factis, propter repromissionem Dei; nobis quoque similiter per fidem speculantibus eam quae est in regno haereditatem.

2. Et ea autem quae circa Isaac, non sine significatione sunt. In ea enim Epistola quae est ad Romanos, ait Apostolus: « Sed et Rebecca ex uno concubitu habens Isaac patris nostri, a Verbo responsum accepit; ut secundum electionem propositum Dei permaneat, non ex operibus, sed ex vocante, dictum est ei: Duo populi in utero tuo, et duae gentes in ventre tuo, et populus populum superabit, et major serviet minori. » Ex quibus manifestum est, non solum prophetationes patriarcharum, sed etiam partus Rebeccae prophetiam fuisse duorum populorum: et unum quidem esse majorem, alterum vero minorem; et alterum quidem sub servitio, alterum autem liberum; unius autem et ejusdem patris. Unus et idem Deus noster et illorum qui est absconsorum cognitor, qui scit omnia antequam fiant; et propter hoc dixit: « Jacob dilexi, Esau autem odio habui. »

And when the whole city in which she lived had fallen into ruin at the sound of the seven trumpeters, at the last Rahab the harlot was preserved with all her house, by faith in the scarlet sign; as the Lord too said to those who did not receive his coming, that is, to the Pharisees, who set at nought the scarlet sign, which was the Pasch, the redemption and exodus of the people from Egypt, saying: The tax collectors and harlots go before you in the kingdom of heaven (Matt 21:31).

Chapter 21

That the faith of Abraham and ours was one and the same; and that it was foreshown by the words and deeds of the ancient patriarchs.

1. That our faith was prefigured in Abraham, and that he was the patriarch of our faith and, as it were, its prophet, the Apostle taught most fully in the Epistle to the Galatians, saying: He then who gives you the Spirit and works mighty works among you, is it by the works of the Law, or by the hearing of faith? (Gal 3:5) Even as Abraham believed God, and it was reckoned to him for justice (Gal 3:6). Know therefore that those who are of faith, these are the sons of Abraham (Gal 3:7). And Scripture, foreseeing that God justifies the nations by faith, foretold to Abraham that in him all the nations shall be blessed (Gal 3:8). So then those who are of faith shall be blessed with faithful Abraham (Gal 3:9). For these reasons he called him not only the prophet of faith but also the father of those from the nations who believe in Christ Jesus, in that his faith and ours are one and the same: he believing in things to come as though they were already done, because of the promise of God; and we likewise beholding through faith the inheritance that is in the kingdom.

2. And the things concerning Isaac, too, are not without meaning. For in the Epistle to the Romans the Apostle says: And Rebekah too, having conceived from one bed, of Isaac our father, received an answer from the Word; that the purpose of God according to election might stand, not from works but from him who calls, it was said to her: Two peoples are in your womb, and two nations in your belly, and people shall overcome people, and the elder shall serve the younger (Rom 9:10–12; Gen 25:23). From which it is plain that not only the prophecies of the patriarchs but also Rebekah's childbearing was a prophecy of two peoples: that one is the elder and the other the younger; that one is under servitude and the other free; but that they are of one and the same father. One and the same is our God and theirs, who is the knower of hidden things, who knows all things before they come to be; and for this reason he said: Jacob I loved, but Esau I hated (Rom 9:13).

3. Si quis autem et actus qui sunt Jacob addiscat, inveniet eos non inanes, sed plenos dispositionum: et inprimis in nativitate ejus, quemadmodum apprehendit calcaneum fratris et Jacob vocatus est, id est supplantator; tenens, et qui non tenetur; ligans pedes, sed qui non ligatur; luctans, et vincens; tenens in manu calcaneum adversarii, id est victoriam. Ad hoc enim nascebatur Dominus, cujus typum generationis praestabat, de quo et Joannes in Apocalypsi ait: « Exivit vincens, ut vinceret. » Deinde autem primogenita accipiens, quando vituperavit ea frater ejus: quemadmodum et junior populus eum primogenitum Christum accepit, cum eum repulit populus aetate provectior, dicens: « Non habemus regem, nisi Caesarem. » In Christo autem universa benedictio: et propter hoc benedictiones prioris populi a Patre surripuit posterior populus, quemadmodum Jacob abstulit benedictionem hujus Esau. Ob quam causam fratris patiebatur insidias et persecutiones frater suus, sicut et Ecclesia hoc idem a Judaeis patitur. Peregre nascebantur xii tribus, genus Israel, quoniam et Christus peregre incipiebat duodecastylum firmamentum Ecclesiae generare. Variae oves, quae fiebant, huic Jacob merces: et Christi merces, qui ex variis et differentibus gentibus in unam cohortem fidei convenientes fiunt homines, quemadmodum Pater promisit ei: « Postula, » dicens, « a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae. » Et quoniam multitudinis filiorum Domini prophetae fiebat Jacob, necessitas omnis fuit ex duabus sororibus eum filios facere; quemadmodum Christus ex duabus legibus unius et ejusdem Patris: similiter autem et ex ancillis; significans quoniam secundum carnem ex liberis, et ex servis Christus statueret filios Dei, similiter omnibus dans munus Spiritus vivificantis nos. Omnia autem ille faciebat propter illam juniorem, bonos oculos habentem, Rachel, quae praefigurabat Ecclesiam, propter quam sustinuit Christus: qui tunc quidem per patriarchas suos et prophetas praefigurans et praenuntians futura, praeexercens suam partem dispositionibus Dei, et assuescens haereditatem suam obedire Deo, et peregrinari in saeculo, et sequi verbum ejus, et praesignificare futura. Nihil enim vacuum, neque sine signo apud Deum.

Caput XXII

Christum non venisse propter unius saeculi homines, sed propter omnes qui juste ac pie viventes in ipsum crediderant, ac deinceps credituri erant.

3. And if anyone will learn the deeds of Jacob too, he will find them not empty but full of dispositions: and first in his birth, how he took hold of his brother's heel and was called Jacob, that is, the supplanter; one who holds and is not held; who binds feet but is not bound; who wrestles and conquers; who holds in his hand the heel of his adversary, that is, victory. For to this end the Lord was being born, the type of whose generation he presented, of whom John too says in the Apocalypse: He went out conquering, that he might conquer (Rev 6:2). Then he received the birthright when his brother despised it: just as the younger people, too, received Christ the firstborn, when the people older in age rejected him, saying: We have no king but Caesar (John 19:15). But in Christ is every blessing: and for this reason the later people snatched from the Father the blessings of the former people, just as Jacob took away the blessing of this Esau. For which cause the brother suffered the plots and persecutions of his brother, just as the Church, too, suffers this same thing from the Jews. The twelve tribes, the race of Israel, were born in a foreign land, since Christ too was, in a foreign land, to beget the twelve-pillared foundation of the Church. The spotted sheep that were born were this Jacob's wages: and Christ's wages are the men who, from various and different nations, come together into one cohort of faith, as the Father promised him, saying: Ask of me, he says, and I will give you the nations as your inheritance, and the ends of the earth as your possession (Ps 2:8). And since Jacob was becoming the prophet of the multitude of the Lord's sons, it was altogether necessary that he beget sons from two sisters, as Christ did from two laws of one and the same Father; and likewise also from handmaids; signifying that Christ would establish sons of God according to the flesh both from free men and from slaves, giving to all alike the gift of the Spirit who gives us life. But he did all things for the sake of that younger one, with the fair eyes, Rachel, who prefigured the Church, for whose sake Christ endured: who then, through his patriarchs and prophets, prefigured and foretold the things to come, practising beforehand his own part in the dispositions of God, and accustoming his inheritance to obey God, and to be a pilgrim in the world, and to follow his word, and to foreshow the things to come. For nothing is empty, nor without a sign, with God.

Chapter 22

That Christ did not come for the men of one age only, but for all who, living justly and piously, had believed in him and were thereafter to believe.

1. In novissimis autem temporibus, cum venit plenitudo temporis libertatis, ipsum Verbum per seipsum sordes abluit filiarum Sion, manibus suis lavans pedes discipulorum. Hic est enim finis humani generis haeredificantis Deum: uti quemadmodum in initio per primos, omnes in servitutem redacti sumus debito mortis, sic in ultimo per novissimum omnes, qui ab initio discipuli, emundati et abluti quae sunt mortis, in vitam veniant Dei. Qui enim pedes lavit discipulorum, totum sanctificavit corpus, et in emundationem adduxit. Quapropter et recumbentibus eis ministrabat escam, significans eos qui in terra recumbebant, quibus venit ministrare vitam. Sicut Jeremias ait: « Recommemoratus est Dominus sanctus Israel mortuorum suorum, qui praedormierunt in terra defossionis, et descendit ad eos, uti evangelizaret eis salutare suum, ad salvandum eos. » Propter hoc autem, et discipulorum oculi erant gravati veniente Christo ad passionem, et inveniens eos dormientes Dominus, primo quidem dimisit, significans patientiam Dei in dormitione hominum; secundo vero veniens excitavit eos, et erexit, significans quoniam passio ejus expergefactio est dormientium discipulorum, propter quos « et descendit in inferiora terrae, » id quod erat inoperatum conditionis visurus oculis, de quibus et dicebat discipulis: « Multi prophetae et justi cupierunt videre et audire quae vos videtis et auditis. »

2. Non enim propter eos solos, qui temporibus Tiberii Caesaris crediderunt ei, venit Christus; nec propter eos solos, qui nunc sunt, homines providentiam fecit Pater; sed propter omnes omnino homines, qui ab initio propter virtutem suam in sua generatione, et timuerunt, et dilexerunt Deum, et juste et pie conversati sunt erga proximos, et concupierunt videre Christum, et audire vocem ejus. Quapropter omnes hujusmodi in secundo adventu primo de somno excitabit, et eriget tam eos, quam reliquos qui judicabuntur, et constituet in regnum suum. Quoniam quidem « unus Deus, qui » patriarchas quidem direxit in dispositiones suas, « justificavit » autem « circumcisionem ex fide, et praeputium per fidem. » Quemadmodum enim in primis nos praefigurabamur, et praenuntiabamur, sic rursus in nobis illi deformantur, hoc est in Ecclesia, et recipiunt mercedem pro his quae laboraverunt.

Caput XXIII

Patriarchas et prophetas Christi adventum praesignificantes, viam posteris ad Christi fidem muniisse: ideoque minorem apostolorum laborem fuisse, quod fructum alieni laboris colligerent.

1. But in the last times, when the fullness of the time of freedom had come, the Word himself through himself washed away the filth of the daughters of Zion, washing the disciples' feet with his own hands. For this is the end of the human race that inherits God: that as in the beginning, through the first, we were all brought into servitude by the debt of death, so at the last, through the Last, all who from the beginning were disciples, cleansed and washed of the things of death, may come into the life of God. For he who washed the disciples' feet sanctified the whole body and brought it to cleansing. Wherefore he also served them food as they reclined, signifying those who lay in the earth, to whom he came to minister life. As Jeremiah says: The Lord, the Holy One of Israel, remembered his dead, who had fallen asleep before in the land of burial, and he went down to them to bring them the good news of his saving power, to save them. For this reason, too, the eyes of the disciples were heavy when Christ was coming to his passion; and the Lord, finding them asleep, the first time let them be, signifying the patience of God in the sleep of men; but the second time he came and roused them and raised them up, signifying that his passion is the awakening of the disciples who sleep, for whose sake he also descended into the lower parts of the earth (Eph 4:9), to see with his eyes that which in creation was inactive; of whom he also said to the disciples: Many prophets and just men desired to see and to hear what you see and hear (Matt 13:17).

2. For it was not for those alone who believed in him in the times of Tiberius Caesar that Christ came; nor was it for those men alone who are now that the Father exercised his providence; but for absolutely all men who from the beginning, by reason of their virtue, in their own generation both feared and loved God, and lived justly and piously towards their neighbours, and desired to see Christ and to hear his voice. Wherefore at his second coming he will first rouse from sleep all such as these, and will raise up both them and the rest who will be judged, and will establish them in his kingdom. Since indeed it is one God who guided the patriarchs in his dispositions and justified the circumcision by faith, and the uncircumcision through faith (Rom 3:30). For as in the first we were prefigured and foretold, so in turn they are shaped in us, that is, in the Church, and receive the reward for the things at which they laboured.

Chapter 23

That the patriarchs and prophets, foreshowing the coming of Christ, built for their successors the road to faith in Christ; and that the apostles' labour was therefore less, because they gathered the fruit of another's labour.

1. Propter hoc dicebat Dominus discipulis: « Ecce, dico vobis, attollite oculos vestros, et videte regiones, quoniam albae sunt ad messem. Nam messor mercedem accipit, et congregat fructum in vitam aeternam; uti et qui seminat, et qui metit, simul gaudeant. In hoc enim est sermo verus, quoniam alius est qui seminat, et alius qui metit. Ego enim praemisi vos metere quod vos non laborastis: alii laboraverunt, et vos in laborem eorum introistis. » Qui ergo sunt qui laboraverunt, qui dispositionibus Dei deservierunt? Manifestum est, quia patriarchae et prophetae, qui etiam praefiguraverunt nostram fidem, et disseminaverunt in terra adventum Filii Dei, quis et qualis erit: uti qui posteriores erant futuri homines, habentes timorem Dei, facile susciperent adventum Christi, instructi a prophetis. Et propter hoc Joseph, cum cognovisset quod praegnans esset Maria, et cogitaret absconse dimittere eam, angelus in somnis dixit ad eum. « Ne timueris assumere Mariam conjugem tuam; quod enim habet in ventre, ex Spiritu sancto est. Pariet autem filium, et vocabis nomen ejus Jesum: ipse enim salvabit populum suum a peccatis eorum. » Et adjecit suadens ei: « Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ecce virgo in utero accipiet, et pariet filium, et vocabitur nomen ejus Emmanuel; » per sermones prophetae suadens ei, et excusans Mariam: hanc eamdem esse ostendens, quae ab Isaia esset praenuntiata virgo, quae generaret Emmanuel. Quapropter sine dubitatione suasus Joseph, et Mariam accepit, et in reliqua universa educatione Christi gaudens obsequium praestitit, usque in Aegyptum suscipiens profectionem, et inde regressum, et in Nazareth transmigrationem. Denique qui ignorabant Scripturas, et repromissionem Dei, et dispositionem Christi, patrem eum vocabant pueri. Propter hoc autem et ipse Dominus in Capharnaum Isaiae prophetias legebat: « Spiritus Domini super me, quapropter unxit me, evangelizare pauperibus misit me, curare contribulatos corde, praeconare captivis remissionem, et caecis visionem. » Semetipsum quoque ostendens praenuntiatum per Isaiae prophetiam, dicebat eis: « Hodie adimpleta est Scriptura haec in auribus vestris. »

2. Propter hoc et Philippus, cum invenisset eunuchum reginae Aethiopum legentem ea quae scripta sunt: « Quemadmodum ovis ad victimam ductus est, et quemadmodum agnus in conspectu tondentis sine voce, sic non aperuit os suum. In humilitate judicium ejus ablatum est; » et reliqua quaecunque de passione ejus, et de carnali adventu, et quemadmodum inhonoratus est a non credentibus ei, pertransivit propheta; facile suasit ei credere eum, esse Christum Jesum, qui sub Pontio Pilato crucifixus est, et passus est, et quaecunque praedixit propheta, eumque esse Filium Dei, qui aeternam vitam hominibus dat. Et statim ut baptizavit eum, abscessit ab eo.

1. For this reason the Lord said to the disciples: Behold, I say to you, lift up your eyes and see the fields, that they are white for the harvest (John 4:35). For the reaper receives wages and gathers fruit for eternal life, so that both he who sows and he who reaps may rejoice together (John 4:36). For in this the saying is true, that one is he who sows and another he who reaps (John 4:37). For I sent you ahead to reap what you did not labour at: others laboured, and you have entered into their labour (John 4:38). Who, then, are those who laboured, who served the dispositions of God? It is plain that they are the patriarchs and prophets, who also prefigured our faith and sowed in the earth the coming of the Son of God, who and what he would be: so that the men who were to come later, having the fear of God, might readily receive the coming of Christ, being instructed by the prophets. And for this reason, when Joseph had learned that Mary was with child, and was thinking of putting her away secretly, the angel said to him in sleep: Do not fear to take Mary your wife; for what she has in her womb is from the Holy Spirit (Matt 1:20). And she will bear a son, and you shall call his name Jesus: for he will save his people from their sins (Matt 1:21). And he added, persuading him: Now all this was done that what was spoken by the Lord through the prophet might be fulfilled, who says: Behold, a virgin shall receive in the womb, and shall bear a son, and his name shall be called Emmanuel (Matt 1:22–23; Isa 7:14); persuading him by the words of the prophet and excusing Mary: showing that she was the very virgin who had been foretold by Isaiah, who would bring forth Emmanuel. Wherefore Joseph, persuaded without hesitation, both took Mary and, in all the rest of Christ's upbringing, gladly rendered his service, undertaking the journey into Egypt, and the return from there, and the removal to Nazareth. Indeed, those who did not know the Scriptures, nor the promise of God, nor the disposition of Christ, called him the boy's father. For this reason, too, the Lord himself read the prophecies of Isaiah in Capernaum: The Spirit of the Lord is upon me, because he has anointed me; he has sent me to bring good news to the poor, to heal the broken of heart, to proclaim release to captives, and sight to the blind (Luke 4:18; Isa 61:1). And, showing that he himself had been foretold through the prophecy of Isaiah, he said to them: Today this Scripture has been fulfilled in your ears (Luke 4:21).

2. For this reason, too, Philip, when he had found the eunuch of the queen of the Ethiopians reading what is written: As a sheep he was led to the slaughter, and as a lamb before its shearer is without voice, so he did not open his mouth (Isa 53:7; Acts 8:32). In his humiliation his judgement was taken away (Isa 53:8; Acts 8:33), and all the rest that the prophet went through concerning his passion, and his coming in the flesh, and how he was dishonoured by those who did not believe him: Philip easily persuaded him to believe that he was Christ Jesus, who was crucified under Pontius Pilate and suffered, and whatever the prophet foretold, and that he was the Son of God, who gives eternal life to men. And as soon as he had baptised him, he departed from him.

Nihil enim aliud deerat ei, qui a prophetis fuerat praecatechizatus: non Deum Patrem, non conversationis dispositionem, sed solum adventum ignorabat Filii Dei, quem cum breviter cognovisset, agebat iter gaudens, praeco futurus in Aethiopia Christi adventus. Quapropter non multum laboravit circa eum Philippus, quoniam erat in timore Dei praeaptatus a prophetis. Propter hoc autem et apostoli, oves colligentes quae perierant domus Israel, de Scripturis alloquentes eos, ostendebant Jesum crucifixum hunc esse Christum Filium Dei vivi, et magnam multitudinem suadebant, qui tamen habebant timorem ad Deum: et una die baptizati sunt hominum tria millia, et quatuor, et quinque.

Caput XXIV

Difficiliorem fuisse gentium, quam Judaeorum conversionem; majorem proinde apostolorum laborem qui illi, quam qui huic operam navabant.

1. Propter hoc et Paulus, gentium apostolus cum esset: « Plus eis, » inquit, « omnibus laboravi. » Illis enim facilis catechizatio fuit, videlicet cum ex Scripturis haberent ostensiones; et qui Moysem et prophetas audiebant, et facile recipiebant primogenitum mortuorum, et principem vitae Dei, eum qui per extensionem manuum dissolvebat Amalech, et vivificabat hominem de serpentis plaga per fidem, quae erat in eum, gentes quidem primo catechizabat Apostolus, quemadmodum in eo libro, qui ante hunc est, ostendimus, discedere ab idolorum superstitione, et unum Deum colere, factorem coeli et terrae, et universae conditionis fabricatorem: esse autem hujus Filium Verbum ejus, per quem constituit omnia; et hunc in novissimo tempore hominem in hominibus factum, reformasse quidem humanum genus, destruxisse autem et vicisse inimicum hominis, et donasse suo plasmati adversus reluctantem victoriam. Adhuc autem etsi non faciebant qui erant ex circumcisione sermones Dei, quod essent contemptores; sed erant praestructi non moechari, nec fornicari, non furari, nec fraudare, et quaecumque in exterminium proximorum fiunt, mala esse, et odiri a Deo. Quapropter et facile assentiebant ab his abstinere, quoniam haec didicerant.

2. Gentiles vero et hoc ipsum discere oportebat quoniam hujusmodi operationes malae, et exterminatoriae, et inutiles sunt, et damnosae his qui operantur eas. Quapropter plus laborabat qui in gentes apostolatum acceperat, quam qui in circumcisione praeconabant Filium Dei. Illos enim adjuvabant Scripturae, quas confirmavit Dominus, et adimplevit, talis veniens qualis et praedicabatur: hic vero peregrina quaedam eruditio, et nova doctrina, deos gentium non solum non esse deos, sed et idola esse daemoniorum; esse autem unum Deum, qui est « super omnem principatum, et dominationem,

For nothing else was wanting to him who had been instructed beforehand by the prophets: he was not ignorant of God the Father, nor of the disposition of the way of life, but only of the coming of the Son of God; and when he had come to know it briefly, he went on his way rejoicing, to be the herald in Ethiopia of Christ's coming. Wherefore Philip did not labour much over him, since he had been prepared beforehand by the prophets in the fear of God. For this reason, too, the apostles, gathering the lost sheep of the house of Israel and speaking to them from the Scriptures, showed that this crucified Jesus was the Christ, the Son of the living God, and persuaded a great multitude, who nevertheless had the fear of God: and in one day there were baptised three thousand men, and four, and five.

Chapter 24

That the conversion of the nations was harder than that of the Jews; and therefore the labour of the apostles who worked at the former was greater than that of those who worked at the latter.

1. For this reason, too, Paul, since he was the apostle of the nations: I laboured, he says, more than them all (1 Cor 15:10). For their instruction was easy, since they had proofs from the Scriptures; and those who heard Moses and the prophets also readily received the firstborn of the dead and the prince of the life of God, him who by the stretching out of his hands overthrew Amalek, and gave life to man from the serpent's bite through faith in him; but the nations the Apostle first instructed, as we have shown in the book before this one, to depart from the superstition of idols and to worship one God, the Maker of heaven and earth and the Fashioner of all creation; and that his Son is his Word, through whom he established all things; and that he, in the last time made man among men, refashioned the human race, but destroyed and conquered the enemy of man, and gave to his handiwork the victory over its adversary. Moreover, even if those of the circumcision did not do the words of God, being despisers, yet they had been instructed beforehand not to commit adultery, nor fornication, not to steal, nor to defraud, and that whatever is done to the ruin of one's neighbours is evil and hated by God. Wherefore they also readily agreed to abstain from these things, since they had learned them.

2. But the Gentiles had to learn even this very thing: that deeds of this kind are evil, and ruinous, and useless, and harmful to those who do them. Wherefore he who had received the apostleship to the nations laboured more than those who proclaimed the Son of God among the circumcision. For the Scriptures helped them, which the Lord confirmed and fulfilled, coming such as he had been preached: but here there was a strange learning and a new doctrine: that the gods of the nations not only are not gods but are idols of demons; and that there is one God, who is above every principality, and

et potestatem, et omne nomen quod nominatur: » et hujus Verbum naturaliter quidem invisibilem, palpabilem et visibilem in hominibus factum, et « usque ad mortem » descendisse, « mortem autem crucis: » et eos qui in eum credunt, incorruptibiles et impassibiles futuros, et percipere regnum coelorum. Et haec sermone praedicabantur gentibus sine Scripturis; quapropter et plus laborabant qui in gentes praedicabant. Generosior autem rursus fides gentium ostenditur, sermonem Dei assequentium, sine instructione Litterarum.

Caput XXV

Utrumque testamentum in Abrahamo, et in Thamaris partu praesignatum fuisse: unum vero utriusque testamenti Deum esse.

1. Sic enim oportuerat filios Abrahae, quos illi de lapidibus excitavit Deus, et fecit assistere ei, principi et praenuntiatori facto nostrae fidei; qui et accepit testamentum circumcisionis, post eam justificationem quae fuerat in praeputio fidei: ut praefigurarentur in eo utraque testamenta, ut fieret pater omnium qui sequuntur Verbum Dei, et peregrinationem in hoc saeculo sustinent, id est eorum qui ex circumcisione, et eorum qui ex praeputio fideles sunt: sicut et « Christus lapis summus angularis, » omnia sustinens, et in unam fidem Abrahae colligens eos, qui ex utroque Testamento apti sunt in aedificationem Dei. Sed haec quidem quae est in praeputio fides, utpote finem conjungens principio, prima et novissima facta est. Etenim ante circumcisionem erat in Abraham, et in reliquis justis, qui placuerunt Deo, sicut demonstravimus: et rursus in novissimis temporibus orta est in humano genere per Domini adventum. Circumcisio vero et lex operationum media obtinuerunt tempora.

2. Hoc et per alia quidem multa, jam vero et per Thamar Judae nurum typice ostenditur. Cum enim concepisset geminos, alter eorum prior protulit manum suam: et cum obstetrix putaret eum primogenitum esse, coccinum alligavit signum in manu ejus. Cum hoc autem factum esset, et abstraxisset manum suam, prior exivit frater ejus Phares; sic deinde secundus ille, in quo erat coccinum, Zara: clare manifestante Scriptura, eum quidem populum qui habet coccinum signum, id est eam fidem quae est in praeputio, praeostensam quidem primum in patriarchis, post deinde subtractam, uti nasceretur frater ejus; deinde sic eum, qui prior esset, secundo loco natum, qui est cognitus per signum coccinum, quod erat in eo; quod est passio justi, ab initio praefigurata in Abel, et descripta a prophetis, perfecta vero in novissimis temporibus in Filio Dei.

dominion, and power, and every name that is named (Eph 1:21); and that his Word, invisible indeed by nature, was made palpable and visible among men, and descended even to death, the death of the cross (Phil 2:8); and that those who believe in him will be incorruptible and impassible, and will receive the kingdom of heaven. And these things were preached to the nations by word, without Scriptures; wherefore those who preached to the nations also laboured more. But again the faith of the nations is shown to be the nobler, since they follow the word of God without instruction in the Letters.

Chapter 25

That both Testaments were foreshown in Abraham and in Tamar's childbearing; but that the God of both Testaments is one.

1. For so it was fitting with regard to the sons of Abraham, whom God raised up to him from the stones and made to stand beside him, who had been made the prince and the foreteller of our faith, who also received the testament of circumcision after that justification of faith which he had had in uncircumcision: that both Testaments should be prefigured in him, so that he might become the father of all who follow the Word of God and endure their pilgrimage in this world, that is, of those of the circumcision and of those of the uncircumcision who are faithful; even as Christ, the chief corner-stone (Eph 2:20), bearing all things and gathering into the one faith of Abraham those from both Testaments who are fit for the building of God. But this faith which is in uncircumcision, as joining the end to the beginning, has become both the first and the last. For before circumcision it was in Abraham and in the other just men who pleased God, as we have demonstrated; and again in the last times it has arisen in the human race through the coming of the Lord. But circumcision and the law of works occupied the times between.

2. This is shown in type through many other things too, and now also through Tamar, Judah's daughter-in-law. For when she had conceived twins, one of them first put out his hand; and as the midwife thought that he was the firstborn, she tied a scarlet sign on his hand. And when this had been done and he had drawn back his hand, his brother Perez came out first; and so, after him, that second one on whom was the scarlet, Zerah: Scripture plainly declaring that people which has the scarlet sign, that is, the faith which is in uncircumcision, shown beforehand first in the patriarchs and afterwards withdrawn, so that his brother might be born; and then in this way the one who was first born in the second place, who is known by the scarlet sign that was on him: which is the passion of the just one, prefigured from the beginning in Abel, and described by the prophets, but perfected in the last times in the Son of God.

3. Oportebat enim quaedam quidem praenuntiari paternaliter a patribus, quaedam autem praefigurari legaliter a prophetis, quaedam vero deformari secundum formationem Christi, ab his qui adoptionem perceperunt: omnia vero in uno Deo ostenduntur. Cum enim unus esset Abraham, in semetipso praefigurabat duo testamenta, in quibus alii quidem seminaverunt, alii vero messi sunt: « In hoc enim, » inquit, « sermo est verus, quoniam alter quidem est qui seminat » populus, « alter qui metet: » unus autem Deus praestans utrisque quae sunt apta, semen quidem seminanti, panem vero ad edendum metenti. Quemadmodum alter quidem est qui plantat, et alter qui adaquat, unus autem, qui dat incrementum, Deus. Disseminaverunt enim sermonem de Christo patriarchae et prophetae; demessa est autem Ecclesia, hoc est fructum percepit. Propter hoc et ipsi orant habere tabernaculum in ea, Jeremia dicente: « Quis dabit mihi in deserto habitationem novissimam; » uti et qui seminat, et qui metit, simul gaudeant in Christi regno, qui omnibus adest, de quibus ab initio bene sensit Deus, attribuens adesse eis Verbum suum.

Caput XXVI

Thesaurus absconditus in Scripturis Christus, hujus adventu ac cruce patefactus; Scripturarum vero expositionem doctrinaeque veritatem a solis episcopis, qui in Ecclesia catholica successionem habent ab apostolis, petendam esse.

1. Si quis igitur intentus legat Scripturas, inveniet in iisdem de Christo sermonem, et novae vocationis praefigurationem.

Hic est enim thesaurus absconsus in agro, id est in isto mundo (« ager enim mundus est »), absconsus vero in Scripturis thesaurus Christus, quoniam per typos et parabolas significabatur. Unde non poterat hoc quod secundum hominem est, intelligi, priusquam consummatio eorum, quae consummata sunt, veniret; quae est adventus Christi. Et propter hoc Danieli prophetae dicebatur: « Muni sermones, et signa librum usque ad tempus consummationis, quoadusque discant multi, et adimpleatur agnitio. In eo enim cum perficietur dispersio, cognoscent omnia haec. » Sed et Jeremias ait: « In novissimis diebus intelligent ea. »

Omnis enim prophetia, priusquam habeat effectum, aenigmata et ambiguitates sunt hominibus. Cum autem venerit tempus, et evenerit quod prophetatum est; tunc prophetiae habent liquidam et certam expositionem.

3. For it was necessary that some things should be foretold in a fatherly way by the fathers, others prefigured by the Law by the prophets, and others shaped according to the shaping of Christ by those who have received adoption: but all are shown in one God. For though Abraham was one, he prefigured in himself the two Testaments, in which some sowed and others reaped: For in this, he says, the saying is true, that one is the people that sows, another that which will reap (John 4:37); but one God supplies to both what is fitting, seed to the one who sows, and bread to eat to the one who reaps. Just as one is he who plants and another he who waters, but one, God, who gives the growth. For the patriarchs and prophets sowed the word concerning Christ; but the Church has reaped, that is, has received the fruit. For this reason they themselves, too, pray to have a tabernacle in her, as Jeremiah says: Who will give me in the desert a last dwelling? (Jer 9:1); so that both he who sows and he who reaps may rejoice together in the kingdom of Christ, who is present to all those in whom God was well pleased from the beginning, granting that his Word should be present to them.

Chapter 26

Christ the treasure hidden in the Scriptures, laid open by his coming and his cross; and that the exposition of the Scriptures and the truth of doctrine are to be sought from the bishops alone who in the catholic Church have the succession from the apostles.

1. If anyone, then, reads the Scriptures attentively, he will find in them the word concerning Christ and the prefiguration of the new calling.

For this is the treasure hidden in the field, that is, in this world (for the field is the world (Matt 13:38)); but the treasure hidden in the Scriptures is Christ, since he was signified through types and parables. Hence that which is according to man could not be understood before the consummation of the things that have been consummated had come, which is the coming of Christ. And for this reason it was said to the prophet Daniel: Guard the words and seal the book until the time of the consummation, until many learn and knowledge is fulfilled (Dan 12:4). For in it, when the dispersion is accomplished, they shall know all these things (Dan 12:7). And Jeremiah, too, says: In the last days they will understand them (Jer 23:20).

For every prophecy, before it has its fulfilment, is riddles and ambiguities to men. But when the time has come, and what was prophesied has come to pass, then the prophecies have a clear and certain exposition.

Et propter hoc quidem Judaeis cum legitur lex in hoc nunc tempore, fabulae similis est: non enim habent expositionem omnium rerum pertinentem ad adventum Filii Dei, qui est secundum hominem: a Christianis vero cum legitur, thesaurus est absconsus in agro, cruce vero Christi revelatus est, et explanatus, et ditans sensus hominum, et ostendens sapientiam Dei, et eas, quae sunt erga hominem dispositiones ejus, manifestans, et Christi regnum praeformans, et haereditatem sanctae Hierusalem praeevangelizans; et praenuntians, quoniam in tantum homo diligens Deum proficiet, ut etiam videat Deum, et audiat sermonem ejus, et ex auditu loquelae ejus in tantum glorificari, ut reliqui non possint intendere in faciem gloriae ejus, quemadmodum dictum est a Daniele: Quoniam « intelligentes fulgebunt, quemadmodum claritas firmamenti, et a multis justis sicut stellae in saecula, et adhuc. » Quemadmodum igitur ostendimus, si quis legat Scripturas (etenim Dominus sic disseruit discipulis post resurrectionem suam a mortuis, ex ipsis Scripturis ostendens eis, quoniam « oportebat pati Christum, et intrare in gloriam suam, et in nomine ejus remissionem peccatorum praedicari in toto mundo), » et erit consummatus discipulus, et similis patrifamilias, qui de thesauro suo profert nova et vetera.

2. Quapropter eis qui in Ecclesia sunt, presbyteris obaudire oportet, his qui successionem habent ab apostolis, sicut ostendimus; qui cum episcopatus successione charisma veritatis certum, secundum placitum Patris acceperunt: reliquos vero, qui absistunt a principali successione, et quocunque loco colligunt, suspectos habere, vel quasi haereticos, et malae sententiae; vel quasi scindentes, et elatos, et sibi placentes; aut rursus ut hypocritas, quaestus gratia et vanae gloriae hoc operantes. Omnes autem hi deciderunt a veritate. Et haeretici quidem alienum ignem afferentes ad altare Dei, id est, alienas doctrinas, a coelesti igne comburentur, quemadmodum Nadab et Abiud. Qui vero exsurgunt contra veritatem, et alteros adhortantur adversus Ecclesiam Dei, remanent apud inferos, voragine terrae absorpti, quemadmodum qui circa Core, Dathan, et Abiron. Qui autem scindunt et separant unitatem Ecclesiae, eamdem quam Jeroboam poenam percipiunt a Deo.

3. Qui vero crediti quidem sunt a multis esse presbyteri, serviunt autem suis voluptatibus, et non praeponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, et principalis concessionis tumore elati sunt, et in absconsis agunt mala, et dicunt: « Nemo nos videt, » redarguentur a Verbo; qui non secundum gloriam judicat, neque faciem attendit,

And for this reason, when the Law is read by the Jews in this present time, it is like a fable: for they do not have the exposition of all things pertaining to the coming of the Son of God, which is according to man; but when it is read by Christians, it is a treasure, hidden in the field, but revealed and explained by the cross of Christ, enriching the understanding of men, and showing the wisdom of God, and making known his dispositions towards man, and forming beforehand the kingdom of Christ, and announcing beforehand the good news of the inheritance of the holy Jerusalem; and foretelling that man, loving God, will advance so far as even to see God and hear his word, and from the hearing of his speech to be glorified so far that the rest cannot look upon the face of his glory, as was said by Daniel: that those who understand shall shine like the brightness of the firmament, and those of the many just like the stars, for ever and beyond (Dan 12:3). As we have shown, then, if anyone reads the Scriptures (for so the Lord discoursed with the disciples after his resurrection from the dead, showing them from the Scriptures themselves that Christ had to suffer and to enter into his glory, and that remission of sins should be preached in his name in the whole world (Luke 24:26, 47)), he will also be a perfect disciple, and like a householder who brings out of his treasure things new and old.

2. Wherefore it is necessary to obey the presbyters who are in the Church, those who have the succession from the apostles, as we have shown; who with the succession of the episcopate have received the sure charism of truth, according to the good pleasure of the Father; but to hold in suspicion the others, who stand apart from the principal succession and assemble in whatever place, either as heretics and of evil doctrine, or as men who divide, and proud, and pleasing themselves, or again as hypocrites, doing this for the sake of gain and vain glory. But all these have fallen away from the truth. And the heretics, bringing strange fire to the altar of God, that is, strange doctrines, will be burned up by the heavenly fire, like Nadab and Abihu. But those who rise up against the truth and urge others on against the Church of God remain in the underworld, swallowed up by the chasm of the earth, like those about Korah, Dathan and Abiram. And those who split and separate the unity of the Church receive from God the same punishment as Jeroboam.

3. But those who are believed by many to be presbyters, but serve their own pleasures, and do not put the fear of God first in their hearts, but treat the rest with insults, and are puffed up with the pride of the principal concession, and do evil in secret and say: No one sees us (Dan 13:20), will be reproved by the Word, who does not judge according to glory, nor look upon the face, but into the heart;

sed in cor: et audient eas quae sunt a Daniele propheta voces: « Semen Chanaan, et non Juda, species seduxit te, et concupiscentia evertit cor tuum; inveterate dierum malorum, nunc advenerunt peccata tua quae faciebas antea, judicans judicia injusta: et innocentes quidem damnabas, dimittebas vero nocentes, dicente Domino: Innocentem et justum non occides. » De quibus dixit et Dominus: « Si autem dixerit malus servus in corde suo: Tardat dominus meus, et incipiat caedere servos et ancillas, et manducare, et bibere, et inebriari; veniet dominus servi illius in die qua nescit, et hora qua non sperat, et dividet eum, et partem ejus cum infidelibus ponet. »

4. Ab omnibus igitur talibus absistere oportet; adhaerere vero his qui et apostolorum, sicut praediximus, doctrinam custodiunt, et cum presbyterii ordine sermonem sanum, et conversationem sine offensa praestant, ad confirmationem et correptionem reliquorum. Quemadmodum Moyses, cui tantus ducatus est creditus, bona conscientia fretus, purgabat se apud Deum, dicens: « Non concupiscens alicujus illorum quid accepi, neque male feci alicui eorum. » Quemadmodum Samuel tot annis judicans populum, et sine ulla elatione ducatum gerens super Israel, in fine purgabat se, dicens: « Ego conversatus sum in conspectu vestro a prima aetate mea usque nunc: respondete mihi in conspectu Dei, et in conspectu Christi ejus, cujus vestrum vitulum accepi, aut asinum, aut super quem potentatus sum, aut quem oppressi, aut si de alicujus manu accepi propitiationem vel calceamentum, dicite adversus me, et reddam vobis. » Cum dixisset autem populus: « Neque potentatus es, neque oppressisti nos, neque accepisti de manu cujusquam aliquid; » testificatus est Dominum, dicens: « Testis Dominus, et testis Christus ejus in die hac, quoniam invenistis in manu mea nihil. Et dixerunt ei: Testis. » Quemadmodum et Paulus apostolus, cum esset bonae conscientiae, dicebat ad Corinthios: « Non enim sumus sicut plurimi, adulterantes verbum Dei, sed ex sinceritate, sicut ex Deo, coram Deo in Christo loquimur: nemini nocuimus, neminem corrupimus, neminem circumvenimus. »

5. Tales presbyteros nutrit Ecclesia, de quibus et propheta ait: « Et dabo principes tuos in pace, et episcopos tuos in justitia. » De quibus et Dominus dicebat: « Qui igitur erit fidelis actor, bonus, et sapiens quem praeponit Dominus super familiam suam, ad danda eis cibaria in tempore? Beatus ille servus, quem veniens Dominus invenerit sic facientem. » Ubi igitur tales inveniat aliquis, Paulus docens ait: « Posuit Deus in Ecclesia primo apostolos, secundo prophetas, tertio doctores. »

and they will hear those words that come from Daniel the prophet: Seed of Canaan, and not of Judah, beauty has led you astray, and lust has overturned your heart; you who have grown old in evil days, now your sins have come upon you which you committed before, judging unjust judgements: and you condemned the innocent, but let the guilty go free, though the Lord says: The innocent and the just you shall not kill (Dan 13:56, 52–53). Of whom the Lord, too, said: But if a wicked servant says in his heart: My lord delays, and begins to beat the menservants and the maidservants, and to eat and drink and be drunk, the lord of that servant will come on a day he does not know, and at an hour he does not expect, and will cut him asunder, and put his portion with the unbelievers (Matt 24:48–51; Luke 12:46).

4. From all such, then, it is necessary to stand apart; but to cleave to those who both keep the teaching of the apostles, as we said before, and, with the order of the presbyterate, show sound speech and a blameless way of life, for the confirmation and correction of the rest. As Moses, to whom so great a leadership was entrusted, relying on a good conscience, cleared himself before God, saying: I have not taken anything of any of them, coveting it, nor have I done evil to any of them (Num 16:15). As Samuel, who judged the people for so many years and bore the leadership over Israel without any pride, cleared himself at the end, saying: I have lived in your sight from my youth until now: answer me in the sight of God and in the sight of his Christ: whose calf of yours have I taken, or ass, or over whom have I lorded it, or whom have I oppressed, or if I have taken from anyone's hand a propitiation or a shoe, speak against me, and I will restore it to you (1 Sam 12:2–3). And when the people had said: You have neither lorded it over us, nor oppressed us, nor taken anything from anyone's hand (1 Sam 12:4), he called the Lord to witness, saying: The Lord is witness, and his Christ is witness this day, that you have found nothing in my hand. And they said to him: Witness (1 Sam 12:5). As Paul the apostle, too, since he had a good conscience, said to the Corinthians: For we are not like the many, adulterating the word of God, but from sincerity, as from God, before God we speak in Christ (2 Cor 2:17); we have harmed no one, we have corrupted no one, we have defrauded no one (2 Cor 7:2).

5. Such presbyters the Church nourishes, of whom the prophet, too, says: And I will give your princes in peace, and your bishops in justice (Isa 60:17). Of whom the Lord, too, said: Who then will be the faithful steward, good and wise, whom the Lord sets over his household, to give them their food in due season? (Matt 24:45) Blessed is that servant whom the Lord, when he comes, shall find so doing (Matt 24:46). Where, then, one may find such men, Paul teaches when he says: God has set in the Church first apostles, secondly prophets, thirdly teachers (1 Cor 12:28).

Ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, apud quos est ea quae est ab apostolis Ecclesiae successio, et id quod est sanum et irreprobabile conversationis, et inadulteratum et incorruptibile sermonis constat. Hi enim et eam quae est in unum Deum, qui omnia fecit, fidem nostram custodiunt: et eam quae est in Filium Dei, dilectionem adaugent, qui tantas dispositiones propter nos fecit, et Scripturas sine periculo nobis exponunt, neque Deum blasphemantes, neque patriarchas exhonorantes, neque prophetas contemnentes.

Caput XXVII

Veterum lapsus, in quos animadvertit Deus, ipso providente litteris mandatos esse, ut iis erudiamur, nec superbiamus. Non igitur hinc colligendum alium Deum esse ab eo quem Christus praedicavit; timendum potius ne unus et idem Deus, qui poenas ab antiquis sumpsit, graviores a nobis repetat.

1. Quemadmodum audivi a quodam presbytero, qui audierat ab his qui apostolos viderant, et ab his qui didicerant, sufficere veteribus, de his quae sine consilio Spiritus egerunt, eam quae ex Scripturis esset correptionem. Cum enim non sit personarum acceptor Deus, quae sunt non secundum ejus placitum facta, his inferebat congruam correptionem. Quemadmodum sub David, quando persecutionem quidem patiebatur a Saul propter justitiam, et regem Saul fugiebat, et inimicum non ulciscebatur, et Christi adventum psallebat, et sapientia instruebat gentes, et omnia secundum consilium faciebat Spiritus, placebat Deo. Quando autem propter concupiscentiam ipse sibi accepit Bethsabee Uriae uxorem, dixit Scriptura de eo: « Nequam autem visus est sermo quem fecit David in oculis Domini; » et mittitur ad eum Nathan propheta, ostendens ei peccatum ejus, ut ipse dans sententiam de semetipso, et semetipsum adjudicans, misericordiam consequeretur et remissionem a Christo: « Et dixit ei: Duo viri fuerunt in civitate una, unus dives, et unus pauper: diviti erant greges ovium et boum multi valde, et pauperi nihil aliud nisi ovicula una, quam habebat, et nutriebat, et fuerat cum eo, et cum filiis ejus pariter: de pane suo manducabat, et de calice bibebat, et erat ei quasi filia. Et venit hospes homini diviti, et pepercit accipere de grege oviculorum suarum, et de gregibus boum suorum, et facere hospiti: et accepit oviculam viri pauperis, et apposuit viro qui venerat ad eum.

Where, then, the charisms of the Lord have been set, there it is necessary to learn the truth, from those with whom is that succession of the Church which is from the apostles, and among whom there stands firm that which is sound and blameless in the way of life, and unadulterated and incorrupt in speech. For these both guard our faith in one God, who made all things, and increase our love for the Son of God, who made such great dispositions for our sake, and expound the Scriptures to us without danger, neither blaspheming God, nor dishonouring the patriarchs, nor despising the prophets.

Chapter 27

That the falls of the ancients, which God punished, were committed to writing by his providence, so that we may be taught by them and not grow proud. That it must not therefore be concluded from this that there is another God than him whom Christ preached; rather it is to be feared lest the one and the same God, who exacted penalties from the ancients, exact heavier ones from us.

1. As I heard from a certain presbyter, who had heard it from those who had seen the apostles and from those who had been taught: that for the ancients, as to what they did without the counsel of the Spirit, the correction that came from the Scriptures was enough. For since God is not a respecter of persons, on the things that were done not according to his good pleasure he brought a fitting correction. So under David: when he suffered persecution from Saul for justice' sake, and fled from King Saul, and did not take vengeance on his enemy, and sang in psalms the coming of Christ, and instructed the nations in wisdom, and did all things according to the counsel of the Spirit, he pleased God. But when through lust he took for himself Bathsheba, the wife of Uriah, Scripture said of him: But the thing that David had done appeared wicked in the eyes of the Lord (2 Sam 11:27); and Nathan the prophet is sent to him, showing him his sin, so that, passing judgement on himself and condemning himself, he might obtain mercy and remission from Christ: And he said to him: There were two men in one city, one rich and one poor: the rich man had flocks of sheep and herds of oxen, very many; and the poor man had nothing but one little ewe lamb, which he had, and reared, and which had been with him and with his sons alike: it ate of his bread, and drank of his cup, and was to him as a daughter (2 Sam 12:1–3). And a guest came to the rich man, and he spared to take from his flock of sheep and from his herds of oxen to provide for the guest; and he took the poor man's ewe lamb and set it before the man who had come to him (2 Sam 12:4).

Iratus est autem David super hominem illum valde, et dixit ad Nathan: Vivit Dominus, quoniam filius mortis est homo ille qui fecit hoc: et oviculam reddet quadruplum pro eo quod fecit factum hoc, et pro eo quod non pepercit pauperi. Et ait ad eum Nathan: Tu es vir, qui fecisti hoc; » et deinceps reliqua exsequitur, exprobrans eum, et enumerans in eum Dei beneficia, et quoniam exacerbavit Dominum, cum fecisset hoc. Non enim placere Deo hujusmodi operationem, sed iram magnam imminere domui ejus. Compunctus est autem David ad haec, et ait: « Peccavi Domino; » et psalmum exhomologeseos post psallebat, adventum Domini sustinens, qui abluit et emundat eum hominem qui peccato fuerat obstrictus.

Similiter autem et de Salomone, cum perseveraret judicare recte, et sapientiam enarrare, et typum veri templi aedificabat, et glorias exponebat Dei, et adventuram pacem gentibus annuntiabat, et Christi regnum praefigurabat, et loquebatur tria millia parabolarum in adventum Domini, et quinque millia canticorum, hymnum dicens Deo, et eam quae est in conditione sapientiam Dei exponebat physiologice ex omni ligno, et de omni herba, et de volatilibus omnibus, et de quadrupedibus, et de piscibus; et dicebat: « Si vere Deus, quem coeli non capiunt, super terram habitabit cum hominibus? » et placebat Deo, et omnes eum admirabantur, et omnes reges terrae quaerebant faciem ejus, ut audirent sapientiam ejus, quam dederat illi Deus, et regina Austri a finibus terrae veniebat ad eum, sapientiam quae in eo erat, scitura; quam et Dominus ait in judicio resurrecturam cum eorum natione qui audiunt sermones ejus, et non credunt in eum, et adjudicaturam eos: quoniam illa quidem subjecta est annuntiatae sapientiae per servum Dei; hi vero eam quae a Filio Dei dabatur, contempserunt sapientiam. Salomon enim servus erat; Christus vero Filius Dei, et Dominus Salomonis. Cum igitur sine offensa serviret Deo, et ministraret dispositionibus ejus, tunc glorificabatur: cum autem uxores accipiebat ab universis gentibus, et permittebat eis erigere idola in Israel, dixit Scriptura de eo: « Et rex Salomon erat amator mulierum, et accepit sibi mulieres alienigenas: et factum est in tempore senectutis Salomonis, non erat cor ejus perfectum cum Domino Deo suo. Et diverterunt mulieres alienigenae cor ejus post deos alienos. Et fecit Salomon malignum in conspectu Domini: non abiit post Dominum, quemadmodum David pater ejus. Et iratus est Dominus in Salomonem: non enim erat cor ejus perfectum in Domino, secundum cor David patris ejus. » Sufficienter increpavit eum Scriptura, sicut dixit presbyter, ut non glorietur universa caro in conspectu Domini.

And David was very angry with that man, and said to Nathan: As the Lord lives, the man who did this is a son of death; and he shall restore the ewe lamb fourfold, because he did this deed, and because he did not spare the poor man (2 Sam 12:5–6). And Nathan said to him: You are the man who has done this (2 Sam 12:7); and then he goes through the rest, reproaching him, and enumerating against him the benefits of God, and that he had provoked the Lord by doing this. For such a deed, he said, did not please God, but great wrath hung over his house. And David was pierced to the heart at this, and said: I have sinned against the Lord (2 Sam 12:13); and afterwards he sang the psalm of exomologesis, awaiting the coming of the Lord, who washes and cleanses the man who had been bound by sin.

Likewise, too, concerning Solomon: while he persevered in judging rightly and in setting forth wisdom, and was building the type of the true temple, and setting forth the glories of God, and proclaiming the peace to come to the nations, and prefiguring the kingdom of Christ, and speaking three thousand parables for the coming of the Lord, and five thousand songs, saying a hymn to God, and setting forth, as natural philosophers do, the wisdom of God which is in creation, from every tree and every herb, and all the birds, and the four-footed beasts, and the fishes; and was saying: Will God truly dwell upon the earth with men, he whom the heavens cannot contain? (1 Kgs 8:27) — he pleased God, and all admired him, and all the kings of the earth sought his face, to hear his wisdom, which God had given him, and the queen of the South came to him from the ends of the earth to know the wisdom that was in him; who, as the Lord says, will rise in the judgement with the generation of those who hear his words and do not believe in him, and will condemn them: because she submitted to the wisdom proclaimed through a servant of God, but these despised the wisdom that was given by the Son of God. For Solomon was a servant; but Christ is the Son of God and the Lord of Solomon. So while he served God without offence and ministered to his dispositions, then he was glorified; but when he took wives from all the nations and allowed them to set up idols in Israel, Scripture said of him: And King Solomon was a lover of women, and he took to himself foreign women; and it came to pass in the time of Solomon's old age that his heart was not perfect with the Lord his God (1 Kgs 11:1, 4). And the foreign women turned his heart away after strange gods (1 Kgs 11:3–4). And Solomon did evil in the sight of the Lord: he did not go after the Lord, as David his father did (1 Kgs 11:6). And the Lord was angry with Solomon: for his heart was not perfect in the Lord, according to the heart of David his father (1 Kgs 11:9, 4). Scripture rebuked him sufficiently, as the presbyter said, so that no flesh may glory in the sight of the Lord.

2. Et propter hoc Dominum in ea, quae sunt sub terra, descendisse, evangelizantem et illis adventum suum, remissione peccatorum exsistente his qui credunt in eum. Crediderunt autem in eum omnes qui sperabant in eum, id est qui adventum ejus praenuntiaverunt, et dispositionibus ejus servierunt, justi, et prophetae, et patriarchae: quibus similiter ut nobis remisit peccata, quae non oportet nos imputare his, si quominus contemnimus gratiam Dei. Quemadmodum enim illi non imputabant nobis incontinentias nostras, quas operati sumus, priusquam Christus in nobis manifestaretur; sic et nos non est justum imputare ante adventum Christi his qui peccaverunt. « Omnes » enim homines « egent gloria Dei, » justificantur autem non a semetipsis, sed a Domini adventu, qui intendunt lumen ejus. In nostram autem correptionem conscriptos esse actus eorum, ut sciremus, primum quidem, quoniam unus est Deus noster et illorum, cui non placeant peccata, etiamsi a claris fiant; deinde, ut abstineamus a malis. Si enim hi qui praecesserunt nos in charismatibus veteres, propter quos nondum Filius Dei passus erat, delinquentes in aliquo, et concupiscentiae carnis servientes, tali affecti sunt ignominia, quid passuri sunt qui nunc sunt, qui contempserunt adventum Domini, et deservierunt voluptatibus suis? Et illis quidem curatio et remissio peccatorum mors Domini fuit: propter eos vero qui nunc peccant, Christus non jam morietur, jam enim mors non dominabitur ejus; sed veniet Filius in gloria Patris, exquirens ab actoribus et dispensatoribus suis pecuniam quam eis credidit, cum usuris: et quibus plurimum dedit, plurimum ab eis exiget. Non debemus ergo, inquit ille senior, superbi esse, neque reprehendere veteres; sed ipsi timere, ne forte post agnitionem Christi agentes aliquid quod non placeat Deo, remissionem ultra non habeamus delictorum, sed excludamur a regno ejus. Et ideo Paulum dixisse: « Si enim naturalibus ramis non pepercit, ne forte nec tibi parcat, qui cum esses oleaster, insertus es in pinguedinem olivae, et socius factus es pinguedinis ejus. »

3. Similiter et plebis praevaricationes vides descriptas esse, non propter illos qui tunc transgrediebantur, sed in correptionem nostram, et ut sciremus unum et eumdem Deum, in quem illi delinquebant, et in quem nunc delinquunt quidam ex his qui credidisse se dicunt. Et hoc autem Apostolum in Epistola quae est ad Corinthios, manifestissime ostendisse, dicentem: « Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes in Moyse baptizati sunt in nube, et in mari, omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum spiritalem biberunt: bibebant autem enim de spiritali consequente eos petra; petra autem erat Christus. Sed non in pluribus eorum bene sensit Deus; prostrati sunt enim in deserto.

2. And for this reason, he said, the Lord descended into the things that are beneath the earth, announcing the good news of his coming to them too, there being remission of sins for those who believe in him. And all who hoped in him believed in him, that is, those who foretold his coming and served his dispositions, the just, and the prophets, and the patriarchs: to whom he forgave their sins as he did to us, sins which we must not impute to them, if we are not to despise the grace of God. For just as they did not impute to us our incontinences, which we committed before Christ was manifested in us, so neither is it just for us to lay a charge against those who sinned before the coming of Christ. For all men are in need of the glory of God (Rom 3:23), and those who fix their gaze on his light are justified, not by themselves, but by the coming of the Lord. But their deeds, he said, were written down for our correction, so that we might know, first, that our God and theirs is one, whom sins do not please even if they are committed by illustrious men; and then, that we may abstain from evil. For if those ancients who went before us in the charisms, for whose sake the Son of God had not yet suffered, when they offended in anything and served the lust of the flesh, were visited with such disgrace, what will those suffer who are now, who have despised the coming of the Lord and have been slaves to their own pleasures? And for them the death of the Lord was healing and remission of sins; but for the sake of those who sin now Christ will no longer die, for death will no longer have dominion over him; but the Son will come in the glory of the Father, requiring from his stewards and dispensers the money which he entrusted to them, with interest: and from those to whom he gave most he will demand most. We ought not, therefore, said that elder, to be proud, nor to find fault with the ancients; but ourselves to fear, lest perhaps, after the knowledge of Christ, doing something that does not please God, we have no further remission of sins, but be shut out of his kingdom. And therefore, he said, Paul said: For if he did not spare the natural branches, perhaps he will not spare you either, who, being a wild olive, were grafted into the richness of the olive and became a sharer in its richness (Rom 11:21, 17).

3. Likewise you see, too, the transgressions of the people described, not for the sake of those who then transgressed, but for our correction, and so that we might know that one and the same is the God against whom they offended and against whom some now offend of those who say they have believed. And this, he said, the Apostle showed most plainly in the Epistle to the Corinthians, saying: For I do not want you to be ignorant, brothers, that our fathers were all under the cloud, and all were baptised in Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink: for they drank from the spiritual rock that followed them; and the rock was Christ (1 Cor 10:1–4). But with most of them God was not well pleased; for they were laid low in the desert (1 Cor 10:5).

Haec in figuram nostri fuerunt, ut non simus concupiscentes malorum, quemadmodum et illi concupierunt; neque idololatrae sitis, quemadmodum quidam eorum; sicut scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere. Neque fornicemur, sicut quidam ex illis fornicati sunt, et corruerunt una die viginti tria millia. Nec tentemus Christum, quemadmodum quidam eorum tentaverunt, et a serpentibus perierunt. Neque murmuraveritis, sicuti quidam eorum murmuraverunt, et perierunt ab exterminatore. Haec autem omnia in figura fiebant illis; scripta sunt autem ad correptionem nostram, in quos finis saeculorum devenit. Quapropter qui putat se stare, videat ne cadat. »

4. Sine dubitatione igitur et sine contradictione ostendente Apostolo, unum et eumdem esse Deum, qui et illa judicavit, et ea quae nunc sunt, exquirit, et causam descriptionis eorum demonstrante; indocti et audaces, adhuc etiam imprudentes inveniuntur omnes, qui propter transgressionem eorum qui olim fuerunt, et propter plurimorum indicto audientiam, alterum quidem aiunt illorum fuisse Deum, et hunc esse mundi fabricatorem, et esse in diminutione; alterum vero a Christo traditum Patrem, et hunc esse qui sit ab unoquoque eorum mente conceptus: non intelligentes, quoniam quemadmodum ibi in pluribus eorum, qui peccaverunt, non bene sensit Deus; sic et hic « vocati multi, pauci vero electi: » quemadmodum ibi injusti, et idololatrae, et fornicatores vitam perdiderunt; sic et hic: et Domino quidem praedicante, in ignem aeternum mitti tales, et Apostolo dicente: « An ignoratis, quoniam injusti regnum Dei non haereditabunt? Nolite seduci: neque fornicatores, neque idololatrae, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque raptores regnum Dei possidebunt. » Et quoniam non ad eos, qui extra sunt, hoc dicit, sed ad nos, ne projiciamur extra regnum Dei, tale aliquid operantes, intulit: « Et haec quidem fuistis; sed abluti estis, sed sanctificati estis in nomine Domini Jesu Christi, et in Spiritu Dei nostri. »

Et quemadmodum illic condemnabantur, et projiciebantur hi qui male operabantur, et reliquos exterminabant, similiter et hic oculus quoque effoditur scandalizans, et pes, et manus, ne reliquum corpus pariter pereat. Et habemus praeceptum: « Si quis frater nominatur fornicator, aut avarus, aut idololatra, aut maledicus, aut ebriosus, aut rapax, cum hujusmodi nec cibum sumere. » Et iterum ait Apostolus: « Nemo vos seducat inanibus verbis; propter haec enim venit ira Dei in filios diffidentiae. Nolite ergo fieri participes eorum. »

These things were done as a figure of us, so that we may not desire evil things, as they too desired; nor be idolaters, as some of them were; as it is written: The people sat down to eat and to drink, and rose up to play (1 Cor 10:6–7). Neither let us commit fornication, as some of them committed fornication, and twenty-three thousand fell in one day (1 Cor 10:8). Nor let us tempt Christ, as some of them tempted him, and perished by serpents (1 Cor 10:9). Nor grumble, as some of them grumbled, and perished by the destroyer (1 Cor 10:10). Now all these things happened to them in a figure; but they were written for our correction, upon whom the end of the ages has come (1 Cor 10:11). Wherefore let him who thinks that he stands take heed lest he fall (1 Cor 10:12).

4. Since, then, the Apostle shows without doubt and without contradiction that one and the same is the God who both judged those things and searches out the things that are now, and shows the reason why they were written down, all those are found unlearned and rash, and moreover imprudent, who, because of the transgression of those who lived of old, and because of the disobedient hearing of most, say that one God was the God of those men, and that he is the fashioner of the world and is in lessening; but that the other is the Father handed down by Christ, and that he is the one conceived in the mind of each of them: not understanding that, as there God was not well pleased with most of those who sinned, so also here many are called, but few chosen (Matt 20:16); as there the unjust, and the idolaters, and the fornicators lost their life, so also here: the Lord proclaiming that such men are sent into eternal fire, and the Apostle saying: Do you not know that the unjust will not inherit the kingdom of God? (1 Cor 6:9) Do not be led astray: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor those who lie with males, nor thieves, nor the covetous, nor drunkards, nor revilers, nor robbers shall possess the kingdom of God (1 Cor 6:9–10). And since he says this not to those who are outside but to us, lest we be cast out of the kingdom of God by doing any such thing, he added: And such indeed you were; but you have been washed, but you have been sanctified in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor 6:11).

And as there those who did evil were condemned and cast out, and they were bringing ruin on the rest, so here too the eye that gives offence is plucked out, and the foot, and the hand, lest the rest of the body perish with it. And we have the precept: If any brother is named a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or rapacious, with such a one not even to take food (1 Cor 5:11). And again the Apostle says: Let no one lead you astray with empty words; for because of these things the wrath of God comes upon the sons of distrust (Eph 5:6). Do not, then, become sharers with them (Eph 5:7).

Et quemadmodum ibi peccantium damnatio participabat et reliquos, quoniam placebant eis, et una cum eis conversabantur; sic et hic: « modicum fermentum totam massam corrumpit. » Et quemadmodum ibi adversus injustos ira descendebat Dei, et hic similiter Apostolus ait: « Revelabitur enim ira Dei de coelo super omnem impietatem, et injustitiam eorum hominum, qui veritatem in injustitia detinent. » Et quemadmodum ibi in Aegyptios, qui injuste puniebant Israel, vindicta a Deo fiebat; sic et hic, Domino quidem dicente: « Deus autem non faciet vindictam electorum suorum, quicunque clamant ad eum die et nocte? Etiam dico vobis, faciet vindictam eorum cito; » et Apostolo in ea quae est ad Thessalonicenses Epistola, ista praedicante: « Si quidem justum est apud Deum retribuere retributionem his qui tribulant vos, et vobis qui tribulamini, refrigerium nobiscum, in revelatione Domini nostri Jesu Christi de coelo cum angelis virtutis ejus, et in flamma ignis, dare vindictam in eos qui non noverunt Deum, et in eos qui non obediunt Evangelio Domini nostri Jesu Christi; qui etiam poenas pendent interitus aeternas a facie Domini, et a gloria virtutis ejus, cum venerit magnificari in sanctis suis, et admirabilis esse omnibus qui crediderunt » in eum.

Caput XXVIII

Insipientes esse qui Christi misericordiam exaggerantes, judicium tacentes, majoremque novi testamenti gratiam spectantes; majoris vero, quam a nobis exigit, perfectionis obliti, alterum Deum a Creatore statuere nituntur.

1. Cum ergo hic et illic eadem sit in vindicando Deo justitia Dei, et illic quidem typice, et temporaliter, et mediocrius; hic vero vere, et semper, et austerius; ignis enim aeternus, et quae a coelo revelabitur ira Dei a facie Domini nostri (quemadmodum et David ait: « Vultus autem Domini super facientes mala, ut perdat de terra memoriam ipsorum »), majorem poenam praestat iis qui incidunt in eam: valde insensatos ostendebant presbyteri eos, qui ex his quae acciderunt his, qui olim Deo obtemperabant, tentant alterum Patrem introducere; e contrario opponentes, quanta Dominus ad salvandos eos, qui receperunt eum, veniens fecisset, miserans eorum; tacentes autem de judicio ejus, et quaecunque provenient his, qui audierunt sermones ejus, et non fecerunt, et quoniam expediebat eis, si non essent nati, et quoniam tolerabilius Sodomae et Gomorrhae erit in judicio, quam civitati illi quae non recepit sermones discipulorum ejus.

And as there the condemnation of those who sinned took in the others too, because they were pleasing to them and lived together with them, so here too: a little leaven corrupts the whole lump (1 Cor 5:6). And as there the wrath of God came down upon the unjust, here too likewise the Apostle says: For the wrath of God will be revealed from heaven upon all ungodliness and injustice of those men who hold back the truth in injustice (Rom 1:18). And as there vengeance was taken by God on the Egyptians, who unjustly afflicted Israel, so here too, the Lord saying: And will not God avenge his elect, all who cry to him day and night? (Luke 18:7) Yes, I tell you, he will avenge them speedily (Luke 18:8); and the Apostle, in the Epistle to the Thessalonians, proclaiming these things: Since indeed it is just with God to repay with recompense those who afflict you, and to you who are afflicted to give rest with us, at the revelation of our Lord Jesus Christ from heaven with the angels of his power, and in a flame of fire, to inflict vengeance on those who do not know God, and on those who do not obey the Gospel of our Lord Jesus Christ; who also pay the penalty of eternal destruction from the face of the Lord and from the glory of his power, when he comes to be magnified in his saints, and to be wondered at in all who have believed in him (2 Thess 1:6–10).

Chapter 28

That those are foolish who, exaggerating the mercy of Christ and saying nothing of the judgement, and looking to the greater grace of the New Testament but forgetting the greater perfection that it requires of us, strive to set up another God than the Creator.

1. Since, then, here and there the justice of God in God's avenging is the same, there indeed in type, and for a time, and more moderately, but here in truth, and for ever, and more severely; for the eternal fire, and the wrath of God that will be revealed from heaven from the face of our Lord (as David too says: But the face of the Lord is upon those who do evil, to destroy their memory from the earth (Ps 34:17)), brings a greater punishment upon those who fall into it: the presbyters showed to be very senseless those who, from the things that befell those who once obeyed God, try to bring in another Father; setting against them, on the contrary, how great things the Lord did when he came to save those who received him, having pity on them; but keeping silent about his judgement, and about whatever will befall those who heard his words and did not do them, and that it would have been better for them not to have been born, and that it will be more tolerable for Sodom and Gomorrah in the judgement than for that city which did not receive the words of his disciples.

2. Quemadmodum enim in novo testamento ea, quae est ad Deum, fides hominum aucta est, additamentum accipiens Filium Dei, ut et homo fieret particeps Dei; ita et diligentia conversationis aucta est, cum non solum a malis operibus abstinere jubemur, sed ab ipsis cogitationibus, et otiosis dictionibus et sermonibus vacuis, et verbis scurrilibus: sic et poena eorum, qui non credunt Verbo Dei, et contemnunt ejus adventum, et convertuntur retrorsum, adampliata est; non solum temporalis, sed et aeterna facta. Quibuscunque enim dixerit Dominus: « Discedite a me, maledicti, in ignem perpetuum; » isti erunt semper damnati; et quibuscunque dixerit: « Venite, benedicti Patris mei, percipite haereditatem regni, quod praeparatum est vobis in sempiternum; » hi semper percipiunt regnum, et proficiunt, cum sit unus et idem Deus Pater, et Verbum ejus, semper assistens humano generi, variis quidem dispositionibus, et multa operans et salvans ab initio eos qui salvantur (sunt enim hi qui diligunt Deum, et secundum suum genus sequuntur Verbum Dei), et adjudicans eos qui adjudicantur, id est eos qui obliviscuntur Deum, et sunt blasphemi, et transgressores ejus verbi.

3. Etenim hi ipsi, qui a nobis praedicti sunt, haeretici exciderunt sibi, accusantes Dominum, in quem dicunt se credere. Quae enim denotant in Deo, qui tunc temporaliter judicaverit incredulos, et percussit Aegyptios, salvavit autem obedientes; eadem nihilominus recurrent in Dominum, in sempiternum quidem adjudicantem quos adjudicat, et in sempiternum dimittentem eos quos dimittit: et invenietur, secundum illorum verba, maximi peccati causa factus his qui in eum immiserunt manus, et pupugerunt eum. Si enim non ita venisset, utique illi Domini sui interfectores facti non fuissent: et si non misisset prophetas ad eos, non utique occidissent eos, et apostolos quoque similiter. His igitur qui imputant nobis, et dicunt: Si non Aegyptii plagati fuissent, et persequentes Israel praefocati fuissent in mari, non poterat Deus salvare populum suum; occurrit illud: Nisi igitur Judaei interfectores Domini facti fuissent (quod quidem abstulit ab eis aeternam vitam), et apostolos interficientes, et persequentes Ecclesiam, in iracundiae incidissent profundum, nos salvari non poteramus. Quemadmodum enim illi per Aegyptiorum, sic et nos per Judaeorum caecitatem accepimus salutem: siquidem mors Domini, eorum quidem qui cruci eum fixerunt, et non crediderunt ejus adventum, damnatio est; salvatio vero eorum qui credunt in eum. Nam et Apostolus ait in Epistola secunda ad Corinthios: « Quoniam Christi suavis odor sumus Deo, et in his qui salvi fiunt, et in his qui pereunt: quibusdam quidem odor mortis in mortem, quibusdam autem odor vitae in vitam. » Quibus ergo est odor mortis in mortem, nisi his qui non credunt, neque subjecti sunt Verbo Dei?

2. For as in the New Testament the faith of men towards God has been increased, receiving in addition the Son of God, that man too might become a partaker of God; so too the diligence required in the way of life has been increased, since we are commanded to abstain not only from evil works but even from the thoughts themselves, and from idle sayings, and empty speech, and scurrilous words: so too the punishment of those who do not believe the Word of God, and despise his coming, and turn backwards, has been enlarged; it has become not only temporal but also eternal. For those to whom the Lord shall say: Depart from me, you cursed, into everlasting fire (Matt 25:41), these will always be condemned; and those to whom he shall say: Come, blessed of my Father, receive the inheritance of the kingdom which has been prepared for you for ever (Matt 25:34), these always receive the kingdom and advance; since there is one and the same God the Father, and his Word, who is always present to the human race, with various dispositions indeed, and works many things, and saves from the beginning those who are saved (for these are they who love God and, according to their kind, follow the Word of God), and condemns those who are condemned, that is, those who forget God, and are blasphemers, and transgressors of his word.

3. For these very heretics of whom we have spoken have cut themselves off, accusing the Lord in whom they say they believe. For the things they censure in God, who then judged the unbelievers for a time, and struck the Egyptians, but saved the obedient, these same will none the less recoil upon the Lord, who condemns for ever those whom he condemns, and forgives for ever those whom he forgives: and he will be found, according to their words, to have become the cause of the greatest sin for those who laid hands on him and pierced him. For if he had not come in this way, they would certainly not have become the murderers of their Lord; and if he had not sent the prophets to them, they would certainly not have killed them, nor the apostles likewise. To those, then, who reproach us and say: "If the Egyptians had not been struck with plagues, and those pursuing Israel had not been drowned in the sea, God could not have saved his people," this is the answer: If, then, the Jews had not become the murderers of the Lord (which indeed took eternal life away from them), and, killing the apostles and persecuting the Church, had not fallen into the abyss of wrath, we could not have been saved. For as they through the blindness of the Egyptians, so we too through that of the Jews have received salvation: since the death of the Lord is condemnation for those who fixed him to the cross and did not believe his coming, but the saving of those who believe in him. For the Apostle, too, says in the Second Epistle to the Corinthians: For we are the sweet fragrance of Christ to God, both among those who are being saved and among those who are perishing: to some the fragrance of death for death, to others the fragrance of life for life (2 Cor 2:15–16). To whom, then, is it the fragrance of death for death, if not to those who do not believe and are not subject to the Word of God?

Qui sunt autem qui et tunc semetipsos morti tradiderunt? Hi scilicet qui non credunt, neque subjiciuntur Deo. Rursum autem, qui salvati sunt, et acceperunt haereditatem? Hi scilicet qui credunt Deo, et eam, quae est erga illum, dilectionem custodierunt; quemadmodum Caleb Jephone, et Jesus Nave, et pueri innocentes, qui neque malitiae sensum habuerunt. Qui sunt autem qui hic salvantur, et accipiunt vitam aeternam? Nonne hi qui diligunt Deum, et qui pollicitationibus ejus credunt, et malitia parvuli effecti sunt?

Caput XXIX

Dissolvit argumentum Marcionitarum, quo Deum malorum auctorem probare nitebantur, quod Pharaonem et ministros ejus excaecaverit.

1. Sed induravit, inquiunt illi, Deus cor Pharaonis et famulorum ejus. Qui ergo haec imputant, non legunt in Evangelio, ubi discipulis dicentibus Domino: « Quare in parabolis loqueris eis? » respondit Dominus: « Quoniam vobis est datum nosse mysterium regni coelorum; illis autem in parabolis loquor, ut videntes non videant, et audientes non audiant, intelligentes non intelligant, ut impleatur erga eos prophetia Isaiae dicens: Incrassa cor populi hujus, et aures eorum obtura, et oculos eorum excaeca. Vestri autem beati oculi, qui vident quae vos videtis, et aures vestrae, quae audiunt quae auditis. » Unus enim et idem Deus, his quidem qui non credunt, sed nullificant eum, infert caecitatem; quemadmodum sol, qui est creatura ejus, his qui propter aliquam infirmitatem oculorum non possunt contemplari lumen ejus: his autem qui credunt ei, et sequuntur eum, pleniorem et majorem illuminationem mentis praestat. Secundum hunc igitur sermonem et Apostolus ait in secunda ad Corinthios: « In quibus Deus saeculi hujus excaecavit mentes infidelium, uti non fulgeat illuminatio Evangelii gloriae Christi. » Et iterum in ea quae est ad Romanos: « Et quemadmodum non probaverunt Deum habere in notitia, tradidit illos Deus in reprobum sensum, facere quae non conveniunt. » In secunda autem ad Thessalonicenses manifeste ait, de Antichristo dicens: « Et ideo mittet eis Deus operationem erroris, uti credant mendacio: uti judicentur omnes qui non crediderunt veritati, sed consenserunt iniquitati. »

And who are they who then too delivered themselves up to death? Those, of course, who do not believe and are not subject to God. And again, who were saved and received the inheritance? Those, of course, who believe God and have kept the love that is towards him; like Caleb son of Jephunneh, and Joshua son of Nun, and the innocent children, who had no sense of malice. And who are they who here are saved and receive eternal life? Are they not those who love God, and who believe his promises, and have become little children in malice?

Chapter 29

He dissolves the argument of the Marcionites by which they tried to prove that God is the author of evils, because he blinded Pharaoh and his servants.

1. "But God," they say, "hardened the heart of Pharaoh and of his servants." Those, then, who lay this to his charge do not read in the Gospel where, when the disciples said to the Lord: Why do you speak to them in parables? (Matt 13:10), the Lord answered: Because to you it has been given to know the mystery of the kingdom of heaven; but to them I speak in parables, that seeing they may not see, and hearing they may not hear, understanding they may not understand, that the prophecy of Isaiah may be fulfilled in them, which says: Make the heart of this people fat, and stop their ears, and blind their eyes (Matt 13:11, 13–15; Isa 6:10). But blessed are your eyes, which see what you see, and your ears, which hear what you hear (Matt 13:16). For one and the same God brings blindness on those who do not believe but set him at nought; as the sun, which is his creature, does to those who because of some weakness of the eyes cannot behold its light; but to those who believe him and follow him he grants a fuller and greater illumination of mind. In keeping with this word, then, the Apostle too says in the Second to the Corinthians: In whom God has blinded the minds of the unbelievers of this world, that the illumination of the Gospel of the glory of Christ may not shine (2 Cor 4:4). And again in the Epistle to the Romans: And as they did not see fit to have God in their acknowledgement, God gave them up to a reprobate understanding, to do what is not fitting (Rom 1:28). And in the Second to the Thessalonians he says plainly, speaking of the Antichrist: And therefore God will send them the working of error, that they may believe the lie: that all may be judged who did not believe the truth but consented to iniquity (2 Thess 2:11–12).

2. Si igitur et nunc, quotquot scit non credituros Deus, cum sit omnium praecognitor, tradidit eos infidelitati eorum, et avertit faciem ab hujusmodi, relinquens eos in tenebris, quas ipsi sibi elegerunt; quid mirum, si et tunc nunquam crediturum Pharaonem, cum his qui cum eo erant, tradidit eos suae infidelitati? Quemadmodum Verbum ait de rubo ad Moysem: « Ego autem scio quoniam non dimittet vos Pharao rex Aegypti abire, nisi in manu valida. » Et qua ratione Dominus in parabolis loquebatur, et caecitatem faciebat Israel, ut videntes non viderent, sciens incredulitatem eorum: eadem ratione et cor Pharaonis indurabat, ut videns quoniam digitus Dei est, qui educit populum, non crederet, sed in infidelitatis praecipitaretur pelagus; per magicam operationem opinatus fieri exitum eorum, et Rubrum mare non ex virtute Dei transitum praestitisse populo, sed naturaliter sic se habere.

Caput XXX

Diluit aliud Marcionitarum argumentum, quod nimirum Hebraei, jubente Deo, spoliassent Aegyptios.

1. Qui vero exprobrant et imputant, quod profecturus populus jussu Dei vascula omnis generis, et vestimenta acceperit ab Aegyptiis, et sic abierit, ex quibus et tabernaculum factum est in eremo; ignorantes justificationes Dei, et dispositiones ejus, semetipsos arguunt, sicut et presbyter dicebat. Si enim non in typica profectione hoc consensisset Deus, hodie in vera nostra profectione, id est in fide in qua sumus constituti, per quam de numero gentilium exempti sumus, nemo poterat salvari. Omnes enim nos aut modica, aut grandis sequitur possessio, quam ex mammona iniquitatis acquisivimus. Unde enim domus in quibus habitamus, et vestimenta quibus induimur, et vasa quibus utimur, et reliqua omnis ad diuturnam vitam nostram ministratio, nisi ex his quae, cum ethnici essemus, de avaritia acquisivimus, vel ab ethnicis parentibus, aut cognatis, aut amicis, de injustitia acquirentibus percepimus? Ut non dicamus, quia et nunc in fide exsistentes acquirimus. Quis enim vendit, et non lucrari vult ab eo qui emit? Quis autem emit, et non vult utiliter secum agi ab eo qui vendit? Quis autem negotians non propterea negotiatur, ut inde alatur?

2. If, then, now too God, since he foreknows all things, has given over to their unbelief all whom he knows will not believe, and has turned his face away from such men, leaving them in the darkness which they themselves have chosen for themselves, what wonder if then too he gave over to their unbelief Pharaoh, who would never believe, and those who were with him? As the Word says to Moses from the bush: But I know that Pharaoh king of Egypt will not let you go, except by a strong hand (Exod 3:19). And for the reason for which the Lord spoke in parables and brought blindness upon Israel, that seeing they might not see, knowing their unbelief, for the same reason he also hardened Pharaoh's heart, so that, seeing that it is the finger of God that leads the people out, he might not believe, but be hurled headlong into the sea of unbelief; supposing that their going out was brought about by a magical working, and that the Red Sea gave passage to the people not by the power of God but because it was so by nature.

Chapter 30

He rebuts another argument of the Marcionites, namely that the Hebrews, at God's command, despoiled the Egyptians.

1. But those who reproach and lay it to his charge that the people, when about to set out, took from the Egyptians at God's command vessels of every kind and garments, and so went away, of which the tabernacle too was made in the desert, being ignorant of the ordinances of God and of his dispositions, convict themselves, as the presbyter too used to say. For if God had not consented to this in the typical departure, today in our true departure, that is, in the faith in which we have been established, through which we have been taken out of the number of the Gentiles, no one could be saved. For all of us are attended by some possession, small or great, which we have acquired from the mammon of iniquity. For whence come the houses in which we live, and the garments with which we are clothed, and the vessels which we use, and all the rest of the provision for the continuance of our life, if not from the things which, when we were heathen, we acquired by avarice, or received from heathen parents, or kinsmen, or friends, who acquired them by injustice? Not to mention that even now, being in the faith, we acquire. For who sells and does not wish to make a profit from the one who buys? And who buys and does not wish to be dealt with to his advantage by the one who sells? And who that trades does not trade in order to live by it?

Quid autem et hi, qui in regali aula sunt, fideles, nonne ex eis, quae Caesaris sunt, habent utensilia, et his qui non habent, unusquisque eorum secundum virtutem praestat? Aegyptii populi erant debitores non solum rerum, sed et vitae suae, propter patriarchae Joseph praecedentem benignitatem; nobis autem secundum quid debitores sunt ethnici, a quibus et lucra, et utilitates percipimus? quaecunque illi cum labore comparant, his nos, in fide cum simus, sine labore utimur.

2. Ad hoc populus pessimam servitutem serviebat Aegyptiis, quemadmodum Scriptura ait: « Et cum vi potestatem exercebant Aegyptii in filios Israel, et in odium eis adducebant vitam in operibus duris, luto et latere, et omnibus operibus quae faciebant in campis, per omnia opera quibus eos deprimebant cum vi: » et aedificaverunt eis civitates munitas, multum laborantes, et augentes eorum substantias annis multis, et per omnem modum servitutis, cum illi non solum ingrati essent adversus eos, verum et universos perdere vellent. Quid igitur injuste gestum est, si ex multis pauca sumpserunt, et qui potuerunt multas substantias habere, si non serviissent eis, et divites abire, paucissimam mercedem pro magna servitute accipientes, inopes abierunt? Quemadmodum si quis liber, abductus ab aliquo per vim, et serviens ei annis multis, et augens substantiam ejus, post deinde aliquod adminiculum consecutus, putetur quidem modica quaedam ejus habere, revera autem ex multis laboribus suis, et ex acquisitione magna, pauca percipiens discedat, et hoc ab aliquo imputetur ei, quasi non recte fecerit; ipse magis injustus judex apparebit ei, qui per vim in servitium fuerit deductus. Sic ergo sunt et hujusmodi qui imputant populo parva de multis accipienti sibi; et ipsis non imputant, qui nullam gratiam ex merito parentum debitam reddiderunt, imo et in gravissimam servitutem redigentes, maximam ab eis consecuti sunt utilitatem: et illos quidem non signatum aurum et argentum in paucis vasculis, quemadmodum praediximus, accipientes, injuste fecisse dicunt; semetipsos autem (dicetur enim quod verum est, licet ridiculum quibusdam esse videatur), ex alienis laboribus insigne aurum, et argentum, et aeramentum, cum inscriptione et imagine Caesaris in zonis suis ferentes, juste (se) facere dicunt.

3. Si autem comparatio fiat nostra et illorum, qui justius apparebunt accepisse? utrumne populus ab Aegyptiis, qui erant per omnia debitores; an nos a Romanis, et reliquis gentibus, et a quibus nihil tale nobis debeatur? Sed et mundus pacem habet per eos, et nos sine timore in viis ambulamus et navigamus quocunque voluerimus. Adversus igitur hujusmodi aptus erit sermo Domini: « Hypocrita, dicens, exime primo trabem de oculo tuo, et tunc perspicies auferre festucam de oculo fratris tui. »

And what of those believers who are in the royal palace: do they not have their goods from the things that are Caesar's, and does not each of them give, according to his means, to those who have nothing? The Egyptians were debtors to the people not only for goods but even for their own life, because of the kindness that the patriarch Joseph had shown before; but in what are the heathen our debtors, from whom we receive both gains and advantages? Whatever they procure with labour, we, being in the faith, use without labour.

2. Besides this, the people served the Egyptians in the worst servitude, as Scripture says: And the Egyptians exercised power over the sons of Israel with force, and made their life hateful to them with hard works, with clay and brick, and all the works that they did in the fields, in all the works by which they oppressed them with force (Exod 1:13–14); and they built fortified cities for them, labouring much and increasing their wealth for many years and by every kind of servitude, while those were not only ungrateful towards them but even wished to destroy them all. What injustice, then, was done if out of much they took a little, and they who could have had much wealth, if they had not served them, and have gone away rich, went away poor, receiving a very small wage for a great servitude? As if a free man, carried off by someone by force, and serving him for many years and increasing his wealth, should afterwards obtain some help, and seem to have some small part of what is his master's, but in truth should go away taking little out of his many labours and his great acquisition, and someone should charge him with this as though he had not acted rightly: that man would rather appear an unjust judge towards him who had been brought into servitude by force. Such, then, are those too who charge the people with taking for themselves a little out of much, and do not charge those who rendered no gratitude due for the merit of their fathers, but rather, reducing them to the heaviest servitude, gained the greatest profit from them: and they say that these acted unjustly in taking unstamped gold and silver in a few vessels, as we said before; while of themselves (for the truth shall be told, though it may seem ridiculous to some), carrying in their belts, from the labours of others, stamped gold, and silver, and bronze, with the inscription and image of Caesar, they say that they act justly.

3. But if a comparison be made between us and them, which will appear to have received more justly? The people from the Egyptians, who were their debtors in everything; or we from the Romans and the other nations, from whom nothing of the kind is owed to us? And moreover the world has peace through them, and we walk the roads without fear and sail wherever we will. Against such, then, the word of the Lord will be fitting: Hypocrite, he says, first take the beam out of your own eye, and then you will see clearly to take the speck out of your brother's eye (Matt 7:5).

Etenim si is qui tibi haec imputat, et gloriatur in sua scientia, separatus est a gentilium coetu, et nihil est alienorum apud eum, sed est simpliciter nudus, et nudis pedibus, et sine domo in montibus conversatur, quemadmodum aliquod ex his animalibus, quae herbis vescuntur; veniam merebitur, ideo quod ignoret necessitates nostrae conversationis. Si autem ab hominibus quae dicuntur aliena esse, participatur, et arguit typum eorum, semetipsum injustissimum ostendit, retorquens in se ejusmodi accusationem. Invenietur enim aliena circumferens, et ea quae ejus non sunt, concupiscens; et propter hoc dixisse Dominum: « Nolite judicare, ne judicemini: in quo enim judicio judicabitis, judicabitur de vobis. » Non utique ut peccantes non corripiamus, nec ut his quae male fiunt consentiamus; sed ut Dei dispositiones non judicemus injuste, cum ille omnia juste profutura providerit. Quoniam enim sciebat nos de nostra substantia, quam ab alio accipientes haberemus, bene acturos: « Qui enim habet, inquit, duas tunicas, det ei qui non habet: et qui habet escam, similiter faciat. » Et: « Esurivi enim, et dedistis mihi manducare: et nudus fui, et vestistis me. » Et: « Cum facis misericordiam, non sciat sinistra tua quid faciat dextra tua; » et reliqua quaecunque benefacientes justificamur, velut de alienis nostra redimentes: de alienis autem ita dico, non quasi mundus alienus sit a Deo, sed quoniam hujusmodi dationes ab aliis accipientes habemus, similiter velut illi ab Aegyptiis qui non sciebant Deum, et per haec ipsa erigimus nobismetipsis tabernaculum Dei: cum bene enim facientibus habitat Deus; quemadmodum Dominus ait: « Facite vobis amicos de mammona iniquitatis, ut hi, quando fugati fueritis, recipiant vos in aeterna tabernacula. » Quaecunque enim, cum essemus ethnici, de injustitia acquisivimus, haec, cum crediderimus, in dominicas utilitates conversantes justificamur.

4. Necessarie igitur haec in typo praemeditabantur, et tabernaculum Dei ex his fabricatur: illis quidem juste accipientibus, quemadmodum ostendimus: nobis autem praeostensis, qui inciperemus per aliena Deo deservire. Universa enim quae ex Aegypto profectio fiebat populi a Deo, typus et imago fuit profectionis Ecclesiae, quae erat futura ex gentibus: propter hoc et in fine educens eam hinc in suam haereditatem, quam non Moyses quidem famulus Dei, sed Jesus Filius Dei in haereditatem dabit. Si quis autem diligentius intendat his, quae a prophetis dicuntur de fine, et quaecunque Joannes discipulus Domini vidit in Apocalypsi, inveniet easdem plagas universaliter accipere gentes, quas tunc particulatim accepit Aegyptus.

Caput XXXI

For if he who lays these things to your charge, and glories in his knowledge, is separated from the company of the Gentiles, and has nothing that is another's with him, but is simply naked and barefoot and lives without a house in the mountains, like one of those animals that feed on grass, he will deserve pardon, because he does not know the necessities of our way of life. But if he takes his share from men of the things that are called another's, and finds fault with their type, he shows himself most unjust, turning such an accusation back upon himself. For he will be found carrying about what is another's and coveting what is not his; and for this reason, he said, the Lord said: Do not judge, that you may not be judged: for with what judgement you judge, you will be judged (Matt 7:1–2). Not, surely, that we should not correct those who sin, nor that we should consent to the things that are done ill; but that we should not judge the dispositions of God unjustly, since he has foreseen justly that all things would be to our profit. For since he knew that we would do good with our wealth, which we would have by receiving it from another: He who has two tunics, he says, let him give to him who has none; and he who has food, let him do likewise (Luke 3:11). And: For I was hungry, and you gave me to eat; and I was naked, and you clothed me (Matt 25:35–36). And: When you do a work of mercy, do not let your left hand know what your right hand does (Matt 6:3); and all the other things in doing which we are justified, as those who redeem what is ours from what is another's: and I say "from what is another's" not as though the world were alien to God, but because we have such gifts by receiving them from others, just as they did from the Egyptians, who did not know God; and through these very things we raise up for ourselves the tabernacle of God: for God dwells with those who do good; as the Lord says: Make friends for yourselves from the mammon of iniquity, so that, when you are put to flight, they may receive you into the eternal tabernacles (Luke 16:9). For whatever we acquired by injustice when we were heathen, by turning it, once we have believed, to the Lord's uses, we are justified.

4. Necessarily, then, these things were practised beforehand in type, and the tabernacle of God is fashioned from them: they indeed receiving justly, as we have shown, but we being shown beforehand, who were to serve God through what is another's. For the whole departure of the people out of Egypt, which was brought about by God, was a type and image of the departure of the Church that was to be from the nations: for this reason, too, at the end, leading her out from here into his inheritance, which not Moses the servant of God, but Jesus the Son of God will give as an inheritance. And if anyone attends more diligently to what is said by the prophets about the end, and to whatever John the disciple of the Lord saw in the Apocalypse, he will find that the nations receive universally the same plagues that Egypt then received in part.

Chapter 31

Quod Scriptura non redarguit, veteribus crimini temere dandum non esse; sed typum in eo quaerendum: quod probatur exemplo incestus a Lot commissi.

1. Talia quaedam enarrans de antiquis presbyter, reficiebat nos, et dicebat: De eisdem delictis, de quibus ipsae Scripturae increpabant patriarchas et prophetas, nos non oportet exprobrare eis, neque fieri similes Cham, qui irrisit turpitudinem patris sui, et in maledictionem decidit; sed gratias agere pro illis Deo, quoniam in adventu Domini nostri remissa sunt eis peccata: etenim illos dicebat gratias agere, et glorificari in nostra salute. De quibus autem Scripturae non increpant, sed simpliciter sunt positae, nos non debere fieri accusatores (non enim sumus diligentiores Deo, neque super magistrum possumus esse), sed typum quaerere. Nihil enim otiosum est eorum, quaecunque inaccusabilia posita sunt in Scripturis. Quemadmodum et Lot, qui eduxit de Sodomis filias suas, quae conceperunt de patre suo, et qui reliquit in circumfinio uxorem suam statuam salis usque in hodiernum diem. Etenim Lot non ex sua voluntate, neque ex sua concupiscentia carnali, neque sensum, neque cogitationem hujusmodi accipiens, consummavit typum. Quemadmodum Scriptura dicit: « Et intravit major nata, et dormivit cum patre suo nocte illa: et non scivit Lot cum dormiret illa, et cum surgeret. » Et in minore hoc idem: « Et non scivit, inquit, cum dormiisset secum, nec cum surrexisset. » Nesciente igitur homine, neque libidini serviente, dispensatio perficiebatur per quam duae filiae, id est duae synagogae, ab uno et eodem patre in sobolem adoptatae significabantur sine carnis libidine. Nec enim alter erat aliquis, qui semen vitale et filiorum fructum posset dare eis, quemadmodum scriptum est: « Dixit autem major ad minorem: Pater noster senior est, et nemo est super terram qui intret ad nos, ut oportet omni terrae: veni, potionemus patrem nostrum vino, et dormiamus cum eo, ut suscitemus de patre nostro semen. »

2. Illae quidem filiae secundum simplicitatem et innocentiam putantes universos homines periisse, quemadmodum Sodomitas, et in universam terram iracundiam Dei supervenisse, dicebant haec. Quapropter et ipsae excusabiles sunt, arbitrantes se solas relictas cum patre suo ad conservationem generis humani, et propter hoc circumveniebant patrem. Per verba autem earum significabatur neminem esse alterum qui possit filiorum generationem majori et minori synagogae praestare, quam Patrem nostrum.

That what Scripture does not rebuke must not rashly be charged as a crime against the ancients, but a type is to be sought in it: which is proved by the example of the incest committed by Lot.

1. Telling some such things about the ancients, the presbyter refreshed us, and said: "For those faults for which the Scriptures themselves rebuked the patriarchs and prophets, we ought not to reproach them, nor become like Ham, who mocked his father's nakedness and fell under the curse; but to give thanks to God for them, because at the coming of our Lord their sins were forgiven them": for he said that they give thanks and are glorified in our salvation. But as for the things for which the Scriptures do not rebuke them, but which are simply set down, we ought not, he said, to become accusers (for we are not more exact than God, nor can we be above the master), but to look for a type. For nothing is idle of all the things that are set down in the Scriptures without accusation. As Lot, too, who led his daughters out of Sodom, who conceived by their father, and who left in the border-land his wife, a statue of salt to this day. For Lot, not of his own will, nor of his own carnal lust, nor receiving any sense or thought of such a thing, fulfilled the type. As Scripture says: And the elder went in and lay with her father that night; and Lot did not know when she lay down, nor when she rose (Gen 19:33). And with the younger the same: And he did not know, it says, when she had lain with him, nor when she had risen (Gen 19:35). The man, then, not knowing it, nor serving lust, the dispensation was being accomplished through which the two daughters, that is, the two synagogues, were signified as adopted into offspring by one and the same father, without the lust of the flesh. For there was no one else who could give them living seed and the fruit of sons, as it is written: And the elder said to the younger: Our father is old, and there is no one on the earth to come in to us, as is the way of all the earth: come, let us make our father drink wine, and lie with him, that we may raise up seed from our father (Gen 19:31–32).

2. Those daughters, then, in their simplicity and innocence, thinking that all men had perished like the Sodomites, and that the wrath of God had come upon the whole earth, said these things. Wherefore they too are excusable, supposing that they alone had been left with their father for the preservation of the human race; and for this reason they deceived their father. But by their words it was signified that there is no other who can give the begetting of sons to the elder and the younger synagogue than our Father.

Pater autem generis humani Verbum Dei: quemadmodum Moyses ostendit dicens: « Nonne hic ipse pater tuus possedit te, et fecit te, et creavit te? » Quando igitur hic vitale semen, id est Spiritum remissionis peccatorum per quem vivificamur, effudit in humanum genus? Nonne tunc cum convescebatur cum hominibus, et bibebat vinum in terra? « Venit » enim, inquit, « Filius hominis manducans et bibens: » et cum recubuisset, obdormivit, et somnum cepit. Quemadmodum ipse in David dicit: « Ego dormivi et somnum cepi. » Et quoniam in nostra communicatione et vita hoc agebat, iterum ait: « Et somnus meus suavis mihi factus est. » Totum autem significabatur per Lot, quoniam semen patris omnium, id est Spiritus Dei, per quem facta sunt omnia, commistus et unitus est carni, hoc est plasmati suo: per quam commistionem et unitatem duae synagogae, id est, duae congregationes fructificantes ex Patre suo filios vivos vivo Deo.

3. Et cum haec fierent, uxor remansit in Sodomis, jam non caro corruptibilis, sed statua salis semper manens, et per naturalia ea quae sunt consuetudinis hominis, ostendens quoniam et Ecclesia, quae est sal terrae, subrelicta est in confinio terrae, patiens quae sunt humana: et dum saepe auferuntur ab ea membra integra, perseverat statua salis, quod est firmamentum fidei, firmans et praemittens filios ad Patrem ipsorum.

Caput XXXII

Utriusque testamenti unum Deum auctorem esse, senioris apostolorum discipuli auctoritate confirmat.

1. Hujusmodi quoque de duobus testamentis senior apostolorum discipulus disputabat, ab uno quidem et eodem Deo utraque ostendens: nec esse alterum Deum praeter unum qui fecit et plasmavit nos, nec firmitatem habere sermonem eorum qui dicunt, aut per angelos, aut per quamlibet virtutem, aut ab alio Deo factum esse hunc mundum, qui est secundum nos. Si enim semel quis transmoveatur a factore omnium, et concedat ab aliquo altero, aut per alium factam conditionem, quae est secundum nos, multam incongruentiam et plurimas contradictiones necesse est incidat hujusmodi: ad quas nullas dabit rationes, neque secundum verisimile, neque secundum veritatem. Et propter hoc hi qui alias doctrinas inferunt, abscondunt a nobis quam habent ipsi de Deo sententiam; scientes quassum et futile doctrinae suae, et timentes, ne victi salvari periclitentur.

And the Father of the human race is the Word of God: as Moses shows, saying: Is not this your very father, who possessed you, and made you, and created you? (Deut 32:6) When, then, did he pour out upon the human race the living seed, that is, the Spirit of the remission of sins, through whom we are given life? Was it not then, when he ate with men and drank wine on the earth? For, he says, the Son of Man came eating and drinking (Matt 11:19); and when he had lain down, he fell asleep and took his sleep. As he himself says in David: I slept, and took my sleep (Ps 3:6). And since he did this in fellowship and life with us, he says again: And my sleep became sweet to me (Jer 31:26). And the whole was signified through Lot: that the seed of the Father of all, that is, the Spirit of God, through whom all things were made, was mingled and united with flesh, that is, with his own handiwork: through which commingling and unity the two synagogues, that is, the two congregations, bearing fruit from their Father, living sons to the living God.

3. And while these things were happening, the wife remained in Sodom, no longer corruptible flesh, but a statue of salt that abides for ever, and showing, through the natural things that belong to the custom of man, that the Church too, which is the salt of the earth, has been left behind in the border-land of the earth, suffering what is human: and while whole members are often taken away from her, the statue of salt endures, which is the foundation of faith, strengthening the sons and sending them on ahead to their Father.

Chapter 32

He confirms by the authority of an elder, a disciple of the apostles, that the one God is the author of both Testaments.

1. In this way, too, an elder, a disciple of the apostles, used to discourse about the two Testaments, showing that both are from one and the same God: that there is no other God besides the one who made and moulded us, and that the talk of those who say that this world of ours was made either through angels, or through any Power whatever, or by another God, has no firmness. For if once a man is moved away from the Maker of all, and grants that the creation which is ours was made by some other or through another, it is necessary that such a man fall into much incongruity and very many contradictions, for which he will give no reasons, either according to probability or according to truth. And for this reason those who bring in other doctrines hide from us the view which they themselves hold about God, knowing the brokenness and futility of their doctrine, and fearing lest, if defeated, they run the risk of being saved.

Si autem credat quis unum Deum, et qui Verbo omnia fecit, quemadmodum et Moyses ait: « Dixit Deus: Fiat lux, et facta est lux; » et in Evangelio legimus: « Omnia per ipsum facta sunt, et sine ipso factum est nihil, » et apostolus Paulus similiter: « Unus Dominus, una fides, unum baptisma, unus Deus et Pater, qui est super omnes, et in omnibus nobis; » hic primo erit « tenens caput, ex quo totum corpus compactum et connexum, et per omnem juncturam subministrationis in mensura uniuscujusque partis, incrementum corporis fecit, in aedificationem sui in charitate. » Post deinde et omnis sermo ei constabit, si et Scripturas diligenter legerit apud eos qui in Ecclesia sunt presbyteri, apud quos est apostolica doctrina, quemadmodum demonstravimus.

2. Apostoli enim omnes duo quidem testamenta in duobus populis fuisse docuerunt: unum autem et eumdem esse Deum, qui disposuerit utraque ad utilitatem hominum, secundum quos testamenta dabantur, qui incipiebant credere Deo, ex ipsa demonstravimus apostolorum doctrina in tertio libro: et quoniam non otiose, nec frustra, aut ut obvenit, datum est prius testamentum; sed illos quidem quibus dabatur, in servitutem Dei concurvans, ad utilitatem eorum (non enim indiget Deus ab hominibus servitutem); typum autem coelestium ostendens, quoniam nondum poterat homo per proprium visum videre quae sunt Dei; et imagines eorum quae sunt in Ecclesia praefigurans, ut firma ea quae secundum nos est, fiat fides; et prophetiam futurorum continens, ut disceret homo, praescium esse omnium Deum.

Caput XXXIII

Quisquis unum Deum utriusque testamenti auctorem esse confitetur, et Scripturas apud Ecclesiae presbyteros accurate legit, hic vere spiritalis discipulus est; atque vera agnitione, quae in sola Ecclesia catholica reperitur, illustratus, quaecunque de Christo ac novi testamenti libertate praenuntiarunt prophetae, perspicit, et recte interpretatur.

1. Talis discipulus vere spiritalis recipiens Spiritum Dei, qui ab initio in universis dispositionibus Dei adfuit hominibus, et futura annuntiavit, et praesentia ostendit, et praeterita enarrat; judicat quidem omnes, ipse autem a nemine judicatur. Nam judicat gentes, « creaturae magis quam Creatori servientes, » et reprobabili mente universam suam operationem in vanum consumentes. Judicat autem etiam Judaeos, non percipientes Verbum libertatis, neque volentes abire liberos, cum habeant praesentem liberatorem; sed intempestive extra legem servire simulantes nihil indigenti Deo, et Christi adventum, quem propter salutem hominum fecit, non cognoscentes: neque intelligere volentes, quoniam duos adventus ejus omnes annuntiaverunt prophetae: unum quidem, in quo homo in plaga factus est,

But if someone believes in one God, who also made all things by the Word, as Moses too says: God said: Let there be light, and there was light (Gen 1:3); and in the Gospel we read: All things were made through him, and without him nothing was made (John 1:3); and the apostle Paul likewise: One Lord, one faith, one baptism, one God and Father, who is above all, and in us all (Eph 4:5–6): this man will first hold the head, from which the whole body, joined and knit together, and through every joint of the supply, according to the measure of each part, has made the growth of the body, for the building up of itself in charity (Eph 4:16; Col 2:19). And then every word will stand firm for him, if he also reads the Scriptures diligently with those who are presbyters in the Church, with whom is the apostolic teaching, as we have demonstrated.

2. For all the apostles taught that there were indeed two Testaments among two peoples; but that it is one and the same God who disposed both for the benefit of men, with regard to whom the Testaments were given, who were beginning to believe God, we have demonstrated from the very teaching of the apostles in the third book; and that the first Testament was not given idly, nor in vain, nor at random; but bending those to whom it was given into the service of God, for their benefit (for God does not need service from men); and showing a type of heavenly things, since man was not yet able to see by his own sight the things of God; and prefiguring the images of the things that are in the Church, so that our faith might become firm; and containing a prophecy of things to come, so that man might learn that God foreknows all things.

Chapter 33

Whoever confesses that the one God is the author of both Testaments, and reads the Scriptures carefully with the presbyters of the Church, is truly a spiritual disciple; and, enlightened by the true knowledge which is found in the catholic Church alone, he sees through and rightly interprets whatever the prophets foretold of Christ and of the freedom of the New Testament.

1. Such a disciple, truly spiritual, receiving the Spirit of God, who from the beginning was present to men in all the dispositions of God, and proclaimed things to come, and showed things present, and recounts things past, judges all men, but is himself judged by no one. For he judges the nations, serving the creature rather than the Creator (Rom 1:25), and with a reprobate mind spending all their activity in vain. He judges also the Jews, who do not receive the Word of freedom, nor are willing to go away free, though they have their deliverer present; but out of season, outside the Law, pretend to serve God, who needs nothing, and do not recognise the coming of Christ, which he made for the salvation of men; nor are willing to understand that all the prophets proclaimed his two comings: the one, in which he became a

sciens ferre imbecillitatem, et in pullo asinae sedens, reprobatus lapis ab aedificantibus, et sicut ovis ad victimam adductus, et per extensionem manuum dissolvens quidem Amalec, congregans autem dispersos filios a terminis terrae in ovile Patris, et « recommemoratus mortuorum suorum qui ante dormierant, et descendens ad eos, uti erueret eos et salvaret eos. » Secundum autem, in quo super nubes veniet, superducens diem quae est sicut clibanus ardens, et percutiens terram verbo oris sui, et spiritu per labia sua interficiens impios, et ventilabrum in manu habens, et emundans aream suam, et triticum quidem in horreum colligens, comburens autem paleas igne inexstinguibili.

2. Examinabit autem et doctrinam Marcionis, quomodo accipiat duos deos esse, infinita distantia separatos ab invicem. Vel quemadmodum bonus erit, qui alienos homines abstrahit ab eo qui fecit, et ad suum advocat regnum? et quare bonitas ejus deficit, non omnes salvans? et quare circa homines quidem bonus videtur, in ipsum autem, qui fecit homines, injustissimus, auferens ab eo quae sunt ejus? Quomodo autem juste Dominus, si alterius Patris exsistit, hujus conditionis, quae est secundum nos, accipiens panem, suum corpus esse confitebatur, et temperamentum calicis suum sanguinem confirmavit? Et quare se Filium hominis confitebatur, si non eam, quae ex homine est, generationem sustinuisset? Quemadmodum autem et peccata nobis dimittere poterat, quae nostro debeamus factori et Deo? Quomodo autem et cum caro non esset, sed pareret quasi homo, crucifixus est, et e latere ejus puncto sanguis exiit et aqua? Quod autem corpus sepelierunt sepultores, et quid illud erat quod surrexit a mortuis?

3. Judicabit autem et eos qui sunt a Valentino omnes, quia lingua quidem confitentur unum Deum Patrem, et ex hoc omnia; ipsum autem, qui fecit omnia, defectionis sive labis fructum esse dicunt: et unum Dominum Jesum Christum Filium Dei similiter lingua confitentes, propriam quidem emissionem sententia sua Unigenito donantes, propriam vero Verbo, et alteram Christo, alteram vero Salvatori; ita ut secundum eos dicantur quidem omnia esse quasi unum, unumquemque autem ipsorum separatim intelligi, et propriam habere emissionem, secundum suam conjugationem. Linguas itaque eorum videlicet solas in unitatem cessisse; sententiam vero eorum et sensum quae profunda sunt scrutari, decidentem ab unitate, incidere in multiforme Dei judicium, cum de his, quae sibimetipsi adinvenerunt, interrogabuntur a Christo; quem et postea natum quam Pleroma Aeonum dicunt, et emissionem ejus post diminutionem sive defectionem, et propter eam passionem quae facta est in Sophia, semetipsos obstetricatos esse affirmant.

man in affliction, knowing how to bear frailty, and sitting on the colt of an ass, the stone rejected by the builders, and led like a sheep to the slaughter, and by the stretching out of his hands overthrowing Amalek, and gathering the scattered sons from the ends of the earth into the Father's fold, and remembering his dead who had fallen asleep before, and going down to them to rescue them and to save them. And the second, in which he will come upon the clouds, bringing on the day which is like a burning oven, and striking the earth with the word of his mouth, and slaying the ungodly with the spirit through his lips, and having the winnowing fan in his hand, and cleansing his threshing-floor, and gathering the wheat into the barn, but burning the chaff with unquenchable fire.

2. He will examine also the doctrine of Marcion: how he holds that there are two gods, separated from each other by an infinite distance. Or how will he be good who draws men that are another's away from him who made them, and calls them to his own kingdom? And why does his goodness fail, not saving all? And why does he seem good towards men, but most unjust towards him who made men, taking away from him what is his? And how, if he belongs to another Father, could the Lord justly, taking bread of this creation which is ours, confess it to be his body, and declare the mixture of the cup to be his blood? And why did he confess himself the Son of Man, if he had not undergone the generation that is from man? And how could he forgive us the sins which we owe to our Maker and God? And how, if he was not flesh but appeared as a man, was he crucified, and blood and water came out of his pierced side? And what body did the buriers bury, and what was that which rose from the dead?

3. He will judge also all those who are from Valentinus, because with the tongue they confess one God the Father, and that all things are from him, but they say that he who made all things is the fruit of deficiency or defect; and likewise, confessing with the tongue one Lord Jesus Christ, the Son of God, by their doctrine they grant one emission of its own to the Only-begotten, another of its own to Word, and one to Christ, another to the Saviour; so that, according to them, all are said to be as if one, but each of them is understood separately and has its own emission, according to its own pairing. So it is plain that their tongues alone have come into unity; but that their judgement and understanding, searching what is deep, falling away from unity, fall into the manifold judgement of God, when they are questioned by Christ about the things they have devised for themselves; who, they say, was born later than the Pleroma of the Aeons, and they affirm that they themselves acted as midwives at his emission, which, they say, came after the lessening or deficiency and on account of that passion which took place in Sophia.

Accusabit autem eos Homerus proprius ipsorum propheta, a quo eruditi talia invenerunt, ipso dicente haec: « Inimicus est enim ille mihi similiter atque fores inferorum, qui aliud quidem abscondit in corde suo, aliud autem enarrat. » Judicabit autem et vaniloquia pravorum Gnosticorum, Simonis eos Magi discipulos ostendens.

4. Judicabit autem et Ebionitas: quomodo possunt salvari, nisi Deus est qui salutem illorum super terram operatus est? Et quomodo homo transiet in Deum, si non Deus in hominem? Quemadmodum autem relinquet mortis generationem, si non in novam generationem mire et inopinate a Deo, in signum autem salutis, datam, quae est ex virgine per fidem, regenerationem? Vel quam adoptionem accipient a Deo, permanentes in hac genesi, quae est secundum hominem in hoc mundo? Quomodo autem plus quam Salomon, aut plus quam Jonas habebat, et Dominus erat David, qui ejusdem cum ipsis fuit substantiae? Quomodo autem eum, qui adversus homines fortis erat, qui non solum vicit hominem, sed et detinebat eum sub sua potestate, devicit, et eum quidem qui vicerat, vicit; eum vero qui victus fuerat, hominem dimisit, nisi superior fuisset eo homine, qui fuerat victus? Melior autem eo homine, qui secundum similitudinem Dei factus est, et excellentior quisnam sit alius, nisi Filius Dei, ad cujus similitudinem factus est homo? Et propter hoc in fine ipse ostendit similitudinem: Filius Dei factus est homo, antiquam plasmationem in semetipsum suscipiens, quemadmodum ostendimus in eo libro qui est hoc superior.

5. Judicabit autem et eos qui putativum inducunt. Quemadmodum enim ipsi vere se putant disputare, quando magister eorum putativus fuit? Aut quemadmodum firmum quid habere possunt ab eo, si putativus, et non veritas erat? Quomodo autem ipsi salutem vere participare possunt, si ille, in quem credere se dicunt, semetipsum putativum ostendebat? Putativum est igitur, et non veritas, omne apud eos: et nunc jam quaeretur, ne forte cum et ipsi homines non sint, sed muta animalia, hominum umbras apud plurimos perferant.

6. Judicabit autem et pseudoprophetas, qui non accepta a Deo prophetica gratia, nec Deum timentes, sed aut propter vanam gloriam, aut ad quaestum aliquem, aut et aliter secundum operationem mali spiritus, fingunt se prophetare, mentientes adversus Deum.

7. Judicabit autem et eos, qui schismata operantur, qui sunt inanes, non habentes Dei dilectionem, suamque utilitatem potius considerantes quam unitatem Ecclesiae: et propter modicas et quaslibet causas magnum et gloriosum corpus Christi conscindunt et dividunt, et quantum in ipsis est, interficiunt; pacem loquentes, et bellum operantes; vere liquantes culicem, et camelum transglutientes. Nulla enim ab eis tanta potest fieri correctio, quanta est schismatis pernicies. Judicabit autem et omnes eos qui sunt extra veritatem, id est qui sunt extra Ecclesiam: ipse autem a nemine judicabitur.

But Homer, their own prophet, will accuse them, taught by whom they invented such things, he himself saying this: "For that man is hateful to me as the gates of the underworld, who hides one thing in his heart and tells another." He will judge also the empty talk of the perverse Gnostics, showing them to be disciples of Simon Magus.

4. He will judge also the Ebionites: how can they be saved unless it is God who wrought their salvation on the earth? And how will man pass into God, unless God has passed into man? And how will he leave the generation of death, if not into a new generation, given wonderfully and unexpectedly by God as a sign of salvation, the regeneration which is from the virgin through faith? Or what adoption will they receive from God, if they remain in this genesis which is according to man in this world? And how did he have more than Solomon, or more than Jonah, and how was he the Lord of David, he who was of the same substance as they? And how did he overcome him who was strong against men, who not only conquered man but also held him under his power, and conquer him who had conquered, and set free the man who had been conquered, unless he had been greater than the man who had been conquered? And who else is better and more excellent than that man who was made according to the likeness of God, but the Son of God, to whose likeness man was made? And for this reason, in the end, he himself showed the likeness: the Son of God became man, taking up into himself the ancient moulding, as we have shown in the book before this one.

5. He will judge also those who bring in a seeming. For how do they think that they themselves truly dispute, when their master was a seeming? Or how can they have anything firm from him, if he was a seeming and not truth? And how can they themselves truly share in salvation, if he in whom they say they believe showed himself as a seeming? Everything with them, then, is seeming and not truth: and now the question will be asked whether perhaps, since they themselves too are not men but dumb animals, they are presenting to most people the shadows of men.

6. He will judge also the false prophets, who, not having received from God the prophetic grace, nor fearing God, but either for vain glory, or for some gain, or else otherwise according to the working of an evil spirit, pretend to prophesy, lying against God.

7. He will judge also those who make schisms, who are empty, not having the love of God, and looking to their own advantage rather than to the unity of the Church; and for small and any causes whatever rend and divide the great and glorious body of Christ, and, so far as in them lies, kill it; speaking peace and making war; truly straining out the gnat and swallowing the camel. For no correction can be brought about by them so great as is the harm of schism. He will judge also all those who are outside the truth, that is, who are outside the Church: but he himself will be judged by no one.

Omnia enim ei constant: et in unum Deum omnipotentem, ex quo omnia, fides integra; et in Filium Dei Christum Jesum Dominum nostrum, per quem omnia, et dispositiones ejus, per quas homo factus est Filius Dei, sententia firma, quae est in Spiritu Dei, qui praestat agnitionem veritatis, qui dispositiones Patris et Filii exposuit, secundum quas aderat generi humano, quemadmodum vult Pater.

8. Agnitio vera est apostolorum doctrina, et antiquus Ecclesiae status, in universo mundo, et character corporis Christi secundum successiones episcoporum, quibus illi eam, quae in unoquoque loco est, Ecclesiam tradiderunt: quae pervenit usque ad nos custoditione sine fictione Scripturarum tractatio plenissima, neque additamentum neque ablationem recipiens; et lectio sine falsatione, et secundum Scripturas expositio legitima, et diligens, et sine periculo, et sine blasphemia; et praecipuum dilectionis munus, quod est pretiosius quam agnitio gloriosius autem quam prophetia, omnibus autem reliquis charismatibus supereminentius.

9. Quapropter Ecclesia omni in loco ob eam quam habet erga Deum dilectionem, multitudinem martyrum in omni tempore praemittit ad Patrem; reliquis autem omnibus non tantum non habentibus hanc rem ostendere apud se, sed nec quidem necessarium esse dicentibus tale martyrium; esse enim martyrium verum sententiam eorum: nisi si unus, aut duo aliquando, per omne tempus ex quo Dominus apparuit in terris, cum martyribus nostris, quasi et ipse misericordiam consecutus, opprobrium simul bajulavit nominis, et cum eis ductus est, velut adjectio quaedam donata eis. Opprobrium enim eorum, qui persecutionem patiuntur propter justitiam, et omnes poenas sustinent, et mortificantur propter eam quae est erga Deum dilectionem, et confessionem Filii ejus, sola Ecclesia pure sustinet (saepe debilitata, et statim augens membra, et integra fiens, quemadmodum et typus ejus, quae fuit illius Lot, salis figmentum): similiter ut veteres prophetae sustinentes persecutionem, quemadmodum Dominus ait: « Sic enim persecuti sunt prophetas, qui ante vos fuerunt; » quoniam nove quidem, sed idem Spiritus requiescens super eam, ab his qui non recipiunt Verbum Dei, persecutionem patitur.

10. Quod quidem prophetae cum reliquis, quae prophetabant, et hoc prophetaverunt, quoniam super quoscunque requieverit Spiritus Dei, et obediverint Verbo Patris, et secundum virtutem servierint ei, persecutionem patientur, et lapidabuntur, et occidentur. In semetipsis enim haec omnia praefigurabant prophetae, propter dilectionem Dei, et propter verbum ejus. Cum enim et ipsi membra essent Christi, unusquisque eorum secundum quod erat membrum, secundum hoc et prophetationem manifestabat, omnes et multi unum praeformantes, et ea quae sunt unius annuntiantes.

For all things stand firm for him: an entire faith in one God almighty, from whom are all things; and in the Son of God, Christ Jesus our Lord, through whom are all things, and in his dispositions, through which the Son of God became man, a firm judgement, which is in the Spirit of God, who grants the knowledge of the truth, who has set forth the dispositions of the Father and of the Son, according to which he was present to the human race, as the Father wills.

8. True knowledge is the teaching of the apostles, and the ancient state of the Church throughout the whole world, and the stamp of the body of Christ according to the successions of the bishops, to whom they handed down the Church which is in each place: the fullest handling of the Scriptures, which has come down to us by a keeping without forgery, receiving neither addition nor subtraction; and a reading without falsification, and a legitimate exposition according to the Scriptures, both diligent and without danger and without blasphemy; and the chief gift of love, which is more precious than knowledge, more glorious than prophecy, and surpassing all the other charisms.

9. Wherefore the Church in every place, because of the love which she has towards God, sends on before to the Father a multitude of martyrs in every age; while all the others not only have nothing of this to show among themselves, but say that such martyrdom is not even necessary; for their doctrine, they say, is the true martyrdom: unless perhaps one or two at times, in the whole time since the Lord appeared on earth, has borne the reproach of the name together with our martyrs, as though he too had obtained mercy, and has been led away with them, as a kind of addition granted to them. For the reproach of those who suffer persecution for justice' sake, and endure all punishments, and are put to death because of the love that is towards God and the confession of his Son, the Church alone endures purely (often weakened, and at once increasing her members and becoming whole, just as her type too, she who was Lot's, the figure made of salt): like the prophets of old, who endured persecution, as the Lord says: For so they persecuted the prophets who were before you (Matt 5:12); since, in a new way indeed, but with the same Spirit resting upon her, she suffers persecution from those who do not receive the Word of God.

10. This indeed the prophets prophesied too, along with the other things they prophesied: that all on whom the Spirit of God rests, and who obey the Word of the Father and serve him according to their power, will suffer persecution, and be stoned, and be killed. For the prophets prefigured all these things in themselves, because of their love of God and because of his word. For since they too were members of Christ, each of them, according as he was a member, so manifested his prophecy, all of them, though many, forming one beforehand, and proclaiming the things that belong to one.

Quomodo enim per nostra membra operatio quidem universi corporis ostenditur; figura autem totius hominis per unum membrum non ostenditur, sed per omnia: sic et prophetae omnes quidem unum praefigurabant; unusquisque autem eorum secundum quod erat membrum, secundum hoc et dispositionem adimplebat, et eam quae secundum illud membrum erat, operationem Christi praeformabat.

11. Quidam enim in gloria videntes eum, gloriosam ejus apud Patrem a dextris conversationem videbant, alii super nubes, quemadmodum Filium hominis, venientem, et dicentes de eo: « Videbunt in quem compunxerunt; » adventum ejus significabant, de quo ipse ait: « Putas, cum Filius hominis venerit, inveniet fidem super terram? » De quo et Paulus ait: « Si tamen justum est apud Deum retribuere eis, qui tribulant vos, tribulationem; et vobis qui tribulamini, requiem nobiscum in revelatione Domini Jesu de coelo cum angelis virtutis ejus, et in flamma ignis. » Alii vero judicem dicentes eum, et diem Domini tanquam clibanum ardentem, qui « colligit triticum in horrea, paleas autem comburet igni inexstinguibili, » comminabantur eis, qui increduli erant; de quibus et ipse Dominus ait: « Abite a me, maledicti, in ignem aeternum, quem praeparavit Pater meus diabolo et angelis ejus. » Et Apostolus autem similiter ait: « Qui poenas dabunt interitus aeternas a facie Domini, et a gloria virtutis ejus, cum venerit glorificari in sanctis suis, et admirabilis fieri his qui credunt in eum. » Et qui dicunt: « Speciosus forma prae filiis hominum; » et: « Unxit te Deus, Deus tuus oleo laetitiae prae consortibus tuis; » et: « Accingere gladium tuum, potentissime, circa femur tuum: specie tua et pulchritudine tua et intende, et prospere procede, et regna propter veritatem, et mansuetudinem, et justitiam; » et quaecunque alia talia dicta sunt de eo, eam quae est in regno speciem ejus et decorem, et exsultationem supercoruscantem, et supereminentiorem omnibus qui regnantur sub ipso, significabant; ut qui audiunt, concupiscerent ibi inveniri, placentia facientes Deo.

Qui iterum dicentes: « Homo est, et quis cognoscet eum? » et: « Veni ad prophetam, et peperit filium, et vocatur nomen ejus admirabilis, consiliarius, Deus fortis; » Et qui eum ex virgine Emmanuel praedicabant, adunitionem Verbi Dei ad plasma ejus manifestabant: quoniam Verbum caro erit, et Filius Dei filius hominis (purus pure puram aperiens vulvam, eam quae regenerat homines in Deum, quam ipse puram fecit), et hoc factus, quod et nos, Deus fortis est, et inenarrabile habet genus.

For just as through our members the working of the whole body is shown, but the figure of the whole man is not shown through one member, but through all: so too the prophets all prefigured one; but each of them, according as he was a member, so fulfilled the disposition, and formed beforehand that working of Christ which corresponded to that member.

11. For some, seeing him in glory, saw his glorious life at the Father's right hand; others, seeing him coming upon the clouds as the Son of Man, and saying of him: They shall look on him whom they pierced (Zech 12:10), signified his coming, of which he himself says: Do you think that when the Son of Man comes, he will find faith on the earth? (Luke 18:8) Of which Paul too says: If indeed it is just with God to repay with tribulation those who afflict you, and you who are afflicted with rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, and in a flame of fire (2 Thess 1:6–8). And others, calling him judge, and the day of the Lord like a burning oven, who gathers the wheat into the barns, but will burn the chaff with unquenchable fire (Matt 3:12), threatened those who were unbelieving; of whom the Lord himself too says: Depart from me, you cursed, into the eternal fire which my Father prepared for the devil and his angels (Matt 25:41). And the Apostle too says likewise: Who shall pay the penalty of eternal destruction from the face of the Lord and from the glory of his power, when he comes to be glorified in his saints, and to be made wonderful in those who believe in him (2 Thess 1:9–10). And those who say: Fair in form above the sons of men (Ps 45:3); and: God, your God, has anointed you with the oil of gladness above your companions (Ps 45:8); and: Gird your sword upon your thigh, O most mighty: in your comeliness and your beauty, both bend your bow, and go forward prosperously, and reign because of truth, and meekness, and justice (Ps 45:4–5); and whatever other such things have been said of him, signified his comeliness and beauty in the kingdom, and his exultation shining above all and surpassing all who are ruled under him; so that those who hear might desire to be found there, doing what is pleasing to God.

And those who again say: He is man, and who shall know him? (Jer 17:9); and: I went in to the prophetess, and she bore a son, and his name is called Wonderful, Counsellor, God the Mighty (Isa 8:3; 9:5); and those who proclaimed him as Emmanuel from the virgin, made manifest the union of the Word of God with his handiwork: that the Word will be flesh, and the Son of God the Son of Man (the pure one purely opening the pure womb, that which regenerates men into God, which he himself made pure), and, having become this which we also are, he is God the Mighty, and has an inexpressible race.

Et qui dicunt: « Dominus in Sion locutus est, et de Jerusalem dedit vocem suam; » et: « Notus in Judaea Deus; » qui in Judaea adventum ejus significabant. Qui autem rursus dicunt: « Ab Africo venire Deum, et de monte umbroso et condenso; » adventum ejus, qui est ex Bethleem, dicebant (quemadmodum ostendimus in eo libro, qui est ante hunc); unde et is qui praeest, et pascit populum Patris sui, venit. Qui autem dicunt: adventu ejus « quemadmodum cervus, claudus saliet, et plana erit lingua mutorum, et aperientur oculi caecorum, et aures surdorum audient, » et manus dissolutae, et genua debilia firmabuntur; et: « Resurgent qui in monumento sunt mortui; » et: « Ipse infirmitates nostras accipiet, et languores portabit; » eas quae ab eo curationes fiebant annuntiaverunt.

12. Quidam autem hominem infirmum, et ingloriosum, et scientem ferre infirmitatem, et sedentem super pullum asinae, venturum Hierosolymam; dorsum suum ponentem ad flagella, et maxillas suas ad palmas, et quemadmodum ovem adduci ad victimam, et aceto et felle potari, et ab amicis, et ab his qui proximi sunt, derelinqui, et extendentem manus per totam diem, et ab eis qui eum intuebantur, subsannari et maledici, et partiri vestimenta ejus, et super vestimentum ejus mitti sortem, et in limum mortis deductum, et omnia talia; eum qui secundum hominem est adventum ejus, sicut intravit in Hierosolymam, in qua et passus, et crucifixus, sustinuit omnia quaecunque sunt praedicta, prophetabant. Alii autem dicentes: « Rememoratus est Dominus sanctus mortuorum suorum, qui praedormierunt in terra limi, et descendit ad eos, uti erigeret, ad salvandum illos; » causam reddiderunt, propter quam passus est haec omnia. Qui autem dixerunt: « In illa die, dicit Dominus, occidet sol meridie, et erunt tenebrae super terram in die lucis, et convertam dies festos vestros in luctum, et universa cantica vestra in lamentationem; » eum occasum solis, qui crucifixo eo fuit ab hora sexta, manifeste annuntiaverunt, et quia posteaquam hoc factum est, hi qui secundum legem erant dies festi eorum, et cantica, in luctum et lamentationem verterentur, cum inciperent tradi gentibus. Adhuc etiam manifestius hoc idem et Jeremias ostendit, sic dicens: « Exinanita est quae parit, taeduit anima ejus: occidit sol ei, cum adhuc medius dies esset, confusa est, et improperium passa est: reliquos eorum in gladium dabo in conspectu inimicorum eorum. »

And those who say: The Lord has spoken in Zion, and from Jerusalem has uttered his voice (Joel 4:16); and: God is known in Judaea (Ps 76:2): these signified his coming in Judaea. And those who again say that God comes from the south-west, and from the shady and thick mountain (Hab 3:3), spoke of his coming, which is from Bethlehem (as we have shown in the book before this one); whence too he has come who rules and feeds the people of his Father. And those who say: at his coming the lame man shall leap like a deer, and the tongue of the dumb shall be clear, and the eyes of the blind shall be opened, and the ears of the deaf shall hear (Isa 35:5–6), and the feeble hands and the weak knees shall be strengthened (Isa 35:3); and: The dead who are in the tomb shall rise (Isa 26:19); and: He himself will take our weaknesses and bear our sicknesses (Isa 53:4): these proclaimed the healings that were wrought by him.

12. And some prophesied a man weak and without glory, and knowing how to bear weakness, and sitting on the colt of an ass, who would come to Jerusalem; giving his back to the scourges and his cheeks to blows; and that he would be led like a sheep to the slaughter, and be given vinegar and gall to drink, and be forsaken by his friends and by those who were near him; and stretching out his hands all the day; and that he would be mocked and cursed by those who looked on him, and his garments be divided, and lots be cast upon his vesture; and brought down into the mire of death, and all such things: they prophesied his coming according to man, as he entered into Jerusalem, in which he both suffered and was crucified, and endured all the things that had been foretold. And others, saying: The Lord, the Holy One, remembered his dead, who had fallen asleep before in the land of mire, and he went down to them to raise them up, to save them, gave the reason why he suffered all these things. And those who said: On that day, says the Lord, the sun shall set at noon, and there shall be darkness over the earth in the daylight, and I will turn your feasts into mourning, and all your songs into lamentation (Amos 8:9–10), plainly proclaimed that setting of the sun which took place from the sixth hour when he was crucified, and that, after this had happened, those days which were their feasts according to the Law, and their songs, would be turned into mourning and lamentation, when they began to be handed over to the nations. And Jeremiah shows this same thing still more plainly, saying thus: She who bears has been brought low, her soul has grown weary: the sun has set for her while it was yet midday; she has been confounded and has suffered reproach: the rest of them I will give to the sword in the sight of their enemies (Jer 15:9).

13. Qui autem dixerunt eum dormisse, et somnum cepisse, et resurrexisse, quoniam Dominus suscepisset eum, et praecipientes principibus coelorum, aperire aeternas portas, ut introeat rex gloriae; resurrectionem ejus, quae est a mortuis per Patrem, et receptionem in coelos praeconaverunt. In eo autem quod dixerunt: « A summo coelo egressio ejus, et occursus ejus usque ad summum coeli, et non est qui se abscondat a calore ejus; » quoniam illuc assumptus est, unde et descendit, et non est qui justum judicium ejus effugiat, id ipsum annuntiabant. Et qui dicebant: « Dominus regnavit, irascantur populi, qui sedet super cherubim, commoveatur terra; » partim quidem eam, quae post assumptionem ejus facta est super eos qui in eum crediderunt, iram ab omnibus populis, et motum universae terrae adversus Ecclesiam prophetabant; partim autem veniente eo de coelis cum angelis virtutis ejus, commoveri universam terram, quemadmodum ipse ait: « Erit terrae motus magnus, qualis non est factus ab initio. » Et rursus in eo cum dicit: « Quisquis judicatur, ex adverso astet; et quisquis justificatur, appropinquet puero Dei; » et: « Vae vobis, quoniam omnes veterascetis sicut vestimentum, et tinea comedet vos; » et: « Humiliabitur omnis caro, et exaltabitur Dominus solus in altissimis; » significatur, quoniam post passionem qui contra eum fuerunt, sub pedibus ejus subjiciet Deus, et ipse super omnes exaltabitur, et nemo erit qui justificetur aut comparetur ad eum.

14. Et qui dicunt, dispositurum Deum testamentum novum hominibus, non quemadmodum disposuit patribus in Horeb; et cor novum et spiritum novum dare hominibus; et rursus: « Et antiqua nolite reputare; ecce, facio nova, quae nunc oriuntur, et scietis: et faciam in deserto viam, et in terra inaquosa flumina, ad potandum genus electum, populum meum quem acquisivi, ut virtutes meas enarret; » quae est novi testamenti libertas, hanc manifeste annuntiabant, et novum vinum, quod in novos utres mittitur, fidem quae est in Christo, quae annuntiavit ortam in eremo viam justitiae, et in terra inaquosa flumina Spiritus sancti, adaquare genus electum Dei, quod acquisivit, ut virtutes ejus enarrentur; sed non ut blasphemarent eum, qui haec fecit, Deus.

15. Et reliqua omnia quaecunque per tantam seriem Scripturae demonstravimus prophetas dixisse, spiritalis vere qui est, interpretabitur, unumquodque eorum quae dicta sunt, in quem dictum sit characterem dispositionis Domini, et integrum corpus operis Filii Dei ostendens; semper eumdem Deum sciens, et semper eumdem Verbum Dei cognoscens, etiamsi

13. And those who said that he slept, and took his sleep, and rose again, because the Lord sustained him, and those who commanded the princes of heaven to open the everlasting gates, that the king of glory might enter in, proclaimed his resurrection from the dead through the Father and his reception into heaven. And in saying: His going out is from the height of heaven, and his course to the height of heaven, and there is none that can hide himself from his heat (Ps 19:7), they proclaimed this very thing: that he was taken up thither whence he also came down, and that there is no one who escapes his just judgement. And those who said: The Lord has reigned, let the peoples be angry; he who sits upon the cherubim, let the earth be moved (Ps 99:1), prophesied in part the wrath from all the peoples which after his taking up came upon those who believed in him, and the commotion of the whole earth against the Church; and in part that, when he comes from heaven with the angels of his power, the whole earth will be moved, as he himself says: There shall be a great earthquake, such as has not been from the beginning. And again, when he says: Whoever is judged, let him stand opposite; and whoever is justified, let him draw near to the servant of God (Isa 50:8); and: Woe to you, for you will all grow old like a garment, and the moth will eat you (Isa 50:9); and: All flesh shall be humbled, and the Lord alone shall be exalted in the highest (Isa 2:17): it is signified that after his passion God will put under his feet those who were against him, and he himself will be exalted above all, and there will be none who is justified or compared with him.

14. And those who say that God would dispose a new testament for men, not as he disposed it for the fathers at Horeb, and would give men a new heart and a new spirit; and again: And do not remember the former things; behold, I make new things, which shall now spring up, and you shall know them: and I will make a way in the desert, and rivers in the waterless land, to give drink to the chosen race, my people whom I have acquired, that it may declare my mighty works (Isa 43:18–21): they plainly proclaimed that freedom which is of the New Testament, and the new wine which is put into new wineskins, the faith which is in Christ, which proclaimed the way of justice risen up in the desert, and the rivers of the Holy Spirit in the waterless land, to give drink to the chosen race of God which he acquired, that his mighty works might be declared; but not that they should blaspheme him who, being God, did these things.

15. And all the other things which, through so long a series of Scripture, we have shown that the prophets said, he who is truly spiritual will interpret, showing for each of the things that were said to what stamp of the Lord's disposition it was spoken, and the whole body of the work of the Son of God; knowing always the same God, and always recognising the same

nunc nobis manifestatus est; et semper eumdem Spiritum Dei cognoscens, etiamsi in novissimis temporibus nove effusus est in nos, et a conditione mundi usque ad finem in ipsum humanum genus: ex quo qui credunt Deo, et sequuntur Verbum ejus, percipiunt eam quae est ab eo, salutem. Qui vero abscedunt ab eo, et contemnunt praecepta ejus, et per opera sua inhonorant eum qui se fecit, et sententia sua blasphemant eum qui se alit, justissimum adversus se coacervant judicium. Hic igitur examinat omnes, ipse vero a nemine examinatur; neque Patrem suum blasphemans, neque dispositiones ejus frustrans, neque patres accusans, neque prophetas exhonorans, aut ab alio Deo dicens eos, aut iterum ex alia et alia substantia fuisse prophetias.

Caput XXXIV

Adversus Marcionitas, ab uno et eodem Deo prophetas exstitisse ex eo probat, quod quaecunque de Christo novi testamenti libertate ac futura hominum renovatione praedixerunt, in unum Christum nostrum, a quo impleta sunt omnia, nec in alium conveniant.

1. Dicemus autem adversus omnes haereticos, et primo quidem adversus eos qui sunt a Marcione, et adversus eos qui sunt similes illis, ab altero Deo dicentes esse prophetas: Legite diligentius id quod ab apostolis est Evangelium nobis datum, et legite diligentius prophetas, et invenietis universam actionem, et omnem doctrinam, et omnem passionem Domini nostri praedictam in ipsis. Si autem subit vos hujusmodi sensus, ut dicatis: Quid igitur Dominus attulit veniens? cognoscite quoniam omnem novitatem attulit, semetipsum afferens, qui fuerat annuntiatus. Hoc enim ipsum praedicabatur, quoniam novitas veniet innovatura et vivificatura hominem. Regis enim adventus ab his quidem, qui mittuntur, servis praenuntiatur, propter apparatum et expeditionem eorum qui inciperent suscipere suum Dominum. Cum autem venit Rex, et illi praenuntiato gaudio adimpleti sunt, qui sunt subjecti, et perceperunt eam quae est ab eo libertatem, et participant visionem ejus, et audierunt sermones ejus, et fruiti sunt muneribus ab eo; non jam requiretur, quid novus attulit rex super eos, qui annuntiaverunt adventum ejus, apud eos videlicet qui sensum habent. Semetipsum enim attulit, et ea quae praedicta sunt bona, in quae concupiscebant angeli intendere, donavit hominibus.

Word of God, even though he has now been manifested to us; and always recognising the same Spirit of God, even though in the last times he has been poured out upon us in a new way, and from the creation of the world to the end upon the human race itself: from which those who believe God and follow his Word receive the salvation which is from him. But those who depart from him, and despise his precepts, and by their works dishonour him who made them, and in their mind blaspheme him who nourishes them, heap up against themselves a most just judgement. This man, then, examines all, but he himself is examined by no one; neither blaspheming his Father, nor setting aside his dispositions, nor accusing the fathers, nor dishonouring the prophets, either by saying that they were from another God, or again that the prophecies were of one substance and another.

Chapter 34

Against the Marcionites he proves that the prophets came from one and the same God, from this: that whatever they foretold of Christ, of the freedom of the New Testament and of the future renewal of men, fits our one Christ, by whom all things were fulfilled, and no other.

1. And we shall say against all the heretics, and first against those who are from Marcion, and against those who are like them, who say that the prophets are from another God: Read more carefully the Gospel given to us by the apostles, and read more carefully the prophets, and you will find the whole action, and all the teaching, and the whole Passion of our Lord foretold in them. But if such a thought comes upon you that you say, "What then did the Lord bring by his coming?", know that he brought all newness, bringing himself, who had been proclaimed. For this very thing was preached: that a newness would come to renew man and to give him life. For the coming of the King is foretold by the servants who are sent, for the preparing and the readiness of those who are to receive their Lord. But when the King has come, and those who are his subjects have been filled with the foretold joy, and have received the freedom that is from him, and share in the sight of him, and have heard his words, and have enjoyed the gifts that come from him, it will no longer be asked what the new king brought beyond those who proclaimed his coming, among those, that is, who have understanding. For he brought himself, and bestowed on men the good things that had been foretold, into which the angels longed to look.

2. Tunc autem fuissent servi mendaces, et non a Domino missi, si non Christus adveniens talis, qualis et praedicabatur, adimplesset eorum sermones. Quapropter dicebat: « Ne putetis quoniam veni dissolvere legem aut prophetas: non veni dissolvere, sed adimplere. Amen enim dico vobis, donec pertranseat coelum et terra, iota unum aut unus apex non transiet a lege et prophetis, quoadusque omnia fiant. » Omnia enim ipse adimplevit veniens, et adhuc implet in Ecclesia, usque ad consummationem, a lege praedictum novum testamentum. Quemadmodum et Paulus apostolus ejus ait in ea quae est ad Romanos: « Nunc autem sine lege justitia Dei manifestata est, testificata a lege et prophetis: Justus enim ex fide vivet. » Hoc autem, quoniam justus ex fide vivet, per prophetas praedictum fuerat.

3. Unde autem poterant praedicere prophetae Regis adventum, et eam libertatem, quae ab eo dabatur, praeevangelizare, et omnia quae a Christo facta sunt, et sermonem, et operationem, et passionem ejus praenuntiare, et novum testamentum praedicere, si ab altero Deo propheticam inspirationem acceperunt; ignorantes inenarrabilem Patrem, secundum vos, et regnum ejus, et dispositiones ejus, quas Filius Dei veniens in terris implevit? Neque enim casu quodam haec evenisse potestis dicere, tanquam a prophetis quidem de altero quodam dicta, similiter autem evenerunt Domino. Omnes enim prophetae haec eadem prophetaverunt: sed neque alicui ex veteribus evenerunt. Si enim evenissent alicui ex veteribus ista, non utique qui postea fuerunt, prophetassent in novissimis temporibus futura haec. Adhuc etiam nemo est neque patrum, neque prophetarum, neque antiquorum regum, circa quem proprie ac specialiter factum sit aliquid horum. Nam omnes quidem Christi passiones prophetaverunt; ipsi autem ad patiendum, similiter ut ipsa praedicta sunt, longe erant. Et argumenta autem quae praedicta sunt Dominicae passionis, in nullo altero facta sunt. Neque enim sol medio die occidit aliquo de veteribus mortuo, neque scissum est velum templi, neque terra mota est, neque petrae disruptae sunt, neque mortui resurrexerunt, neque in tertia die quis illorum surrexit, neque receptus est in coelum, neque, cum assumeretur, aperti sunt coeli, neque in nomen alicujus alterius crediderunt gentes, neque quis ex eis mortuus et resurgens aperuit novum libertatis testamentum. Non igitur de altero, sed de Domino, in quem concurrerunt omnia praedicta signa, dicebant prophetae.

2. Then indeed the servants would have been liars, and not sent by the Lord, if Christ, coming such as he was also preached to be, had not fulfilled their words. Wherefore he said: Do not think that I have come to destroy the Law or the Prophets: I have not come to destroy, but to fulfil (Matt 5:17). For amen I say to you, until heaven and earth pass away, not one iota or one stroke will pass from the Law and the Prophets, until all things come to pass (Matt 5:18). For by his coming he himself fulfilled all things, and he still fulfils in the Church, until the consummation, the New Testament foretold by the Law. As Paul his apostle also says in the one to the Romans: But now without the Law the justice of God has been made manifest, being witnessed by the Law and the Prophets (Rom 3:21): for the just shall live by faith (Rom 1:17). And this, that the just shall live by faith, had been foretold by the prophets (Hab 2:4).

3. But how could the prophets have foretold the coming of the King, and announced beforehand the good news of the freedom given by him, and proclaimed beforehand all the things that were done by Christ, his word, his working and his Passion, and foretold the New Testament, if they received their prophetic inspiration from another God, they who, according to you, knew nothing of the inexpressible Father, and of his kingdom, and of his dispositions, which the Son of God fulfilled when he came on earth? For neither can you say that these things happened by some chance, as though they had been spoken by the prophets of some other, but had happened in like manner to the Lord. For all the prophets prophesied these same things; but neither did they happen to any of the ancients. For if these things had happened to any of the ancients, those who came afterwards would surely not have prophesied that they were to come in the last times. Moreover, there is no one, neither of the fathers, nor of the prophets, nor of the ancient kings, in whose case any of these things was done properly and specially. For they all prophesied the sufferings of Christ; but they themselves were far from suffering in the way that these things had been foretold. And the tokens of the Lord's Passion that were foretold took place in no other. For neither did the sun set at midday when any of the ancients died, nor was the veil of the temple torn, nor did the earth quake, nor were the rocks split, nor did the dead rise, nor did any of them rise on the third day, nor was he received into heaven, nor were the heavens opened when he was taken up, nor did the nations believe in the name of any other, nor did any of them, having died and risen, open the New Testament of freedom. It was not, then, of another, but of the Lord, in whom all the signs foretold came together, that the prophets spoke.

4. Si autem aliquis Judaeis advocationem praestans, erectionem templi, quae, posteaquam in Babylonem transmigraverunt, facta est sub Zorobabel, et discessionem populi, quae facta est post septuaginta annos, dicat hoc esse novum testamentum; cognoscat quoniam lapideum quidem templum restructum est tunc (adhuc enim illa quae in lapideis tabulis facta fuerat, lex servabatur); novum autem testamentum datum est nullum, sed ea lege, quae per Moysen data est, utebantur usque ad adventum Domini; a Domini autem adventu novum testamentum ad pacem reconcilians, et vivificatrix lex in universam exivit terram: « Ex Sion enim prodiet lex, et verbum Domini de Jerusalem, et arguet populum multum: et concident gladios suos in aratra, et lanceas suas in falces, et jam non discent pugnare. » Si igitur alia lex et verbum exiens a Jerusalem, tantam pacem fecit apud eas gentes, quae eum receperunt, et per eas arguit imprudentiae multum populum, videtur consequens de altero dixisse prophetas. Si autem libertatis lex, id est verbum Dei ab apostolis, qui a Jerusalem exierunt, annuntiatum in universam terram, in tantum transmutationem fecit, ut gladios et lanceas bellatorias in aratra fabricaverit ipse, et in falces, quae donavit ad metendum frumentum, in organa pacifica, demutaverit, et jam nesciunt pugnare, sed percussi et alteram praebent maxillam; non de aliquo alio prophetae dixerunt haec, sed de eo qui fecit ea. Hic autem est Dominus noster, et in hoc est sermo verus: quoniam ipse est qui aratrum fecit, et falcem intulit, hoc est hominis primam seminationem, quae fuit secundum Adam plasmatio, et in novissimis temporibus per Verbum collectam fructificationem: et propter hoc qui initium fini conjungebat, et utrorumque Dominus exsistens, in fine quidem aratrum ostendit, lignum copulatum ferro, et sic ejus expurgavit terram: quoniam firmum Verbum unitum carni, et habitu tali confixus, emundavit silvestrem terram. Initio autem falcem figurabat per Abel, significans justi generis humanam collectionem: « Vide enim, » inquit, « quomodo justus perit, et nemo intuetur, et viri justi tolluntur, et nemo excipit corde. » Haec autem in Abel quidem praemeditabantur, a prophetis vero praeconabantur, in Domino autem perficiebantur, et in nobis autem idipsum est, consequente corpore suum caput.

5. Et adversus eos quidem, qui ab alio Deo prophetas dicunt, ab altero autem Patre Dominum nostrum, talia sunt apta, si quo modo tandem quiescant a tanta irrationabilitate. Propter hoc enim et laboramus eas, quae sunt ex Scripturis, adhibere ostensiones; ut ipsis sermonibus confutantes eos, quantum in nobis est, cohibeamus eos a grandi blasphemia, et a multorum deorum dementi fabricatione.

Caput XXXV

4. But if someone, pleading for the Jews, should say that the rebuilding of the temple, which took place under Zerubbabel after they had been carried away to Babylon, and the departure of the people, which took place after seventy years, is this New Testament, let him know that the temple of stone was indeed rebuilt then (for the Law that had been made on tables of stone was still being kept), but no New Testament was given; rather, they used the Law that was given through Moses until the coming of the Lord; but from the coming of the Lord the New Testament, which reconciles to peace, and the life-giving law went out into all the earth: For out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and it shall rebuke many people; and they shall beat their swords into ploughs, and their spears into sickles, and they will no longer learn to fight (Isa 2:3–4; Mic 4:2–3). If, then, another law and word, going forth from Jerusalem, made such peace among those nations which received it, and through them rebuked many people for their folly, it would seem to follow that the prophets spoke of another. But if the law of freedom, that is, the word of God proclaimed in all the earth by the apostles who went out from Jerusalem, wrought so great a change that he himself fashioned the swords and the lances of war into ploughs, and changed them into sickles, which he gave for reaping the grain, into instruments of peace, and men no longer know how to fight, but when struck offer the other cheek also, then the prophets did not speak these things of any other, but of him who did them. And this is our Lord, and in him the saying is true, that it is he who made the plough and brought in the sickle, that is, the first sowing of man, which was the moulding according to Adam, and the fruit-bearing gathered in the last times through the Word; and for this reason he who joined the beginning to the end, and is the Lord of both, at the end showed forth the plough, the wood joined to iron, and so cleansed his own earth: because the firm Word, united to flesh, and fixed in such a form, cleansed the wild earth. But at the beginning he prefigured the sickle through Abel, signifying the human harvest of the just race: See, he says, how the just man perishes, and no one considers it; and just men are taken away, and no one takes it to heart (Isa 57:1). These things, then, were practised beforehand in Abel, proclaimed by the prophets, accomplished in the Lord; and in us too it is the same thing, the body following its head.

5. Against those, then, who say that the prophets are from another God, and our Lord from another Father, such things are fitting, if by some means they may at last cease from so great an unreason. For this is why we labour to bring forward the proofs that come from the Scriptures: so that, refuting them by the very words, we may, as far as lies in us, restrain them from great blasphemy and from the mad fashioning of many gods.

Chapter 35

Vana et insana esse, quae de variis Scripturarum principiis comminiscebantur Valentiniani et Gnostici, nec proinde prophetas (multo minus Christum) partim a summitate, partim a medietate, partim a Demiurgo afflatos, locutos fuisse.

1. Adversus eos rursus qui sunt a Valentino, et reliquos falsi nominis Gnosticos, qui aliquando quidem a summitate quaedam eorum, quae sunt in Scripturis posita, dicta dicunt, propter semen quod est inde; aliquando vero a medietate, propter matrem Prunicam audacem; multa vero a mundi fabricatore, a quo et missi sunt prophetae: dicimus valde irrationabile esse, in tantum inopiae deducere Patrem universorum, quasi non habuerit sua instrumenta, per quae pure ea, quae sunt in Pleromate, annuntiarentur. Quem enim timebat, ut non libere et sine commistione ejus spiritus, qui est in diminutione et ignorantia factus, proprie ac separatim significaret voluntatem suam? An timebat ne plurimi salvarentur, cum plures pure audissent ea quae sunt veritatis? An rursus impotens erat ipse sibi praeparare eos, qui adventum Salvatoris annuntiarent?

2. Si autem cum huc venisset Salvator, suos apostolos misit in mundum, pure adventum ejus annuntiantes, et voluntatem Patris docentes, in nullo communicantes neque gentium, neque Judaeorum doctrinae; multo magis in Pleromate exsistens, praedicatores proprios destinasset, annuntiantes in hunc mundum futurum adventum ejus, in nullo communicantes iis prophetiis, quae sunt a Demiurgo. Si autem, cum esset intra Pleroma, usus est iis prophetis qui erant secundum legem, et per eos ostendit quae sunt sua; multo magis, cum huc venisset, his ipsis usus fuisset magistris, et per eos annuntiasset nobis Evangelium. Jam igitur non Petrum et Paulum, et reliquos apostolos dicant annuntiasse veritatem, sed Scribas, et Pharisaeos, et reliquos per quos lex annuntiabatur. Si autem suos in suo adventu proprios apostolos emisit in spiritu veritatis, et non in spiritu erroris; hoc idem ipsum et in prophetis fecit: semper enim idipsum Verbum Dei. Et si quidem de principalitate Spiritus fuit, secundum regulam ipsorum, Spiritus lucis, et Spiritus veritatis, et Spiritus perfectionis, et Spiritus agnitionis; is vero, qui a Demiurgo, fuit spiritus ignorantiae, et diminutionis, et erroris, et umbrae progenies; quemadmodum in uno et eodem potuit esse perfectio et diminutio, agnitio et ignorantia, error et veritas, lux et tenebrae?

That what the Valentinians and the Gnostics devised about the various sources of the Scriptures is vain and insane; and that the prophets (much less Christ) did not therefore speak inspired partly from the Height, partly from the Midst, partly from the Demiurge.

1. Against those, again, who are from Valentinus, and the rest of the falsely so-called Gnostics, who say that some of the things set down in the Scriptures were spoken at times from the Height, because of the seed that is from there, at times from the Midst, because of the Mother, the bold Prunicus, but many from the fashioner of the world, by whom the prophets too were sent: we say that it is very unreasonable to bring the Father of all to such poverty, as though he did not have his own instruments, through which the things that are in the Pleroma might be proclaimed purely. For of whom was he afraid, that he should not signify his will properly and separately, freely and without the commingling of the spirit of him who came into being in lessening and ignorance? Or was he afraid that too many would be saved, if more had heard purely the things of the truth? Or again, was he himself powerless to prepare for himself those who would proclaim the coming of the Saviour?

2. But if, when the Saviour had come here, he sent his apostles into the world, proclaiming his coming purely and teaching the Father's will, sharing in nothing with the teaching either of the nations or of the Jews, much more, while he was in the Pleroma, would he have appointed preachers of his own, to proclaim to this world his coming that was to be, sharing in nothing with the prophecies that are from the Demiurge. But if, while he was within the Pleroma, he used those prophets who were under the Law, and through them showed what was his own, much more, when he had come here, would he have used these same men as teachers, and through them proclaimed the Gospel to us. Then let them no longer say that Peter and Paul and the rest of the apostles proclaimed the truth, but the scribes and the Pharisees and the rest through whom the Law was proclaimed. But if at his own coming he sent forth his own apostles in the Spirit of truth, and not in the spirit of error, he did this very same thing in the prophets also: for the Word of God is always the same. And if, according to their rule, the Spirit was indeed from the Pre-eminence, a Spirit of light, and a Spirit of truth, and a Spirit of perfection, and a Spirit of knowledge, while that which is from the Demiurge was a spirit of ignorance, and of lessening, and of error, and the offspring of shadow, how could perfection and lessening, knowledge and ignorance, error and truth, light and darkness be in one and the same?

Si autem in prophetis impossibile erat haec ita esse, sed ab uno Deo verbum Domini praeconabant, et adventum Filii ejus annuntiabant; multo magis Dominus ipse nunquam modo quidem de principali, modo vero de subjecta deminoratione fecisset sermones, et agnitionis et ignorantiae simul factus magister; nec unquam modo quidem mundi fabricatorem, modo autem eum, qui super hunc est, glorificaret Patrem, quemadmodum ipse ait: « Nemo immittit commissuram vestimenti novi in vestimentum vetus, nec mittunt vinum novum in utres veteres. » Igitur aut omnimodo et ipsi abstineant se a prophetis, tanquam a veteribus; et non dicant, eos ab ea novitate, quae secundum principalitatem est, quaedam dixisse, praemissos a Demiurgo: aut rursus arguuntur a Domino dicente, « novum vinum non mitti in utres veteres. »

3. Unde autem semen Matris ipsorum poterat cognoscere ea, quae erant intra Pleroma, sacramenta, et de his eloqui? Siquidem extra Pleroma exsistens Mater, peperit hoc ipsum semen; quod autem extra Pleroma est, extra agnitionem esse dicunt, quod est ignorantia. Quomodo igitur id, quod erat ignorantia, semen conceptum, agnitionem annuntiare poterat? Aut quemadmodum ipsa Mater, ea quae erant Pleromatis, cognoscebat sacramenta, informis et infigurata, quasi abortivum projecta foras, et ibi aptata et formata, et ab Horo prohibita interius ingredi, et usque ad consummationem extra Pleroma perseverans, id est extra agnitionem? Rursus autem passionem Domini typum esse dicentes extensionis Christi superioris, qua extensus Horo formavit eorum Matrem; in reliquis arguuntur, non habentes similitudinem typi ostendere. Ubi enim sursum Christus aceto et felle potatus est? aut ubi divisa sunt vestimenta ejus? aut ubi punctus est, et exivit sanguis et aqua? aut ubi guttas sanguinis sudavit? et reliqua quaecunque Domino acciderunt, de quibus dixerunt prophetae. Unde ergo de iis quae tunc quidem nondum evenerant, incipiebant autem evenire, aut Mater, aut semen ejus divinavit?

4. Adhuc etiam super haec dicunt quidem a principalitate quaedam dicta, confutati ab iis, quae in Scripturis de Christi adventu referuntur. Quae autem sint haec, non jam unum sentiunt, sed alii alia de his ipsis respondent. Si quis enim experimentum eorum volens accipere, separatim interroget de aliquo sermone eos, qui excellentes sint apud eos; inveniet alium quidem dicentem de Propatore, id est de Bytho, esse id quod interrogetur; alium vero de Initio omnium, id est, de Unigenito; alterum vero de Patre omnium, hoc est de Verbo; alter rursus dicet de uno Aeone eorum, qui sunt in Pleromate Aeones, dici; alii autem de Christo, et alius de Salvatore. Qui autem illorum peritior est, posteaquam multum tacens protraxerit, de Horo ait dictum esse; alius vero eam, quae est intra Plenitudinem, Sophiam significari; alius vero illam, quae extra Plenitudinem est, Matrem annuntiari; et alius mundi fabricatorem Deum dicet.

But if in the prophets it was impossible for these things to be so, but they proclaimed the word of the Lord from one God and announced the coming of his Son, much more would the Lord himself never have spoken now from the principal and now from the diminution that lies beneath it, becoming at once a teacher of knowledge and of ignorance; nor would he ever have glorified as Father now the fashioner of the world, now him who is above him, as he himself says: No one puts a patch of a new garment on an old garment, nor do they put new wine into old wineskins (Luke 5:36–37). Either, then, let them too abstain altogether from the prophets, as from the old, and not say that the prophets, sent beforehand by the Demiurge, spoke some things from that newness which is according to the Pre-eminence; or else they are refuted once more by the Lord, who says that new wine is not put into old wineskins (Luke 5:37).

3. But how could the seed of their Mother know the mysteries that were within the Pleroma, and speak of them? For the Mother, being outside the Pleroma, gave birth to this very seed; and what is outside the Pleroma they say is outside knowledge, which is ignorance. How then could that which was ignorance, a seed so conceived, proclaim knowledge? Or how did the Mother herself know the mysteries of the Pleroma, formless and shapeless, cast out like an abortion, and there fitted together and formed, and forbidden by Horos to go within, and remaining outside the Pleroma until the consummation, that is, outside knowledge? Again, saying that the Lord's Passion is a type of the extension of the upper Christ, by which, stretched out upon Horos, he formed their Mother, they are refuted in the rest, being unable to show a likeness of the type. For where was the Christ above given vinegar and gall to drink? or where were his garments divided? or where was he pierced, and blood and water came out? or where did he sweat drops of blood? and the rest of the things that befell the Lord, of which the prophets spoke. Whence, then, did either the Mother or her seed divine the things that had not yet happened then, but were about to happen?

4. Furthermore, beyond these things, they say that some things were spoken from the Pre-eminence, when they are refuted by what is related in the Scriptures about the coming of Christ. But what these things are, they are no longer of one mind, but some give one answer, others another, about these very things. For if anyone, wishing to put them to the test, questions separately about some saying those who are eminent among them, he will find one saying that what he asks about is said of the Propator, that is, of Bythus; another, of the Beginning of all, that is, of the Only-begotten; another, of the Father of all, that is, of the Word; another again will say that it is said of one Aeon of those who are Aeons in the Pleroma; others, of Christ; and another, of the Saviour. But the more expert of them, after protracting a long silence, says that it was said of Horos; another, that Sophia, who is within the Fullness, is signified; another, that the Mother, who is outside the Fullness, is proclaimed; and another will say it is God, the fashioner of the world.

Tantae sunt de uno inter eos diversitates, de iisdem Scripturis varias habentes sententias; et uno eodemque sermone lecto, universi obductis superciliis agitantes capita, valde quidem altissime se habere sermonem dicunt, non autem omnes capere magnitudinem ejus intellectus, qui ibidem continetur; et propter hoc, silentium maximam rem esse apud sapientes. Oportere enim eam, quae sit sursum, Sigen, per id quod est apud eos silentium, deformari. Sic autem abeunt omnes, quotquot sunt, tantas de uno gestantes sententias, in abscondito ferentes secum sua acumina. Cum igitur inter eos convenerit de iis quae in Scripturis sunt praedicta, tunc et a nobis confutabuntur. Non enim bene sentientes, interim tamen semetipsos arguunt, de iisdem verbis non consentientes. Nos autem unum et solum verum Deum doctorem sequentes, et regulam veritatis habentes ejus sermones, de iisdem semper eadem dicimus omnes, unum Deum scientes, factorem hujus universitatis, qui prophetas misit, qui eduxit populum de terra Aegypti, qui in novissimis temporibus Filium suum manifestavit, uti confunderet incredulos, et exquireret justitiae fructum.

Caput XXXVI

Ab uno et eodem Patre missos esse prophetas, a quo et Christus missus est.

1. Quem enim non confutat Dominus, neque ab altero dicere prophetas, nisi a Patre ejus, neque ab alia et alia substantia, sed ab uno et eodem Patre, neque alium aliquem ea quae sunt in hoc mundo fecisse, nisi suum Patrem, docens sic: « Homo erat quidam paterfamilias, et plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et aedificavit turrim, et locavit eam colonis, et peregre profectus est. Cum autem appropinquasset tempus fructuum, misit servos suos ad colonos, ut acciperent de fructibus suis. Et coloni, apprehensis servis, unum quidem ceciderunt, alium autem lapidaverunt, alium vero occiderunt. Iterum misit alios servos plures prioribus; et fecerunt eis similiter. Novissime autem misit eis filium suum unicum, dicens: Forte verebuntur filium meum. Coloni vero cum vidissent filium dixerunt intra se: Hic est haeres, venite, occidamus eum, et habebimus haereditatem ejus: et apprehensum eum ejecerunt extra vineam, et occiderunt eum. Cum ergo venerit dominus vineae, quid faciet colonis illis?

So great are the differences among them about one thing, as they hold various opinions about the same Scriptures; and when one and the same saying has been read, they all, knitting their brows and shaking their heads, say that the saying is indeed exceedingly lofty, but that not all contain the greatness of the meaning that is contained in it; and that for this reason silence is a very great thing among the wise. For Sige, who is above, must, they say, be shaped through the silence that is among them. And so they all go away, as many as they are, carrying so many opinions about one thing, bearing their subtleties hidden away with them. When, therefore, they have agreed among themselves about the things foretold in the Scriptures, then they shall be refuted by us too. For while they do not think rightly, meanwhile they refute themselves, as they do not agree about the same words. But we, following the one and only true God as our teacher, and having his words as the rule of truth, all say always the same things about the same things, knowing one God, the Maker of this universe, who sent the prophets, who led the people out of the land of Egypt, who in the last times made manifest his Son, to confound the unbelievers and to seek out the fruit of justice.

Chapter 36

That the prophets were sent by one and the same Father by whom Christ also was sent.

1. For whom does the Lord not refute, when he says that the prophets are from no other than his Father, and not from one substance and another, but from one and the same Father, and that no one else made the things that are in this world but his own Father, teaching thus: There was a certain man, a householder, who planted a vineyard, and put a hedge round it, and dug a winepress in it, and built a tower, and let it out to tenants, and went abroad (Matt 21:33). And when the time of the fruits drew near, he sent his servants to the tenants, to receive of his fruits (Matt 21:34). And the tenants, seizing the servants, beat one, stoned another, and killed another (Matt 21:35). Again he sent other servants, more than the first; and they did the same to them (Matt 21:36). Last of all he sent to them his only son, saying: Perhaps they will respect my son (Matt 21:37). But the tenants, when they saw the son, said among themselves: This is the heir; come, let us kill him, and we shall have his inheritance. And they seized him and cast him out of the vineyard, and killed him (Matt 21:38–39). When therefore the lord of the vineyard comes, what will he do to those tenants? (Matt 21:40)

Et dixerunt illi: Malos male perdet, et vineam suam locabit aliis colonis, qui reddent ei fructus temporibus suis. Iterum dicit Dominus: Nunquam legistis: Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factus est, et est mirabilis in oculis nostris. Propter quod dico vobis, quoniam auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus. » Per quae ostendit manifeste discipulis suis unum quidem et eumdem patremfamilias, hoc est Deum Patrem, qui per seipsum omnia facit: varios vero agricolas, quosdam quidem contumeliosos, et superbos, et infructuosos, et Domini interfectores; quosdam vero cum omni obedientia reddentes fructus temporibus suis: et eumdem hunc patremfamilias, aliquando quidem mittentem servos, aliquando quidem Filium suum. A quo igitur Patre missus est Filius ad eos colonos, qui interfecerunt eum, ab hoc et servi. Sed Filius quidem quasi a Patre veniens principali auctoritate, dicebat: « Ego autem dico vobis: » servi autem quasi a Domino serviliter; et propter hoc dicebant: « Haec dicit Dominus. »

2. Quem igitur illi Dominum praeconabant incredulis, hunc Christus tradidit his qui obediunt sibi: et qui priores, sive primum per servilem legisdationem, vocaverat Deus, hic posteriores, sive postea per adoptionem, assumpsit. Plantavit enim Deus vineam humani generis, primo quidem per plasmationem Adae, et electionem Patrum: tradidit autem colonis per eam legisdationem, quae est per Moysen: sepem autem circumdedit, id est circumterminavit eorum culturam; et turrim aedificavit, Jerusalem elegit: et torcular fodit, receptaculum prophetici Spiritus praeparavit: et sic prophetas misit antequam esset in Babylonem transmigratio, et post transmigrationem alteros iterum, plures quam priores, expetentes fructus, dicentes illis: « Emundate vias vestras, et mores vestros; judicium justum judicate, et misericordiam et miserationem facite unusquisque ad fratrem suum: in viduam, et orphanum, et proselytum, et pauperem ne exercueritis potentatum, et unusquisque malitiae fratris sui ne recordemini in cordibus vestris, et jusjurandum falsum nolite diligere. Lavamini, mundi estote, auferte nequitias a cordibus vestris, discite benefacere, exquirite judicium, defendite vim patientem, judicate pupillo, et justificate viduam, et venite, disputemus, dicit Dominus. » Et rursum: « Cohibe linguam tuam a malo, et labia tua ne loquantur dolum. Diverte a malo, et fac bonum, inquire pacem, et sequere eam. » Haec praeconantes prophetae, fructum petebant justitiae.

And they said to him: He will bring the evil men to an evil end, and will let out his vineyard to other tenants, who will render him the fruits in their seasons (Matt 21:41). Again the Lord says: Have you never read: The stone which the builders rejected, this has become the head of the corner? (Matt 21:42) By the Lord has it been done, and it is wonderful in our eyes (Matt 21:42). Therefore I say to you that the kingdom of God will be taken away from you, and will be given to a nation that produces its fruits (Matt 21:43). By these words he plainly showed his disciples one and the same householder, that is, God the Father, who makes all things through himself; but various husbandmen, some insolent and proud and unfruitful and slayers of the Lord, and others rendering the fruits in their seasons with all obedience; and that this same householder sends at one time servants, at another his own Son. The Father, then, by whom the Son was sent to those tenants who killed him, is the one by whom the servants too were sent. But the Son, as coming from the Father with principal authority, said: But I say to you (Matt 5:22); while the servants, as coming from the Lord, spoke as servants; and for this reason they said: Thus says the Lord.

2. The Lord, then, whom they proclaimed to the unbelievers, is he whom Christ handed on to those who obey him; and the God who had called the former, that is, first, through the servile lawgiving, is he who took to himself the latter, that is, afterwards, through adoption. For God planted the vineyard of the human race, first through the moulding of Adam and the election of the fathers; and he handed it over to tenants through the lawgiving that is through Moses; and he put a hedge round it, that is, he marked out the bounds of their cultivation; and he built a tower, he chose Jerusalem; and he dug a winepress, he prepared a receptacle for the prophetic Spirit; and so he sent prophets before the carrying away to Babylon, and after the carrying away others again, more than the first, seeking the fruits and saying to them: Cleanse your ways and your conduct; judge just judgement, and show mercy and compassion each to his brother; do not lord it over the widow, and the orphan, and the proselyte, and the poor; and let none of you remember in your hearts the malice of his brother, and do not love a false oath (Jer 7:3; Zech 7:9–10; 8:17). Wash yourselves, be clean, take away the wickedness from your hearts, learn to do good, seek judgement, defend him who suffers violence, judge for the orphan, and do justice to the widow; and come, let us reason together, says the Lord (Isa 1:16–18). And again: Keep your tongue from evil, and your lips from speaking deceit (Ps 34:14). Turn aside from evil and do good; seek peace and pursue it (Ps 34:15). Proclaiming these things, the prophets sought the fruit of justice.

Non credentibus autem illis, novissime misit Filium suum, misit Dominum nostrum Jesum Christum, quem cum occidissent mali coloni, projecerunt extra vineam. Quapropter tradidit eam Dominus Deus non jam circumvallatam, sed expansam in universum mundum aliis colonis, reddentibus fructus temporibus suis, turre electionis exaltata ubique et speciosa. Ubique enim praeclara est Ecclesia, et ubique circumfossum torcular: ubique enim sunt qui suscipiunt Spiritum. Quoniam enim Filium Dei reprobaverunt, et projecerunt eum, cum eum occidissent, extra vineam, juste reprobavit eos Deus, et extra vineam exsistentibus gentibus dedit fructificationem culturae. Quemadmodum et Jeremias propheta ait: « Reprobavit Dominus, et abjecit gentem facientem haec: quoniam fecerunt filii Juda malignum in conspectu meo, dicit Dominus. » Similiter autem Jeremias: « Constitui super vos exploratores: Audite vocem tubae; et dixerunt: Non audiemus. Propter hoc audierunt gentes, et qui pascunt pecora in eis. » Unus ergo et idem Deus Pater, qui plantavit vineam, qui populum eduxit, qui prophetas misit, qui Filium suum misit, qui vineam dedit aliis colonis, his qui reddunt fructus in temporibus suis.

3. Et propter hoc dicebat Dominus discipulis suis, bonos operarios nos praeparans: « Attendite vobis et vigilate semper in omni tempore, ne quando graventur corda vestra in crapula, et ebrietate, et cogitationibus saecularibus, et repente assistat super vos dies illa. Superveniet enim quasi laqueus super omnes sedentes super faciem terrae. Sint igitur lumbi vestri praecincti, et lucernae ardentes, et vos similes hominibus exspectantibus dominum suum. Quomodo enim factum est in diebus Noe: manducabant et bibebant, et emebant et vendebant, nubebant et nubebantur, et non scierunt, quoadusque intravit Noe in arcam, et venit diluvium, et perdidit omnes. Et quemadmodum factum est in diebus Lot: manducabant et bibebant, emebant et vendebant, plantabant et aedificabant, quoadusque exivit Lot a Sodomis: pluit ignem de coelo, et perdidit omnes: sic erit et in adventu Filii hominis. Vigilate igitur, quoniam nescitis qua die Dominus vester veniet. » Unum et eumdem annuntians Dominum, qui in temporibus Noe propter inobedientiam hominum superduxit diluvium, et temporibus Lot propter multitudinem peccatorum Sodomitarum pluit ignem a coelo, et in novissimo propter hanc eamdem inobedientiam et similia peccata, superducet diem judicii: in quo ait, tolerabilius Sodomis et Gomorrhis futurum, quam civitati et domui, quae non receperit verbum apostolorum ejus. « Et tu, Capharnaum, » dicebat, « nunquid usque ad coelum exaltaberis? Usque ad inferos descendes.

But since they did not believe, last of all he sent his Son, he sent our Lord Jesus Christ, whom the wicked tenants, when they had killed him, cast out of the vineyard. Wherefore the Lord God handed it over, no longer walled round but spread out over the whole world, to other tenants, who render the fruits in their seasons, the tower of election being raised up everywhere and beautiful. For everywhere the Church is illustrious, and everywhere the winepress is dug round: for everywhere there are those who receive the Spirit. For since they rejected the Son of God, and cast him out of the vineyard when they had killed him, God justly rejected them, and gave the fruit-bearing of the cultivation to the nations that were outside the vineyard. As Jeremiah the prophet also says: The Lord has rejected and cast off the nation that does these things: for the sons of Judah have done evil in my sight, says the Lord (Jer 7:29–30). And Jeremiah likewise: I set watchmen over you: Hear the sound of the trumpet; and they said: We will not hear (Jer 6:17). Therefore the nations heard, and those who pasture flocks among them (Jer 6:18). One and the same God the Father, then, who planted the vineyard, who led out the people, who sent the prophets, who sent his Son, who gave the vineyard to other tenants, to those who render the fruits in their seasons.

3. And for this reason the Lord said to his disciples, preparing us to be good workmen: Take heed to yourselves, and watch always at every time, lest at any time your hearts be weighed down with dissipation and drunkenness and worldly thoughts, and that day come upon you suddenly (Luke 21:34). For it will come like a snare upon all who sit on the face of the earth (Luke 21:35). Let your loins therefore be girded, and your lamps burning, and you yourselves like men waiting for their lord (Luke 12:35–36). For as it happened in the days of Noah: they ate and drank, they bought and sold, they married and were given in marriage, and they did not know until Noah went into the ark, and the flood came and destroyed them all (Luke 17:26–27). And as it happened in the days of Lot: they ate and drank, they bought and sold, they planted and built, until Lot went out of Sodom; it rained fire from heaven, and destroyed them all: so will it be also at the coming of the Son of Man (Luke 17:28–30). Watch therefore, for you do not know on what day your Lord will come (Matt 24:42). So he proclaimed one and the same Lord, who in the times of Noah brought the flood upon men because of their disobedience, and in the times of Lot rained fire from heaven because of the multitude of the sins of the Sodomites, and at the last, because of this same disobedience and like sins, will bring on the day of judgement: on which, he says, it will be more tolerable for Sodom and Gomorrah than for the city and the house that has not received the word of his apostles. And you, Capernaum, he said, will you be exalted up to heaven? (Matt 11:23) You will go down to the underworld.

Quoniam si in Sodomis factae fuissent virtutes, quae factae sunt in te, mansissent usque in hodiernum diem. Verumtamen dico vobis, tolerabilius erit Sodomis in die judicii quam vobis. »

4. Unum et idem cum semper sit Verbum Dei; credentibus quidem ei fontem aquae in vitam aeternam dans, infructuosam vero fici arborem arefaciens statim: et temporibus Noe diluvium inducens, uti exstingueret pessimum genus eorum, qui tunc erant homines, qui jam fructificare Deo non poterant, cum angeli transgressores commisti fuissent eis; et ut peccata eorum compesceret, servaret vero arcae typum, Adae plasmationem: et temporibus Lot qui pluit super Sodomam et Gomorrham ignem et sulphur de coelo, « exemplum justi judicii Dei, » ut cognoscerent omnes, quoniam « omnis arbor quae non facit fructum bonum, excidetur, et in ignem mittetur: » et in universali judicio tolerabilius Sodomis utens, quam his qui viderunt ejus virtutes quas faciebat, et non crediderunt in eum, neque receperunt ejus doctrinam. Quemadmodum enim majorem dedit gratiam per suum adventum his qui crediderunt ei, et faciunt ejus voluntatem; sic et majorem in judicio habere poenam eos qui non crediderunt ei, significavit, justus exsistens super omnes aequaliter, et quibus plus dedit, plus ab eis exacturus: plus autem, non quod alterius Patris agnitionem ostendit, sicut per tot et tanta ostendimus; sed quia majorem donationem paternae gratiae per suum adventum effudit in humanum genus.

5. Si cui autem non sufficiunt quae praediximus, ad credendum ab uno et eodem Patre prophetas missos esse, a quo et Dominus noster missus est, aperiens autem os cordis sui, et Christum Jesum Dominum magistrum invocans, audiat dicentem eum: « Simile esse regnum coelorum regi nuptias facienti filio suo, et mittenti servos suos ad conrogandum eos, qui vocati fuerunt ad nuptias. » Et illis nolentibus obedire: « Iterum, » ait, « alios servos misit, dicens: Dicite his qui sunt vocati: Venite, prandium meum paravi, tauri mei et omnia saginata occisa et omnia parata sunt; venite ad nuptias. Illi autem abierunt negligentes eum, alii quidem in agrum suum; alii autem in negotiationem suam; reliqui vero arripuerunt servos, et alios quidem contumeliose tractaverunt, alios vero occiderunt. Rex autem cum audisset, iratus est, et mittens exercitus suos, perdidit interfectores illos, et civitatem eorum succendit, et dixit servis suis: Nuptiae quidem paratae sunt, vocati vero non fuerunt digni. Exite igitur ad exitus viarum, et quotquot inveneritis, congregate ad nuptias.

For if the mighty works that have been done in you had been done in Sodom, it would have remained until this day. But I say to you, it will be more tolerable for Sodom on the day of judgement than for you (Matt 11:23–24).

4. Since the Word of God is always one and the same: giving to those who believe in him a spring of water for eternal life, but withering at once the unfruitful fig tree; and in the times of Noah bringing on the flood to extinguish the most wicked race of those who were men then, who could no longer bear fruit to God, since the transgressing angels had mingled with them, both to check their sins and to preserve, in the type of the ark, the moulding of Adam; and he who in the times of Lot rained on Sodom and Gomorrah fire and sulphur from heaven, an example of the just judgement of God (2 Thess 1:5), so that all might know that every tree that does not bear good fruit will be cut down and cast into the fire (Matt 3:10); and in the universal judgement dealing more tolerably with Sodom than with those who saw the mighty works that he did and did not believe in him, nor receive his teaching. For just as by his coming he gave greater grace to those who believed in him and do his will, so too he signified that those who did not believe in him would have greater punishment in the judgement, since he is just towards all alike, and will require more from those to whom he gave more: more, however, not because he showed the knowledge of another Father, as we have shown by so many and such great proofs, but because by his coming he poured out upon the human race a greater gift of the Father's grace.

5. But if what we have said before is not enough for anyone to believe that the prophets were sent by one and the same Father by whom our Lord too was sent, let him open the mouth of his heart and, calling upon Christ Jesus the Lord as teacher, hear him saying that the kingdom of heaven is like a king who made a marriage feast for his son, and sent his servants to call those who had been invited to the marriage (Matt 22:2–3). And when they would not obey: Again, he says, he sent other servants, saying: Tell those who have been invited: Come, I have prepared my dinner, my bulls and all my fatlings are killed, and all things are ready; come to the marriage (Matt 22:4). But they went off, making light of him, some to their own farm, others to their own business; and the rest seized the servants, and treated some shamefully and killed others (Matt 22:5–6). But when the King heard of it, he was angry, and sending his armies he destroyed those murderers and burned their city, and said to his servants: The marriage is ready, but those who were invited were not worthy (Matt 22:7–8). Go out therefore to the outlets of the roads, and as many as you find, gather them to the marriage (Matt 22:9).

Et exeuntes servi ejus congregaverunt omnes quotquot invenerunt, bonos et malos, et impletae sunt nuptiae a discumbentibus. Introiens autem rex videre recumbentes, vidit ibi hominem non vestitum indumentum nuptiarum, et dicit ei: Amice, quomodo venisti huc, non habens indumentum nuptiarum? Illo autem obmutescente, dixit rex ministris: Tollite eum a pedibus et manibus, et mittite eum in tenebras, quae sunt exteriores: ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi. »

Manifeste enim et per haec verba sua ostendit Dominus omnia, et quoniam unus Rex et Dominus omnium Pater, de quo et antea dixit: « Neque in Hierosolyma jures, quoniam civitas est magni Regis. » Et quoniam ab initio nuptias praeparavit Filio suo, et propter immensam benignitatem per servos suos vocabat priores ad convivium nuptiarum; et ubi illi noluerunt obedire, rursus alios servos misit convocans eos, neque sic obedierunt ei, sed et eos qui vocationem annuntiabant, lapidaverunt et occiderunt: illos quidem perdidit mittens exercitus suos, et civitatem illorum succendit; et ex omnibus autem viis, id est, ex universis gentibus ad convivium nuptiarum Filii sui convocavit, quemadmodum et per Jeremiam ait: « Et misi ad vos servos meos prophetas, dicere: Avertimini unusquisque a via nequissima, et meliora facite opera vestra. » Et rursus per eumdem: « Et misi, » inquit, « ad vos omnes servos meos prophetas inter diem et ante lucem, et non obedierunt mihi, neque intenderunt aures ipsorum. Et dices eis hunc sermonem: Hoc genus, quod non obedivit voci Domini, neque recepit disciplinam; defecit fides ex ore ipsorum. » Qui igitur nos per apostolos undique vocavit Dominus, hic per prophetas vocabat eos qui olim fuerunt, quemadmodum ex sermonibus Domini ostenditur: et non ab alio quidem prophetae, ab alio autem apostoli, etiamsi variis gentibus praeconabant; sed ab uno et eodem, alii quidem Dominum annuntiabant, alii autem Patrem evangelizabant: et alii quidem adventum praenuntiabant Filii Dei, alii vero praesentem eum jam his qui longe erant, praeconabant.

6. Adhuc etiam manifestavit oportere nos cum vocatione et justitiae operibus adornari, uti requiescat super nos Spiritus Dei. Hoc est enim indumentum nuptiarum, de quo et Apostolus ait: « Nolumus exspoliari, sed superindui, uti absorbeatur mortale ab immortalitate. » Qui autem vocati quidem sunt ad coenam Dei, et propter malam suam conversationem non perceperunt Spiritum sanctum, « projicientur, » inquit, « in tenebras exteriores. »

And his servants went out and gathered all whom they found, good and bad, and the marriage was filled with guests (Matt 22:10). But when the king came in to see the guests, he saw there a man not clothed in a wedding garment, and he says to him: Friend, how did you come in here, not having a wedding garment? (Matt 22:11–12) And as he was speechless, the king said to the attendants: Take him by the feet and hands, and cast him into the darkness that is outside: there will be weeping and gnashing of teeth (Matt 22:12–13). For many are called, but few are chosen (Matt 22:14).

For by these words of his too the Lord plainly showed all things: both that the Father is the one King and Lord of all, of whom he had also said before: Do not swear by Jerusalem, for it is the city of the great King (Matt 5:35). And that from the beginning he prepared the marriage for his Son, and in his boundless kindness called the first through his servants to the marriage feast; and when they would not obey, he sent other servants again to call them, and not even so did they obey him, but they even stoned and killed those who proclaimed the call; and he destroyed them, sending his armies, and burned their city; and from all the roads, that is, from all the nations, he called together guests to the marriage feast of his Son, as he also says through Jeremiah: And I sent to you my servants the prophets, saying: Turn back, each one of you, from his most wicked way, and make your works better (Jer 35:15). And again through the same: And I sent, he says, to you all my servants the prophets by day and before dawn, and they did not obey me, nor did they incline their ears (Jer 7:25–26). And you shall say to them this word: This is the nation that has not obeyed the voice of the Lord, nor received instruction; faith has failed from their mouth (Jer 7:28). The Lord, then, who has called us from everywhere through the apostles, is he who called through the prophets those who lived of old, as is shown from the Lord's words; and the prophets were not from one, and the apostles from another, even though they proclaimed to various nations; but from one and the same, some announced the Lord, others brought the good news of the Father; and some foretold the coming of the Son of God, while others proclaimed him, already present, to those who were far off.

6. Moreover, he showed that, along with our calling, we must also be adorned with works of justice, so that the Spirit of God may rest upon us. For this is the wedding garment, of which the Apostle too says: We do not wish to be unclothed, but to be clothed over, so that what is mortal may be swallowed up by immortality (2 Cor 5:4). But those who have indeed been called to the supper of God, and because of their evil way of life have not received the Holy Spirit, will be cast, he says, into the outer darkness (Matt 22:13).

Manifeste ostendens, quod idem ipse Rex, qui convocaverit undique fideles ad nuptias Filii sui, et incorruptibile convivium donaverit, jubeat mitti in tenebras exteriores eum, qui non habet indumentum nuptiarum, hoc est contemptorem. Quemadmodum enim in priori testamento « non in multis illorum bene sensit; » sic et hic « multi vocati, pauci electi. » Non alius igitur qui judicat Deus, et alius qui convocat ad salutem, Pater: nec alius qui aeternum lumen donat, alius vero qui jubet in exteriores mitti tenebras eos, qui non habent indumentum nuptiarum. Sed unus et idem Dominus Pater Domini nostri, a quo et prophetae missi sunt: indignos quidem convocans propter immensam benignitatem; eos vero qui convocati sunt inspiciens, si conveniens habeant indumentum, et congruens nuptiis Filii sui: quoniam nihil inconveniens, neque malum placet ei. Quemadmodum Dominus dixit ei qui curatus fuerat: « Ecce sanus factus es: jam noli peccare, ne quid deterius tibi fiat. » Qui enim est bonus, et justus, et mundus, et immaculatus, neque malum aliquid, neque injustum, neque abominandum in suo sponsali thalamo sustinebit.

Est autem hic Pater Domini nostri, cujus providentia constant omnia, et jussu administrantur omnia: et gratuito quidem donat in quos oportet, secundum autem meritum dignissime distribuit adversus ingratos et non sentientes benignitatem ejus, justissimus retributor: et propterea ait: « Mittens exercitus suos perdidit interfectores illos, et civitatem illorum incendit. » Exercitum autem ejus inquit, quia omnes homines Dei: « Domini » enim « est terra, et plenitudo ejus, orbis terrarum, et omnes qui habitant in ea. » Et propter hoc Paulus apostolus in ea Epistola quae est ad Romanos, ait: « Non enim est potestas nisi a Deo. Quae autem sunt, a Deo ordinatae sunt. Itaque qui resistit potestati, Dei ordinationi resistit: qui autem resistunt, ipsi damnationem sibi acquirunt. Principes enim non sunt timori bono operi, sed malo. Vis autem non timere potestatem? Bonum fac, et habebis laudem ex ea: Dei enim minister est tibi ad bonum. Si autem male feceris, time. Non enim sine causa gladium portat. Dei enim minister est, vindex in iram ei, qui malum agit. Ideoque subjecti estote, non tantum propter iram, sed et propter conscientiam. Propter hoc enim et tributa penditis: ministri enim Dei sunt in hoc ipsum servientes. » Sed et Dominus igitur et apostoli unum Deum Patrem annuntiant eum, qui legisdationem fecit, qui misit prophetas, qui omnia fecit: et propter hoc ait: « Mittens exercitus suos: » quoniam omnis homo, secundum quod est homo, plasma ipsius est, licet ignoret Deum suum. Omnibus enim ut sint praestat, qui « solem suum oriri facit super malos et bonos, et pluit super justos et injustos. »

He shows plainly that the same King himself, who has called together the faithful from everywhere to the marriage of his Son and has bestowed the incorruptible feast, commands that he who has no wedding garment, that is, the despiser, be cast into the outer darkness. For as in the first Testament with many of them he was not well pleased (1 Cor 10:5), so here too many are called, few chosen (Matt 22:14). It is not, then, one God who judges, and another, the Father, who calls together to salvation; nor one who gives eternal light, and another who commands that those who have no wedding garment be cast into the outer darkness. But one and the same Lord, the Father of our Lord, by whom the prophets too were sent: calling together the unworthy in his boundless kindness, but examining those who have been called together, whether they have a garment fitting and suited to the marriage of his Son: for nothing unfitting, nor anything evil, pleases him. As the Lord said to him who had been healed: Behold, you have been made well; sin no more, lest something worse happen to you (John 5:14). For he who is good and just and pure and spotless will not endure anything evil, or unjust, or abominable in his bridal chamber.

And this is the Father of our Lord, by whose providence all things stand, and by whose command all things are governed; and he gives freely to those to whom it is fitting, but according to merit he distributes most fittingly against the ungrateful and those who do not perceive his kindness, a most just requiter; and for this reason he says: Sending his armies he destroyed those murderers and burned their city (Matt 22:7). And he says "his army" because all men are God's: for the earth is the Lord's, and its fullness, the world and all who dwell in it (Ps 24:1). And for this reason Paul the apostle says in the Epistle to the Romans: For there is no power but from God (Rom 13:1). And those that exist have been ordained by God (Rom 13:1). Therefore he who resists the power resists the order of God; and those who resist bring condemnation on themselves (Rom 13:2). For rulers are not a terror to good work, but to evil (Rom 13:3). Do you wish, then, not to fear the power? (Rom 13:3) Do good, and you will have praise from it: for he is the minister of God to you for good (Rom 13:3–4). But if you do evil, fear (Rom 13:4). For not without cause does he bear the sword (Rom 13:4). For he is the minister of God, an avenger to wrath on him who does evil (Rom 13:4). Therefore be subject, not only because of wrath, but also for conscience' sake (Rom 13:5). For this is why you also pay tribute: for they are ministers of God, serving to this very end (Rom 13:6). So then both the Lord and the apostles proclaim one God the Father, him who made the lawgiving, who sent the prophets, who made all things; and for this reason he says: Sending his armies (Matt 22:7); because every man, inasmuch as he is man, is his handiwork, even though he does not know his God. For he grants to all that they may be, he who makes his sun rise on the evil and the good, and sends rain on the just and the unjust (Matt 5:45).

7. Et non solum per ea quae praedicta sunt, sed et per parabolam duorum filiorum, quorum minor luxuriose consumpsit substantiam, vivens cum fornicariis, unum et eumdem docuit Patrem, majori quidem filio ne haedum quidem indulgentem; propter eum autem qui perierat, minorem filium suum, jubentem occidi vitulum saginatum, et primam ei stolam donantem. Et per parabolam autem eorum operariorum, qui variis temporibus in vineam mittebantur, unus et idem Dominus ostenditur: vocans alios quidem statim in initio mundi fabricationis; alios vero post hoc; et alios circa medietatem temporum; et alios progressis jam temporibus; item alios in fine: ut sint quidem multi operarii secundum sua ipsorum tempora, unus autem qui convocat eos, paterfamilias. Etenim vinea una, quoniam et una justitia: et unus dispensator; unus enim Spiritus Dei, qui disponit omnia: similiter autem et merces una; omnes enim acceperunt singulos denarios, imaginem et inscriptionem regis, agnitionem Filii Dei quae est incorruptela. Et propter hoc a novissimis coepit dare mercedem, quoniam in novissimis temporibus manifestatus Dominus, omnibus semetipsum repraesentavit.

8. Et publicanus autem qui in oratione Pharisaeum superavit; non quoniam alterum Patrem adorabat, testimonium accepit a Domino, quod sit magis justificatus: sed quoniam cum magna humilitate, sine extollentia et sine jactantia, exhomologesin eidem Deo faciebat. Et duorum autem filiorum parabola, eorum qui in vineam mittuntur, quorum alter quidem contradixit patri, et postea poenitetur, quando nihil profuit ei poenitentia; alter autem pollicitus est abire, statim promittens patri, non abiit autem (quoniam « omnis homo mendax; » et velle quidem in promptu adjacet, non invenit autem perficere), unum et eumdem ostendit Patrem. Sed et arboris fici parabola, de qua Dominus ait: « Ecce, jam triennium venio, quaerens fructum in hac arbore fici, et non invenio; » per prophetas adventum suum significans, per quos venit aliquoties exquirens justitiae fructum ab eis, quem non invenit, aperte manifestavit, et quoniam excidetur arbor fici propter praedictam causam. Et sine parabola autem dicebat ad Jerusalem Dominus: « Jerusalem, Jerusalem, quae interficis prophetas, et lapidas eos qui mittuntur ad te, quoties volui colligere filios tuos, sicut gallina pullos suos sub alas, et noluisti? Ecce remittitur vobis domus vestra deserta. » Quod enim per parabolam dictum fuerat: « Ecce, triennium venio quaerens fructum; » et manifeste iterum: « Quoties volui colligere filios tuos; » si non hujus adventum, qui per prophetas est, intelligamus, erit mendacium: siquidem semel, et tunc primum, venit ad eos.

7. And not only through what has been said before, but also through the parable of the two sons, of whom the younger squandered his substance in riotous living with harlots, he taught one and the same Father, who did not grant even a kid to the elder son, but for the sake of him who had been lost, his younger son, commanded the fatted calf to be killed, and gave him the first robe. And through the parable of those labourers who were sent into the vineyard at various times, one and the same Lord is shown: calling some straightway at the beginning of the fashioning of the world, others after that, others about the middle of the times, others when the times were already advanced, and others again at the end; so that there are many labourers, each according to their own times, but one householder who calls them together. For there is one vineyard, since there is also one justice; and one steward, for there is one Spirit of God, who disposes all things; and likewise one wage, for all received a denarius each, the image and inscription of the king, the knowledge of the Son of God, which is incorruption. And for this reason he began to give the wage from the last, because in the last times the Lord, being made manifest, presented himself to all.

8. And the tax collector too, who surpassed the Pharisee in prayer, received testimony from the Lord that he was more justified, not because he worshipped another Father, but because with great humility, without self-exaltation and without boasting, he made exomologesis to the same God. And the parable of the two sons who are sent into the vineyard, of whom one contradicted his father and afterwards repented, when repentance profited him nothing, while the other promised to go, giving his father his promise at once, but did not go (for every man is a liar (Ps 116:11), and to will is indeed ready at hand, but to accomplish it he does not find (Rom 7:18)), shows one and the same Father. And the parable of the fig tree too, of which the Lord says: Behold, for three years now I come seeking fruit on this fig tree, and I find none (Luke 13:7), signifying his coming through the prophets, through whom he came several times seeking from them the fruit of justice, which he did not find, made plain also that the fig tree will be cut down for the reason already given. And without a parable the Lord said to Jerusalem: Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often have I wished to gather your children, as a hen gathers her chicks under her wings, and you would not? (Matt 23:37) Behold, your house is left to you desolate (Matt 23:38). For what had been said through the parable, Behold, for three years I come seeking fruit (Luke 13:7), and again plainly, How often have I wished to gather your children (Matt 23:37), will be a lie unless we understand it of his coming that is through the prophets: since he came to them once, and then for the first time.

Sed quoniam et patriarchas qui elegit, et nos, idem est Verbum Dei; et illos semper visitans per propheticum Spiritum, et nos qui undique convocati sumus, per suum adventum, super ea quae dicta sunt, vere haec dicebat: « Multi ab Oriente et Occasu venient, et recumbent cum Abraham, et Isaac, et Jacob, in regno coelorum. Filii autem regni ibunt in tenebras exteriores, illic erit fletus et stridor dentium. » Si igitur hi, qui per praeconium apostolorum ejus ab Oriente et Occidente credentes in eum, cum Abraham, Isaac et Jacob in regno coelorum recumbent, participantes cum eis epulationem; unus et idem Deus ostenditur, qui elegit quidem patriarchas, visitavit vero populum, gentes vero advocavit.

Caput XXXVII

Homines liberos esse, et eligendi facultate praeditos; nec proinde quosdam natura bonos, quosdam natura malos esse.

1. Illud autem, quod ait: « Quoties volui colligere filios tuos, et noluisti? » veterem legem libertatis hominis manifestavit: quia liberum eum Deus fecit ab initio, habentem suam potestatem, sicut et suam animam, ad utendum sententia Dei voluntarie, et non coactum a Deo. Vis enim a Deo non fit, sed bona sententia adest illi semper. Et propter hoc consilium quidem bonum dat omnibus. Posuit autem in homine potestatem electionis, quemadmodum et in angelis (etenim angeli rationabiles): uti hi quidem qui obedissent, juste bonum sint possidentes, datum quidem a Deo, servatum vero ab ipsis. Qui autem non obedierunt, juste non invenientur cum bono, et meritam poenam percipient; quoniam Deus quidem dedit benigne bonum, ipsi vero non custodierunt diligenter illud, neque pretiosum arbitrati sunt, sed supereminentiam bonitatis contempserunt. Abjicientes igitur bonum, et quasi respuentes, merito omnes justum judicium incident Dei, quemadmodum et apostolus Paulus in ea epistola, quae est ad Romanos, testificatus est dicens ita: « An divitias bonitatis ejus, et patientiae, et longanimitatis contemnis, ignorans quoniam bonitas Dei ad poenitentiam te adducit? Secundum autem duritiam tuam et cor impoenitens thesaurizas tibimetipsi iram in die irae, et revelationis justi judicii Dei. Gloria autem et honor, inquit, omni operanti bonum. » Dedit ergo Deus bonum, quemadmodum et Apostolus testificatur in eadem epistola: et qui operantur quidem illud, gloriam et honorem percipient, quoniam operati sunt bonum, cum possint non operari illud; hi autem qui illud non operantur, judicium justum excipient Dei, quoniam non sunt operati bonum, cum possint operari illud.

But since he who chose the patriarchs and us is the same Word of God, both visiting them always through the prophetic Spirit, and us, who have been called together from everywhere, through his coming, over and above what has been said he truly said this: Many will come from the east and the west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven (Matt 8:11). But the sons of the kingdom will go into the outer darkness; there will be weeping and gnashing of teeth (Matt 8:12). If, then, those who through the proclamation of his apostles believe in him from the east and the west will recline with Abraham, Isaac and Jacob in the kingdom of heaven, sharing the banquet with them, one and the same God is shown, who chose the patriarchs, visited the people, and called the nations.

Chapter 37

That men are free and endowed with the faculty of choosing; and that there are not, therefore, some good by nature and others evil by nature.

1. And that saying of his, How often have I wished to gather your children, and you would not? (Matt 23:37), made manifest the ancient law of man's freedom: because God made him free from the beginning, having his own power, as also his own soul, to use the judgement of God voluntarily, and not compelled by God. For force does not proceed from God, but a good judgement is always present in him. And for this reason he gives good counsel to all. And he placed in man the power of election, as also in the angels (for the angels are rational), so that those who had obeyed might justly possess the good, given indeed by God, but kept by themselves. But those who have not obeyed will justly not be found with the good, and will receive the punishment they have deserved; because God gave the good kindly, but they did not keep it diligently, nor did they reckon it precious, but despised the surpassing greatness of goodness. Casting away the good, then, and as it were spitting it out, they will all deservedly fall into the just judgement of God, as the apostle Paul also testified in the Epistle to the Romans, saying thus: Or do you despise the riches of his goodness, and patience, and long-suffering, not knowing that the goodness of God leads you to repentance? (Rom 2:4) But according to your hardness and impenitent heart you are treasuring up wrath for yourself on the day of wrath and of the revelation of the just judgement of God (Rom 2:5). But glory and honour, he says, to everyone who works the good (Rom 2:10). God, then, gave the good, as the Apostle too testifies in the same epistle; and those who work it will receive glory and honour, because they have worked the good when they could have not worked it; but those who do not work it will receive the just judgement of God, because they have not worked the good when they could have worked it.

2. Si autem naturaliter quidam boni, quidam vero mali facti fuissent, neque hi laudabiles essent qui boni sunt, tales enim facti fuerant; sed neque illi vituperabiles, et ipsi enim tales fuerant instituti. Sed quoniam omnes ejusdem sunt naturae, et potentes retinere et operari bonum, et potentes rursum amittere id, et non facere; juste etiam apud homines sensatos (quanto magis apud Deum), alii quidem laudantur, et dignum percipiunt testimonium electionis bonae et perseverantiae; alii vero accusantur, et dignum percipiunt damnum, eo quod justum et bonum reprobaverint. Et ideo prophetae quidem hortabantur homines justitiam agere, bonumque operari, sicut per multa ostendimus: quia in nobis sit hoc, et propter multam negligentiam in oblivionem inciderimus, et consilio egeamus bono, propter quod bonus Deus praestavit bonum consilium per prophetas.

3. Propter hoc autem et Dominus: « Luceat lumen vestrum, » dicebat, « coram hominibus, ut videant bona facta vestra, et clarificent Patrem vestrum qui in coelis est. » Et: « Attendite vobis, ne forte graventur corda vestra in crapula, et ebrietate, et sollicitudinibus saecularibus. » Et: « Sint lumbi vestri praecincti, et lucernae ardentes, et vos similes hominibus exspectantibus dominum suum, quando revertatur a nuptiis, ut cum venerit et pulsaverit, aperiant ei. Beatus servus ille, quem, cum venerit dominus ejus, invenerit ita facientem. » Et iterum: « Servus qui scit voluntatem domini sui, et non facit, vapulabit multas. » Et: « Quid mihi dicitis: Domine, Domine, et non facitis quae dico? » Et iterum: « Si autem dicat servus in corde suo: Tardat dominus meus; et incipiat caedere conservos, et manducare, et bibere, et inebriari; veniet dominus ejus in die qua non sperat, et dividet eum, et partem ejus cum hypocritis ponet. » Et omnia talia, quae liberum et suae potestatis ostendunt hominem, et quia consilio instruat Deus, adhortans nos ad subjectionem sibi et avertens ab incredulitate, non tamen de violentia cogens.

4. Etenim ipsum Evangelium si noluerit quis sequi, licet quidem ei, non tamen expedit. Inobedientia enim Dei, et amissio boni est quidem in hominis potestate; laesionem autem et damnum non quamlibet infert. Et propter hoc Paulus ait: « Omnia licent, sed non omnia expediunt; » et libertatem referens hominis, quapropter et « omnia licent, » non cogente eum Deo; et id, « non expedit, » ostendens, ut non ad velamen malitiae abutamur libertate: non enim hoc expedit. Et iterum ait: « Loquimini veritatem unusquisque cum proximo suo. »

2. But if some had been made good by nature and some evil, neither would these who are good be praiseworthy, for they had been made such; nor would those be blameworthy, for they too had been so constituted. But since all are of the same nature, and able both to hold and to do the good, and able in turn to lose it and not to do it, justly even among men of sense (how much more with God) some are praised and receive a worthy testimony to their good election and perseverance, while others are accused and receive a worthy penalty, because they rejected what is just and good. And therefore the prophets exhorted men to act justly and to work the good, as we have shown by many proofs: because this lies with us, and through much negligence we have fallen into forgetfulness and stand in need of good counsel; for which reason the good God provided good counsel through the prophets.

3. And for this reason the Lord too: Let your light shine, he said, before men, that they may see your good deeds and glorify your Father who is in heaven (Matt 5:16). And: Take heed to yourselves, lest perhaps your hearts be weighed down with dissipation and drunkenness and worldly cares (Luke 21:34). And: Let your loins be girded, and your lamps burning, and you yourselves like men waiting for their lord, when he returns from the wedding, so that when he comes and knocks they may open to him (Luke 12:35–36). Blessed is that servant whom his lord, when he comes, finds so doing (Luke 12:43). And again: The servant who knows the will of his lord and does not do it will be beaten with many stripes (Luke 12:47). And: Why do you say to me: Lord, Lord, and do not do what I say? (Luke 6:46) And again: But if the servant says in his heart: My lord delays, and begins to beat his fellow servants, and to eat and drink and be drunk, his lord will come on a day when he does not expect him, and will cut him in pieces, and will put his portion with the hypocrites (Luke 12:45–46). And all such sayings, which show that man is free and of his own power, and that God instructs by counsel, exhorting us to subjection to himself and turning us away from unbelief, yet not compelling us by violence.

4. For if anyone will not follow the Gospel itself, it is permitted him, but it is not expedient. For disobedience to God and the loss of the good are indeed in man's power; but they bring no slight hurt and harm. And for this reason Paul says: All things are permitted, but not all things are expedient (1 Cor 6:12; 10:23); both referring to the freedom of man, wherefore all things are permitted, God not compelling him; and showing the not expedient, so that we may not abuse our freedom as a cloak for malice: for this is not expedient. And again he says: Speak the truth, each one with his neighbour (Eph 4:25).

Et: « Omnis sermo malus de ore vestro non exeat, aut turpitudo, aut vaniloquium, aut scurrilitas, quae ad rem non pertinet, sed magis gratiarum actio. » Et: « Eratis enim aliquando tenebrae, nunc autem lumen in Domino: quasi filii lucis honeste ambulate: non in comessationibus, et ebrietatibus, non in cubilibus et in libidinibus, non in ira et zelo. Et haec quidam fuistis, sed abluti estis, sed sanctificati estis in nomine Domini nostri. » Si igitur non in nobis esset facere haec, aut non facere, quam causam habebat Apostolus, et multo prius ipse Dominus, consilium dare, quaedam quidem facere, a quibusdam vero abstinere? Sed quoniam liberae sententiae ab initio est homo, et liberae sententiae est Deus, cui ad similitudinem factus est; semper consilium datur ei, continere bonum, quod perficitur ex ea, quae est ad Deum obedientia.

5. Et non tantum in operibus, sed etiam in fide liberum et suae potestatis arbitrium hominis servavit Dominus, dicens: « Secundum fidem tuam fiat tibi; » propriam fidem hominis ostendens, quoniam propriam suam habet sententiam. Et iterum: « Omnia possibilia sunt credenti; » et: « Vade, sicut credidisti, fiat tibi. » Et omnia talia suae potestatis secundum fidem ostendunt hominem. Et propter hoc is « qui credit ei habet vitam aeternam; qui autem non credit Filio, non habet vitam aeternam, sed ira Dei manebit super ipsum. » Secundum hanc igitur rationem, et suum proprium bonum ostendens Dominus, et sui arbitrii ac suae potestatis hominem significans, dicebat ad Jerusalem: « Quoties volui congregare filios tuos, quemadmodum gallina pullos suos sub ascellas, et noluisti? Quapropter relinquetur vobis domus vestra deserta. »

6. Qui autem his contraria dicunt, ipsi impotentem introducunt Dominum, scilicet quasi non potuerit perficere hoc quod voluerit: aut rursum ignorantem natura choicos, ut ipsi dicunt, et eos, qui non possunt accipere ejus incorruptelam. Sed oportebat, inquit, eum neque angelos tales fecisse, ut possent transgredi, neque homines qui statim ingrati exsisterent in eum; quoniam rationabiles, et examinatores, et judiciales facti sunt, et non (quemadmodum irrationabilia, sive inanimalia, quae sua voluntate nihil possunt facere, sed cum necessitate et vi ad bonum trahuntur, in quibus unus sensus, et unus mos), inflexibiles, et sine judicio, qui nihil aliud esse possunt, praeterquam quod facti sunt.

And: Let no evil talk come out of your mouth, nor filthiness, nor foolish talk, nor scurrility, which are not to the purpose, but rather thanksgiving (Eph 4:29; 5:4). And: For you were once darkness, but now you are light in the Lord: walk honestly as sons of light, not in revelling and drunkenness, not in debauchery and lusts, not in anger and jealousy (Eph 5:8; Rom 13:13). And such some of you were, but you have been washed, but you have been sanctified in the name of our Lord (1 Cor 6:11). If, then, it were not in our power to do these things or not to do them, what cause had the Apostle, and much earlier the Lord himself, to give counsel to do some things and to abstain from others? But since man is of free judgement from the beginning, and God is of free judgement, to whose likeness he was made, counsel is always given him to hold fast the good, which is brought to perfection by obedience to God.

5. And not only in works, but also in faith, the Lord kept man's choice free and of his own power, saying: Be it done to you according to your faith (Matt 9:29); showing that man's faith is his own, since he has his own judgement. And again: All things are possible to him who believes (Mark 9:23); and: Go, be it done to you as you have believed (Matt 8:13). And all such sayings show that man is of his own power as regards faith. And for this reason he who believes him has eternal life; but he who does not believe the Son does not have eternal life, but the wrath of God will remain upon him (John 3:36). According to this reasoning, then, the Lord, both showing his own proper good and signifying that man is of his own choice and of his own power, said to Jerusalem: How often have I wished to gather your children, as a hen gathers her chicks under her wings, and you would not? (Matt 23:37) Wherefore your house will be left to you desolate (Matt 23:38).

6. But those who say what is contrary to these things themselves bring in a powerless Lord, as though he had not been able to accomplish what he wished; or again one ignorant of those who are choic by nature, as they themselves say, and of those who cannot receive his incorruption. "But he ought," one says, "to have made neither the angels such that they could transgress, nor men who would at once prove ungrateful towards him": because they were made rational, and able to examine and to judge, and not (like irrational or inanimate things, which can do nothing of their own will, but are drawn to the good by necessity and force, in which there is one sense and one habit) inflexible and without discernment, unable to be anything other than what they were made.

Sic autem nec suave esset eis quod est bonum, neque pretiosa communicatio Dei, neque magnopere appetendum bonum, quod sine suo proprio motu, et cura, et studio provenisset, sed ultro et otiose insitum: ita ut essent nullius momenti boni, eo quod natura magis quam voluntate tales exsisterent, et ultroneum haberent bonum, sed non secundum electionem; et propter hoc nec hoc ipsum intelligentes, quoniam pulchrum sit quod bonum, neque fruentes eo. Quae enim fruitio boni apud eos qui ignorant? Quae autem gloria his qui non studuerunt illud? Quae autem corona his qui non eam, ut victores in certamine, consecuti sunt?

7. Et propter hoc Dominus violentum dixit regnum coelorum: « Et qui vim faciunt, inquit, diripiunt illud; » hoc est, qui cum vi et agone vigilantes instanter, diripiunt illud. Propter hoc autem et Paulus apostolus ait Corinthiis: « Nescitis, quoniam hi qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium. Sic currite, ut comprehendatis. Omnis autem qui agonizatur, in omnibus continens est: illi quidem ut corruptibilem accipiant coronam, nos autem incorruptibilem. Ego autem sic curro, non in incertum: sic pugno, non quasi aerem caedens; sed lividum facio corpus meum, et in servitutem redigo, ne forte aliis praedicans, ipse reprobus efficiar. » Bonus igitur agonista ad incorruptelae agonem adhortatur nos, uti coronemur, et pretiosam arbitremur coronam, videlicet quae per agonem nobis acquiritur, sed non ultro coalitam. Et quanto per agonem nobis advenit, tanto est pretiosior; quanto autem pretiosior, tanto eam semper diligamus. Sed neque similiter diliguntur ea quae ultro adveniunt, quam illa quae cum multa sollicitudine adinveniuntur. Quoniam igitur pro nobis erat plus diligere Deum, cum labore hoc nobis adinvenire Dominus docuit, et Apostolus tradidit. Et alias autem esset videlicet nostrum insensatum bonum, quod esset inexercitatum. Sed et videre non in tantum nobis esset desiderabile, nisi cognovissemus quantum esset malum non videre: et bene valere autem male valentis experientia honorabilius efficit; et lucem, tenebrarum comparatio, et vitam, mortis. Sic et coeleste regnum honorabilius est his qui cognoverunt terrenum. Quanto autem honorabilius, tanto magis diligimus illud: et si plus illud dilexerimus, clariores erimus apud Deum. Pro nobis igitur omnia haec sustinuit Dominus, uti per omnia eruditi, in omnibus in futurum simus cauti, et perseveremus in omni ejus dilectione, rationabiliter edocti diligere Deum: Deo quidem magnanimitatem praestante in apostasia hominis; homine autem erudito per eam, quemadmodum et propheta ait: « Emendabit

But in that case neither would the good be sweet to them, nor fellowship with God precious, nor the good greatly to be sought, coming about as it would without their own movement and care and effort, but implanted of itself and idly: so that they would be good of no account, because they would be such by nature rather than by will, and would have the good spontaneously, but not according to election; and for this reason they would not understand this very thing, that the good is beautiful, nor would they enjoy it. For what enjoyment of the good is there among those who do not know it? And what glory for those who have not striven for it? And what crown for those who have not won it as victors in a contest?

7. And for this reason the Lord called the kingdom of heaven violent: And those who use force, he says, seize it (Matt 11:12); that is, those who with force and contest, keeping watch earnestly, seize it. And for this reason the apostle Paul too says to the Corinthians: Do you not know that those who run in the stadium all run, but one receives the prize? (1 Cor 9:24) So run that you may obtain it (1 Cor 9:24). And everyone who contends is temperate in all things: they indeed to receive a corruptible crown, but we an incorruptible (1 Cor 9:25). But I so run, not uncertainly; I so fight, not as one beating the air; but I bruise my body and bring it into subjection, lest perhaps, having preached to others, I myself should become reprobate (1 Cor 9:26–27). The good contestant, then, exhorts us to the contest for incorruption, that we may be crowned, and may reckon the crown precious, that is, the one which is acquired by us through the contest, and not grown upon us of its own accord. And the more it comes to us through the contest, the more precious it is; and the more precious it is, so much the more let us love it always. Nor are the things that come of their own accord loved in the same way as those that are found with much care. Since, then, it was for our good to love God more, the Lord taught, and the Apostle handed on, that we should find this for ourselves with labour. And otherwise, plainly, our good would be insensible, since it would be unexercised. Nor would seeing be so desirable to us, unless we had known how great an evil it is not to see; and the experience of illness makes good health more prized; and so does comparison with darkness make light, and with death, life. So too the heavenly kingdom is more prized by those who have known the earthly. And the more it is prized, the more we love it; and if we have loved it more, we shall be more glorious with God. For our sake, then, the Lord endured all these things, so that, instructed through all things, we may be careful in all things for the future, and persevere in all love of him, reasonably taught to love God: God showing long-suffering in the apostasy of man, and man being instructed by it, as the prophet too says: Your falling-away will correct you

te abscessio tua; » praefiniente Deo omnia ad hominis perfectionem, et ad efficaciam, et manifestationem dispositionum: uti et bonitas ostendatur, et justitia perficiatur, et Ecclesia ad figuram imaginis Filii ejus coaptetur, et tandem aliquando maturus fiat homo, in tantis maturescens ad videndum et capiendum Deum.

Caput XXXVIII

Cur non ab initio perfectus factus est homo.

1. Si hoc dicat aliquis: Quid enim? Non poterat ab initio Deus perfectum fecisse hominem? Sciat, quoniam Deus quidem cum semper sit idem et innatus, quantum ad ipsum est omnia possibilia ei. Quae autem facta sunt ab eo, secundum quod postea facturae initium habuerunt, secundum hoc et minora esse oportuit eo qui se fecerit: nec enim poterant infecta esse, quae nuper facta sunt. Propter quod autem non sunt infecta, propter hoc et [ideo] deficiunt a perfecto. Secundum enim quod sunt posteriora, secundum hoc et infantilia; et secundum quod infantilia, secundum hoc et insueta, et inexercitata ad perfectam disciplinam. Quemadmodum enim mater potest quidem praestare perfectam escam infanti, ille autem adhuc non potest robustiorem se percipere escam: sic et Deus ipse quidem potens fuit homini praestare perfectionem ab initio, homo autem impotens percipere illam: infans enim fuit. Et propter hoc Dominus noster in novissimis temporibus, recapitulans in semetipso omnia, venit ad nos, non quomodo ipse poterat, sed quomodo illum nos videre poteramus. Ipse enim in sua inenarrabili gloria ad nos venire poterat: sed nos magnitudinem gloriae ipsius portare non poteramus. Et propter hoc, quasi infantibus, ille qui erat panis perfectus Patris, lac nobis semetipsum praestavit, quod erat secundum hominem ejus adventus: ut quasi a mamilla carnis ejus enutriti, et per talem lactationem assueti manducare et bibere Verbum Dei, et eum qui est immortalitatis panis, qui est Spiritus Patris, in nobis ipsis continere possimus.

2. Et propter hoc Paulus Corinthiis ait: « Lac vobis potum dedi non escam: nondum enim poteratis escam percipere; » id est, eum quidem adventum Domini, qui secundum hominem, didicistis; nondum autem Patris Spiritus requiescit super vos, propter vestram infirmitatem. « Ubi enim zelus et discordia, ait, in vobis, et dissentiones, nonne carnales estis, et secundum hominem ambulatis? » Hoc est, quoniam nondum Spiritus Patris erat in ipsis, propter imperfectionem eorum, et infirmitatem conversationis.

(Jer 2:19); God predetermining all things for the perfection of man, and for the effecting and the manifestation of his dispositions, so that goodness may be shown, and justice accomplished, and the Church fitted to the figure of the image of his Son, and man at long last become mature, ripening through so many things to see and to contain God.

Chapter 38

Why man was not made perfect from the beginning.

1. If anyone should say this: "What then? Could God not have made man perfect from the beginning?" Let him know that, since God is always the same and unborn, as far as he himself is concerned all things are possible to him. But the things that have been made by him, inasmuch as they afterwards had the beginning of their making, must for that very reason also be inferior to him who made them: for things that were newly made could not be unmade. And inasmuch as they are not unmade, for this very reason they also fall short of the perfect. For inasmuch as they are later, so far are they also infantile; and inasmuch as they are infantile, so far are they also unaccustomed and unexercised for perfect discipline. For as a mother is indeed able to give perfect food to an infant, but he is not yet able to take food stronger than he is, so too God himself was indeed able to give perfection to man from the beginning, but man was powerless to take it: for he was an infant. And for this reason our Lord, in the last times, recapitulating all things in himself, came to us, not as he himself was able, but as we were able to see him. For he himself could have come to us in his inexpressible glory; but we could not have borne the greatness of his glory. And for this reason, as to infants, he who was the perfect bread of the Father gave himself to us as milk, which was his coming according to man, so that, nourished as it were at the breast of his flesh, and accustomed by such nursing to eat and drink the Word of God, we might be able to contain in ourselves him who is the bread of immortality, who is the Spirit of the Father.

2. And for this reason Paul says to the Corinthians: I gave you milk to drink, not food: for you were not yet able to take food (1 Cor 3:2); that is, you have learnt the coming of the Lord which is according to man, but the Spirit of the Father does not yet rest upon you, because of your weakness. For where there is jealousy and discord among you, he says, and dissensions, are you not carnal, and do you not walk according to man? (1 Cor 3:3) That is, the Spirit of the Father was not yet in them, because of their imperfection and the weakness of their way of life.

Quemadmodum igitur Apostolus poterat dare escam (quibuscunque enim imponebant apostoli manus, accipiebant Spiritum sanctum, qui est esca vitae); illi autem non poterant accipere illud, quoniam infirmum adhuc et inexercitabilem sensum erga Deum conversationis habebant: sic et initio Deus quidem potens fuit dare perfectionem homini; ille autem nunc nuper factus non poterat illud accipere, vel accipiens capere, vel capiens continere. Et propter hoc coinfantiatum est homini Verbum Dei, cum esset perfectus, non propter se, sed propter hominis infantiam sic capax effectus, quemadmodum homo illum capere potuit. Non igitur erga Deum impossibile et indigens, sed circa eum qui nunc nuper factus est homo; quoniam non infectus erat.

3. Erga Deum autem virtus simul, et sapientia, et bonitas ostenditur: virtus quidem et bonitas, in eo quod ea, quae nondum erant, voluntarie constituerit et fecerit; sapientia vero, in eo quod apta et consonantia, quae sunt, fecerit. Quaedam autem propter immensam ejus benignitatem augmentum accipientia, et in multum temporis perseverantia, infecti gloriam referunt, Deo sine invidia donante quod bonum est. Secundum enim id quod facta sunt, non sunt infecta: secundum id vero quod perseverant longis aeonibus, virtutem infecti assument, Deo gratuito donante eis sempiternam perseverationem. Et sic principalitatem quidem habebit in omnibus Deus, quoniam et solus infectus, et prior omnium, et omnibus, ut sint, ipse est causa: reliqua vero omnia in subjectione manent Dei. Subjectio autem Dei, incorruptelae perseverantia est: incorruptela autem, gloria infecti. Per hanc igitur ordinationem, et hujusmodi convenientiam, et tali ductu, factus et plasmatus homo secundum imaginem et similitudinem constituitur infecti Dei: Patre quidem bene sentiente et jubente; Filio vero ministrante et formante; Spiritu vero nutriente et augente; homine vero paulatim proficiente et perveniente ad perfectum, id est proximum infecto fieri. Perfectus enim est infectus: hic autem est Deus. Oportuerat autem hominem primo fieri, et factum augeri, et auctum corroborari, et corroboratum multiplicari, et multiplicatum convalescere, convalescentem vero glorificari, et glorificatum videre suum Dominum. Deus enim est qui habet videri: visio autem Dei efficax est incorruptelae: « incorruptela vero proximum facit esse Deo. »

As, then, the Apostle was able to give food (for those on whom the apostles laid hands received the Holy Spirit, who is the food of life), but they were not able to receive it, because they still had a weak and unexercised understanding of the way of life towards God; so too in the beginning God was indeed able to give perfection to man, but man, being newly made, could not receive it, or receiving it contain it, or containing it hold it fast. And for this reason the Word of God was made an infant together with man, though he was perfect, not for his own sake, but because of the infancy of man, being made thus containable, in the measure that man was able to contain him. The impossibility and the want, then, were not on God's side, but on the side of him who was newly made, man; because he was not unmade.

3. And with regard to God, power and wisdom and goodness are shown together: power and goodness, in that he voluntarily established and made the things that were not yet; wisdom, in that he made fitting and harmonious the things that are. And some things, receiving growth because of his boundless kindness, and enduring for a long time, carry off the glory of the unmade, God bestowing ungrudgingly what is good. For inasmuch as they have been made, they are not unmade; but inasmuch as they endure for long ages, they will take on the power of the unmade, God freely bestowing on them everlasting endurance. And so God will have the pre-eminence in all things, since he alone is unmade, and first of all, and is himself the cause of all things that they may be; but all the rest remain in subjection to God. And subjection to God is endurance in incorruption; and incorruption is the glory of the unmade. Through this order, then, and such harmony, and such guidance, man, made and moulded, is established after the image and likeness of the unmade God: the Father being well pleased and commanding; the Son ministering and forming; the Spirit nourishing and giving increase; and man little by little advancing and coming to the perfect, that is, becoming near to the unmade. For the unmade is perfect; and this is God. And man had first to be made, and having been made to grow, and having grown to be strengthened, and having been strengthened to multiply, and having multiplied to gain strength, and having gained strength to be glorified, and having been glorified to see his Lord. For it is God who is to be seen; and the vision of God is productive of incorruption; and incorruption makes one to be near to God (Wis 6:19).

4. Irrationabiles igitur omni modo, qui non exspectant tempus augmenti, et suae naturae infirmitatem ascribunt Deo. Neque Deum, neque semetipsos scientes, insatiabiles et ingrati, nolentes primo esse hoc quod et facti sunt, homines passionum capaces; sed supergredientes legem humani generis, et antequam fiant homines, jam volunt similes esse factori Deo, et nullam esse differentiam infecti Dei, et nunc facti hominis, qui plus irrationales sunt quam muta animalia. Haec enim non imputant Deo, quoniam non homines facit ea; sed unumquodque eo quod factum est, quoniam factum est, gratias agit. Nos enim imputamus ei, quoniam non ab initio dii facti sumus, sed primo quidem homines, tunc demum dii: quamvis Deus secundum simplicitatem bonitatis suae hoc fecerit, ne quis eum putet invidiosum, aut impraestantem. « Ego, inquit, dixi: dii estis, et filii Excelsi omnes. » Nobis autem potestatem divinitatis bajulare non sustinentibus: « Vos autem, inquit, sicut homines moriemini; » utraque referens, et illud quod est benignum suae donationis, et infirmitatem nostram, et quod essemus nostrae potestatis. Secundum enim benignitatem suam bene dedit bonum, et similes sibi suae potestatis homines fecit: secundum autem providentiam scivit hominum infirmitatem, et quae ventura essent ex ea; secundum autem dilectionem et virtutem vincet factae naturae substantiam. Oportuerat autem primo naturam apparere, post deinde vinci et absorbi mortale ab immortalitate, et corruptibile ab incorruptibilitate, et fieri hominem secundum imaginem et similitudinem Dei, agnitione accepta boni et mali.

Caput XXXIX

Bonum a malo discernendi facultatem homini inditam esse, ut sua voluntate et electione, nulla vi coactus, Dei mandata peragat, quo ab eo perficiatur, malaque rebellibus parata a se avertat.

1. Agnitionem autem accepit homo boni et mali. Bonum est autem obedire Deo, et credere ei, et custodire ejus praeceptum; et hoc est vita hominis: quemadmodum non obedire Deo, malum; et hoc est mors ejus. Magnanimitatem igitur praestante Deo, cognovit homo et bonum obedientiae, et malum inobedientiae: uti oculus mentis utrorumque accipiens experimentum, electionem meliorum cum judicio faciat, et nunquam segnis, neque negligens praecepti fiat Dei; et id quod aufert ab eo vitam, id est, non obedire Deo, experimento discens quoniam malum est, neque tentet quidem illud unquam; quod autem conservatorium vitae ejus est obedire Deo, sciens quoniam bonum est cum omni intentione diligenter custodiat.

4. Altogether unreasonable, then, are those who do not await the time of growth, and ascribe the weakness of their own nature to God. Knowing neither God nor themselves, insatiable and ungrateful, unwilling to be first what they have also been made, men capable of passions, but overstepping the law of the human race, before they become men they already wish to be like God the Maker, and that there should be no difference between the unmade God and man now made: they are more irrational than the dumb animals. For these do not hold it against God that he did not make them men; but each thing, in that it has been made, gives thanks because it has been made. For we hold it against him that we were not made gods from the beginning, but first men, and then at length gods: although God did this according to the simplicity of his goodness, lest anyone should think him envious or grudging. I said, he says, You are gods, and all of you sons of the Most High (Ps 82:6). But since we could not endure to bear the power of divinity: But you, he says, shall die like men (Ps 82:7); setting forth both: the kindness of his gift, and our weakness, and that we were of our own power. For according to his kindness he gave the good well, and made men like himself, of their own power; but according to his providence he knew the weakness of men, and what would come of it; but according to his love and power he will overcome the substance of the nature that was made. For nature had first to appear, and afterwards what is mortal to be overcome and swallowed up by immortality, and what is corruptible by incorruptibility, and man to become after the image and likeness of God, having received the knowledge of good and evil.

Chapter 39

That the faculty of discerning good from evil was put into man, so that by his own will and election, compelled by no force, he may carry out God's commandments, in order to be made perfect by him, and may turn from himself the evils prepared for the rebellious.

1. And man received the knowledge of good and evil. And it is good to obey God, and to believe him, and to keep his precept; and this is the life of man: just as not to obey God is evil, and this is his death. Since God showed long-suffering, then, man came to know both the good of obedience and the evil of disobedience, so that the eye of the mind, receiving experience of both, may make the election of the better with discernment, and may never become slothful or neglectful of God's precept; and that, learning by experience that what takes life from him, that is, not obeying God, is evil, he may never even try it; and that, knowing that what preserves his life, obeying God, is good, he may guard it diligently with all earnestness.

Propter hoc etiam duplices habuit sensus, utrorumque agnitionem habentes, ut electionem meliorum cum disciplina faciat. Disciplinam autem boni quemadmodum habere potuisset, ignorans quod est contrarium? Firmior est enim et indubitata subjacentium apprehensio, quam ea quae est ex suspicione conjectura. Quemadmodum enim lingua per gustum accipit experimentum dulcis et amari, et oculus per visionem discernit quod est nigrum ab albo, et auris per auditum differentias sonorum scit; sic et mens per utrorumque experimentum disciplinam boni accipiens, firmior ad conservationem ejus efficitur, obediens Deo: inobedientiam quidem primum respuens per poenitentiam, quoniam amarum et malum est; deinde ex comprehensione discens, quale sit quod contrarium est bono et dulcedini, ne tentet quidem unquam inobedientiam gustare Dei. Si autem utrorumque eorum cognitionem, et duplices sensus cognitionis quis defugiat, latenter semetipsum occidit hominem.

2. Quemadmodum igitur erit Deus, qui nondum factus est homo? quomodo autem perfectus, nuper effectus? quomodo autem immortalis, qui in natura mortali non obedivit factori? Oportet enim te primo quidem ordinem hominis custodire, tunc deinde participari gloriae Dei. Non enim tu Deum facis, sed Deus te facit. Si ergo opera Dei es, manum artificis tui exspecta, opportune omnia facientem; opportune autem, quantum ad te attinet, qui efficeris. Praesta autem ei cor tuum molle et tractabile, et custodi figuram, qua te figuravit artifex, habens in temetipso humorem, ne induratus amittas vestigia digitorum ejus. Custodiens autem compaginationem, ascendes ad perfectum: ab artificio enim Dei absconditur, quod est in te, lutum. Fabricavit substantiam in te manus ejus: liniet te ab intus et a foris auro puro et argento, et in tantum ornabit te, ut et ipse Rex concupiscat speciem tuam. Si vero statim obduratus respuas artem ejus, et ingratus exsistas in eum, quoniam homo factus es; ingratus Deo factus, simul et artem ejus, et vitam amisisti. Facere enim proprium est benignitatis Dei: fieri autem proprium est hominis naturae. Si igitur tradideris ei quod est tuum, id est fidem in eum et subjectionem, recipies ejus artem, et eris perfectum opus Dei.

3. Si autem non credideris ei, et fugeris manus ejus, erit causa imperfectionis in te, qui non obedisti, sed non in illo, qui vocavit. Ille enim misit, qui vocarent ad nuptias; qui autem non obedierunt ei, semetipsos privaverunt a regia coena. Non igitur ars deficit Dei; potens est enim de lapidibus suscitare filios Abrahae; sed ille qui non consequitur eam, sibimet suae imperfectionis est causa. Nec enim lumen deficit propter eos qui semetipsos excaecaverunt: sed illo perseverante quale et est, excaecati per suam culpam in caligine constituuntur.

For this reason too he had twofold senses, having the knowledge of both, so that he may make the election of the better with learning. But how could he have had learning of the good, not knowing what is contrary to it? For the grasp of things that lie before us is firmer and beyond doubt than conjecture drawn from surmise. For as the tongue receives experience of sweet and bitter through taste, and the eye discerns through sight what is black from white, and the ear knows the differences of sounds through hearing, so too the mind, receiving learning of the good through experience of both, is made firmer for its preservation, obeying God: first rejecting disobedience through repentance, because it is bitter and evil; then learning by comprehension what kind of thing is contrary to the good and to sweetness, so that it may never even try to taste disobedience to God. But if anyone shuns the knowledge of both these things, and the twofold senses of knowledge, he secretly kills himself as man.

2. How, then, will he be a god, who has not yet been made man? And how perfect, who has been made only lately? And how immortal, who in a mortal nature did not obey his Maker? For you must first keep the order of man, and then afterwards share in the glory of God. For it is not you who make God, but God who makes you. If, then, you are the work of God, await the hand of your craftsman, who does all things in due time; in due time, that is, as far as concerns you, who are being made. Offer him your heart soft and pliable, and keep the shape with which the craftsman shaped you, having moisture in yourself, lest, becoming hard, you lose the imprints of his fingers. And keeping the framework, you will ascend to the perfect: for the clay that is in you is hidden by the craftsmanship of God. His hand fashioned the substance in you; he will coat you within and without with pure gold and silver, and will so adorn you that the King himself will desire your beauty (Ps 45:12). But if, hardening yourself at once, you reject his art, and prove ungrateful towards him because you were made a man, then, made ungrateful to God, you have lost at once both his art and life. For to make is proper to the kindness of God; but to be made is proper to the nature of man. If, then, you hand over to him what is yours, that is, faith in him and subjection, you will receive his art, and you will be a perfect work of God.

3. But if you do not believe him, and flee from his hands, the cause of imperfection will be in you, who did not obey, and not in him who called. For he sent those who should call to the marriage; but those who did not obey him deprived themselves of the royal supper. The art of God, then, does not fail, for he is able from stones to raise up sons to Abraham (Matt 3:9); but he who does not attain to it is himself the cause of his own imperfection. For neither does the light fail because of those who have blinded themselves; but while it remains such as it is, those who have been blinded through their own fault are set in gloom.

Neque lumen cum magna necessitate subjiciet sibi quemquam: neque Deus coget eum qui nolit continere ejus artem. Qui igitur abstiterunt a paterno lumine, et transgressi sunt legem libertatis; per suam abstiterunt culpam, liberi arbitrii et suae potestatis facti.

4. Deus autem omnia praesciens, utrisque aptas praeparavit habitationes: eis quidem qui inquirunt lumen incorruptibilitatis, et ad id recurrunt, benigne donans hoc quod concupiscunt lumen; aliis vero id contemnentibus, et avertentibus se ab eo, et id fugientibus, et quasi semetipsos excaecantibus, congruentes lumini adversantibus praeparavit tenebras: et his qui fugiunt ei esse subjecti, convenientem subdidit poenam. Subjectio autem Dei requietio est aeterna, ut hi qui fugiunt lumen, dignum fugae suae habeant locum, et qui fugiunt aeternam requiem, congruentem fugae suae habeant habitationem. Cum autem apud Deum omnia sint bona, qui ex sua sententia fugiunt Deum, semetipsos ab omnibus fraudant bonis; fraudati autem omnibus erga Deum bonis, consequenter in Dei justum judicium incident. Qui enim fugiunt requiem, juste in poena conversabuntur; et qui fugerunt lumen, juste inhabitabunt tenebras. Quemadmodum autem in hoc temporali lumine, qui fugiunt illud, ipsos se tenebris mancipant; ita ut ipsi sibi causa fiant, quod destituuntur a lumine, et inhabitant tenebras, et non lumen causa est eis hujusmodi conversationis, quemadmodum praediximus: sic aeternum Dei qui fugiunt lumen, quod continet in se omnia bona, ipsi sibi causa sunt, ut aeternas inhabitent tenebras, destituti omnibus bonis, sibimetipsis causa hujusmodi habitationis facti.

Caput XL

Unum et eumdem Deum Patrem poenas infligere reprobis, ac electis praemia tribuere.

1. Unus igitur et idem Deus Pater, qui quidem concupiscentibus ejus communicationem, et perseverantibus in subjectione ejus, quae sunt apud se praeparat bona: principi autem abscessionis diabolo, et qui cum eo abscesserunt angelis aeternum ignem praeparans: in quem mittentur, inquit Dominus, illi qui in sinistra separati sunt. Et hoc est quod a propheta dictum est: « Ego Deus zelans, faciens pacem, et condens mala: » in eos quidem qui poenitentiam habent, et convertuntur ad eum, faciens pacem, et amicitiam, et unitatem componens; super eos vero qui poenitentiam non agunt, sed refugiunt ejus lumen, ignem aeternum et exteriores tenebras praeparans: quae quidem sunt mala his qui incidunt in ea.

Nor will the light subject anyone to itself by great necessity; nor will God compel him who does not wish to hold fast his art. Those, then, who have departed from the Father's light and have transgressed the law of freedom have departed through their own fault, having been made of free choice and of their own power.

4. And God, foreknowing all things, prepared fitting dwellings for both: to those who seek the light of incorruptibility and run back to it, kindly granting this light which they desire; but for the others, who despise it, and turn away from it, and flee from it, and as it were blind themselves, he prepared darkness suited to those who oppose the light; and on those who flee from being subject to him he imposed a fitting punishment. Now subjection to God is eternal rest; so that those who flee from the light may have a place worthy of their flight, and those who flee from eternal rest may have a dwelling suited to their flight. And since with God all things are good, those who of their own judgement flee from God defraud themselves of all good things; and being defrauded of all the good things that are with God, they will consequently fall into the just judgement of God. For those who flee from rest will justly live in punishment; and those who have fled from the light will justly inhabit darkness. And just as with this temporal light those who flee from it give themselves over to darkness, so that they themselves become for themselves the cause of being deprived of the light and inhabiting darkness, and the light is not the cause for them of such a way of life, as we said before; so those who flee from the eternal light of God, which contains in itself all good things, are themselves the cause for themselves of inhabiting eternal darkness, deprived of all good things, having become for themselves the cause of such a dwelling.

Chapter 40

That one and the same God the Father inflicts penalties on the reprobate and grants rewards to the elect.

1. One and the same God the Father, then, who prepares the good things that are with him for those who desire fellowship with him and persevere in subjection to him; but who prepares eternal fire for the devil, the prince of the falling-away, and for the angels who fell away with him: into which, says the Lord, those will be sent who have been set apart on the left. And this is what was said by the prophet: I am the jealous God, making peace and creating evils (Isa 45:7): making peace, and friendship, and building unity for those who repent and turn to him; but preparing eternal fire and the outer darkness for those who do not repent, but flee from his light: which are indeed evils to those who fall into them.

2. Si autem alius quidem esset qui requiem donat Pater, et alius qui ignem praeparavit Deus; fuissent aeque differentes eis filii; alius quidem in Patris regnum mittens, alius vero in aeternum ignem. Sed quoniam unus et idem Dominus separari demonstravit in judicio omne genus humanum, « quemadmodum pastor segregat oves ab haedis; » et aliis quidem dicet: « Venite, benedicti Patris mei, percipite regnum quod paratum est vobis; » aliis vero: « Discedite a me, maledicti, in ignem aeternum, quem praeparavit Pater meus diabolo et angelis ejus; » unus et idem Pater manifestissime ostenditur, « faciens pacem, et condens mala, » praeparans utrisque quae sunt apta: quemadmodum et unus judex utrosque in aptum mittens locum. Quemadmodum in zizaniorum et in tritici parabola manifestavit Dominus, dicens: « Quemadmodum colliguntur zizania, et igni comburuntur; sic erit in consummatione saeculi. Mittet Filius hominis angelos suos, et colligent de regno ejus omnia scandala, et eos qui faciunt iniquitatem, et mittent eos in clibanum ignis: illic erit fletus et stridor dentium. Tunc justi fulgebunt sicut sol in regno Patris ipsorum. » Qui ergo regnum praeparavit justis Pater, in quod assumpsit Filius ejus dignos; hic et caminum ignis praeparavit, in quem dignos mittent ii, qui a Filio hominis missi sunt, angeli, secundum jussum Dei.

3. Hic enim in agro suo bonum semen seminavit: « Ager autem, inquit, saeculum est. Cum autem dormirent homines, venit inimicus, et superseminavit zizania inter frumentum, et abiit. » Extunc enim apostata est angelus hic, et inimicus, ex quo zelavit plasma Dei, et inimicum illum Deo facere aggressus est. Quapropter et Deus eum quidem, qui a semetipso zizania absconse seminavit, id est, transgressionem quam ipse intulit, separavit a sua conversatione: eum autem, qui negligenter quidem, sed male accepit inobedientiam, hominem miseratus est, et retorsit inimicitiam, per quam inimicum Deo facere voluit, in ipsum inimicitiarum auctorem; auferens quidem suam, quae erat adversus hominem, inimicitiam; retorquens autem illam, et remittens illam in serpentem. Quemadmodum et Scriptura ait dixisse serpenti Deum: « Et inimicitiam ponam inter te et inter mulierem, et inter semen tuum et inter semen mulieris. Ipse tuum calcabit caput, et tu observabis calcaneum ejus. » Et inimicitiam hanc Dominus in semetipsum recapitulavit, de muliere factus homo, et calcans ejus caput; quemadmodum in eo, qui ante hunc est, libro ostendimus.

Caput XLI

Qui Deo non credunt, ipsique non obediunt, angeli et filii diaboli sunt; non natura quidem, sed imitatione. Epilogus hujus libri, et scopus sequentis.

2. But if the Father who gives rest were one, and the God who prepared the fire another, their sons would have been as different as they: the one sending into the Father's kingdom, the other into the eternal fire. But since one and the same Lord has shown that the whole human race will be separated in the judgement, as a shepherd separates the sheep from the goats (Matt 25:32), and to some he will say: Come, blessed of my Father, receive the kingdom that has been prepared for you (Matt 25:34), but to others: Depart from me, you cursed, into the eternal fire which my Father prepared for the devil and his angels (Matt 25:41); one and the same Father is most plainly shown, making peace and creating evils (Isa 45:7), preparing for both what is fitting: as also one judge sends both to the fitting place. As the Lord made plain in the parable of the tares and the wheat, saying: As the tares are gathered and burned with fire, so will it be at the consummation of the age (Matt 13:40). The Son of Man will send his angels, and they will gather out of his kingdom all scandals and those who do iniquity, and will cast them into the furnace of fire: there will be weeping and gnashing of teeth (Matt 13:41–42). Then the just will shine like the sun in the kingdom of their Father (Matt 13:43). The Father, then, who prepared the kingdom for the just, into which his Son took the worthy, is he who also prepared the furnace of fire, into which the angels sent by the Son of Man will cast, according to the command of God, those worthy of it.

3. For he sowed good seed in his field: And the field, he says, is the world (Matt 13:38). But while men were sleeping, the enemy came, and sowed tares over among the wheat, and went away (Matt 13:25). For from that time this angel became an apostate and an enemy, from the time when he envied God's handiwork and set about making him an enemy to God. Wherefore God too set apart from his company him who of himself secretly sowed the tares, that is, the transgression which he himself brought in; but he took pity on man, who had received disobedience carelessly indeed, but to his harm, and turned back the enmity, by which the other had wished to make him an enemy to God, upon the author of the enmity himself, taking away his own enmity, which was against man, and turning that enmity back and sending it back upon the serpent. As Scripture too says that God said to the serpent: And I will put enmity between you and the woman, and between your seed and the seed of the woman (Gen 3:15). He will tread on your head, and you will watch for his heel (Gen 3:15). And the Lord recapitulated this enmity in himself, being made man from a woman and treading on his head, as we have shown in the book before this one.

Chapter 41

Those who do not believe God and do not obey him are angels and sons of the devil; not by nature, however, but by imitation. The epilogue of this book, and the aim of the next.

1. Quoniam angelos quosdam dixit diaboli, quibus aeternus ignis praeparatus est, et rursus in zizaniis ait: « Zizania sunt filii maligni; » necessarium est dicere, quoniam omnes, qui sunt abscessionis, ascripsit illi, qui princeps est hujus transgressionis. Sed non ille quidem natura aut angelos, aut homines fecit. Nihil enim in totum diabolus invenitur fecisse, videlicet cum et ipse creatura sit Dei, quemadmodum et reliqui angeli. Omnia enim fecit Deus, quemadmodum et David ait: « Quoniam ipse dixit, et facta sunt; ipse praecepit, et creata sunt. »

2. Cum igitur a Deo omnia facta sunt, et diabolus sibimetipsi et reliquis factus est abscessionis causa; juste Scriptura eos, qui in abscessione perseverant, semper filios diaboli, et angelos dixit maligni. Filius enim, quemadmodum et quidam ante nos dixit, dupliciter intelligitur: alius quidem secundum naturam, eo quod natus sit filius; alius autem secundum id quod factus est, reputatur filius; licet sit differentia inter natum et factum. Quoniam ille quidem ex eo natus est, ille autem ab ipso factus est, sive secundum conditionem, sive secundum doctrinae magisterium. Qui enim ab aliquo edoctus est, verbo, filius docentis dicitur, et ille ejus pater. Secundum igitur naturam quae est secundum conditionem, ut ita dicam, omnes filii Dei sumus, propter quod a Deo omnes facti sumus. Secundum autem dicto audientiam et doctrinam, non omnes filii Dei sunt, sed qui credunt ei, et faciunt ejus voluntatem. Qui autem non credunt, et non faciunt ejus voluntatem, filii et angeli sunt diaboli. Quoniam autem ita se habet hoc, in Isaia dixit: « Filios genui et exaltavi, ipsi autem me spreverunt. » Et iterum quae dicit filios alienos eos ita: « Filii alieni mentiti sunt mihi. » Secundum enim naturam filii sunt, propter hoc quod ab eo facti sunt; secundum autem opera non sunt filii.

3. Quemadmodum enim in hominibus indicto audientes patribus filii abdicati, natura quidem filii eorum sunt, lege vero alienati sunt; non enim haeredes fiunt naturalium parentum: eodem modo apud Deum, qui non obediunt ei, abdicati ab eo, desierunt filii ejus esse. Unde nec haereditatem ejus percipere possunt; quemadmodum David ait: « Alienati sunt peccatores ab utero: ira eis secundum similitudinem serpentis. » Et propter hoc Dominus quos sciebat hominum esse progeniem, dixit sic progeniem viperarum, secundum similitudinem horum animalium in varietate ambulantes, et laedentes reliquos. « Attendite, inquit, a fermento Pharisaeorum et Sadducaeorum. » Sed et de Herode dicens: « Dicite, inquit, vulpi huic; » nequam astutiam ejus et dolum significans. Quapropter David propheta ait: « Homo in honore positus, assimilatus est jumentis. » Et iterum Jeremias: « Equi furentes circa feminas facti sunt, unusquisque ad uxorem proximi sui hinniebat. »

1. Since he spoke of certain angels of the devil, for whom eternal fire has been prepared, and again says of the tares: The tares are the sons of the evil one (Matt 13:38), it must be said that he has ascribed to him who is the prince of this transgression all who belong to the falling-away. But it is not he who made either angels or men by nature. For the devil is found to have made nothing at all, since he himself too is a creature of God, as are the rest of the angels. For God made all things, as David too says: For he spoke, and they were made; he commanded, and they were created (Ps 148:5).

2. Since, then, all things were made by God, and the devil became the cause of falling-away for himself and for the rest, Scripture has justly always called those who persevere in the falling-away sons of the devil and angels of the evil one. For a son, as one before us also said, is understood in two ways: one according to nature, in that he is born a son; another, according to what he has been made, is reckoned a son; although there is a difference between one born and one made. For the one is born of him, the other is made by him, whether according to creation or according to the teaching of doctrine. For he who has been taught by someone is called, in word, the son of him who teaches, and the latter his father. According to nature, then, that which is according to creation, so to speak, we are all sons of God, because we were all made by God. But according to obedience to the word and to teaching, not all are sons of God, but those who believe him and do his will. But those who do not believe and do not do his will are sons and angels of the devil. And that this is so, he said in Isaiah: I have begotten sons and exalted them, but they have despised me (Isa 1:2). And again, where he calls them alien sons, thus: Alien sons have lied to me (Ps 18:45). For according to nature they are sons, because they were made by him; but according to their works they are not sons.

3. For just as among men sons who are disobedient to their fathers and are disowned are by nature still their sons, but by law are estranged, for they do not become heirs of their natural parents, in the same way with God those who do not obey him, being disowned by him, have ceased to be his sons. Wherefore they cannot receive his inheritance either; as David says: Sinners are estranged from the womb; their wrath is after the likeness of the serpent (Ps 58:4–5). And for this reason the Lord called those whom he knew to be the offspring of men thus: brood of vipers (Matt 23:33), because, after the likeness of these animals, they go about in wiles and harm the rest. Beware, he says, of the leaven of the Pharisees and Sadducees (Matt 16:6). And speaking of Herod too: Tell, he says, this fox (Luke 13:32); signifying his wicked cunning and guile. Wherefore David the prophet says: Man, set in honour, has been made like the beasts of burden (Ps 49:21). And again Jeremiah: They have become horses mad after mares; each one neighed after his neighbour's wife (Jer 5:8).

Et Isaias in Judaea praeconans, et cum Israel disputans, principes Sodomorum, et populum Gomorrhae dicebat eos: similem Sodomitis transgressionem, et eadem, quae illis fuerunt, peccata esse apud eos significans, propter similem operationem eodem vocabulo vocans eos. Et quia non natura essent sic facti a Deo, sed qui possent et juste agere, idem dicebat, consilium eis dans bonum: « Lavamini, mundi estote, auferte nequitias ab animabus vestris ante oculos meos, quiescite ab iniquitatibus vestris. » Scilicet, quoniam idem ipsi cum transgrederentur et peccarent, eamdem quam Sodomitae perceperunt objurgationem. Cum enim converterentur, et poenitentiam agerent, et quiescerent a malitia, filii poterant esse Dei, et haereditatem consequi incorruptelae, quae ab eo praestatur. Secundum hanc igitur rationem, angelos diaboli, et filios dixit maligni, qui diabolo credunt, et ea quae sunt ejus agunt. Qui quidem ab initio omnes ab uno et eodem Deo facti sunt. Verum quando credunt, et subjecti esse Deo perseverant, et doctrinam ejus custodiunt, filii sunt Dei: cum autem abscesserint, et transgressi fuerint, diabolo ascribuntur principi, ei qui primo sibi, tunc et reliquis causa abscessionis sit factus.

4. Quoniam autem multi quidem Domini sermones, unum autem et eumdem omnes annuntiant Patrem factorem mundi hujus, oportebat et nos propter eos, qui in multis erroribus continentur, per multa confutare; si quomodo possent per multa confutati et ad veritatem converti, et salvari. Necessarium est autem conscriptioni huic, in sequenti post Domini sermones subjungere Pauli quoque doctrinam, et examinare sententiam ejus, et Apostolum exponere, et quaecunque ab haereticis, in totum non intelligentibus quae a Paulo dicta sunt, alias acceperunt interpretationes, explanare et dementiam insensationis eorum ostendere: et ab eodem Paulo, ex quo nobis quaestiones inferunt, manifestare, illos quidem mendaces, Apostolum vero praedicatorem esse veritatis, et omnia consonantia veritatis praeconio docuisse, unum Deum Patrem eum, qui locutus sit ad Abraham, qui legisdationem fecerit, qui prophetas praemiserit, qui novissimis temporibus Filium suum misit, et salutem suo plasmati donat, quod est carnis substantia. Reliquos igitur sermones Domini, quos quidem non per parabolas, sed simpliciter ipsis dictionibus docuit de Patre, et expositionem Epistolarum beati Apostoli in altero libro disponentes, integrum tibi opus exprobrationis et eversionis falso cognominatae agnitionis, praestante Deo, praebebimus; et nos ipsos, et te ad contradictionem omnium haereticorum in quinque exercentes libris.

And Isaiah, proclaiming in Judaea and disputing with Israel, called them rulers of Sodom and people of Gomorrah (Isa 1:10), signifying that there was among them a transgression like that of the Sodomites, and the same sins that had been theirs, calling them by the same name because of their like deeds. And because they had not been made so by God by nature, but were men who could also act justly, the same prophet said, giving them good counsel: Wash yourselves, be clean, take away the wickedness from your souls before my eyes, cease from your iniquities (Isa 1:16). That is to say, because they themselves, transgressing and sinning in the same way, received the same rebuke as the Sodomites. For if they turned, and repented, and ceased from malice, they could be sons of God and obtain the inheritance of incorruption, which is bestowed by him. According to this reasoning, then, he called angels of the devil and sons of the evil one those who believe the devil and do the things that are his. And all of these were made from the beginning by one and the same God. But when they believe and persevere in being subject to God and keep his teaching, they are sons of God; but when they have fallen away and transgressed, they are enrolled under the devil as their prince, to him who became the cause of falling-away first for himself and then for the rest.

4. And since the words of the Lord are many, but all proclaim one and the same Father, the Maker of this world, it was necessary for us too, because of those who are held in many errors, to refute them by many things, if by any means, refuted by many, they might be converted to the truth and be saved. And it is necessary for this treatise, in the one that follows, after the words of the Lord, to add the teaching of Paul too, and to examine his mind, and to expound the Apostle, and to explain whatever has received other interpretations from the heretics, who do not understand at all what was said by Paul, and to show the madness of their senselessness; and from the same Paul, out of whom they bring questions against us, to make manifest that they are liars, but that the Apostle is a preacher of the truth, and taught all things in harmony with the proclamation of the truth: one God the Father, he who spoke to Abraham, who made the lawgiving, who sent the prophets beforehand, who in the last times sent his Son, and gives salvation to his handiwork, which is the substance of the flesh. Setting out, then, in another book the remaining words of the Lord, which he taught concerning the Father not through parables but simply in the plain words themselves, and the exposition of the Epistles of the blessed Apostle, we shall, God granting it, present to you the whole work of the reproof and overthrow of the knowledge falsely so called; exercising both ourselves and you, in five books, in contradicting all the heretics.

Liber quintus

Praefatio

Traductis, dilectissime, omnibus haereticis in quatuor libris, qui sunt tibi ante hunc a nobis editi, et doctrinis ipsorum manifestatis; eversis quoque his, qui irreligiosas adinvenerunt sententias, aliquid quidem ex propria uniuscujusque illorum doctrina, quam in suis conscriptis reliquerunt; aliquid autem ex ratione, universis ostensionibus procedente; et veritate ostensa, et manifestato praeconio Ecclesiae, quod prophetae quidem praeconaverunt, quemadmodum demonstravimus, perfecit autem Christus, Apostoli vero tradiderunt, a quibus Ecclesia accipiens, per universum mundum sola bene custodiens, tradidit filiis suis; quaestionibusque omnibus solutis, quae ab haereticis nobis proponuntur; et apostolorum doctrina explanata, et manifestatis pluribus, quae a Domino per parabolas, et dicta sunt, et facta: in hoc libro quinto, operis universi, quod est de traductione, et eversione falso cognominatae agnitionis, ex reliquis doctrinae Domini nostri, et ex apostolicis epistolis, conabimur ostensiones facere, quemadmodum postulasti a nobis, obedientibus tuo praecepto (quoniam et in administratione sermonis positi sumus), et omnimodo elaborantibus, secundum nostram virtutem, plurima tibi quidem in subsidium praestare adversum contradictiones haereticorum, errantes autem retrahere, et convertere ad Ecclesiam Dei; neophytorum quoque sensum confirmare, ut stabilem custodiant fidem, quam bene custoditam ab Ecclesia acceperunt, ut nullo modo transvertantur ab his, qui male docere eos, et abducere a veritate conantur. Oportebit et te, et omnes lecturos hanc scripturam, impensius legere ea quae a nobis praedicta sunt, ut et argumenta ipsa scias, adversus quae contradictiones facimus. Sic enim et legitime eis contradices, et de praeparato accipies adversus eos contradictiones, illorum quidem sententias per coelestem fidem, velut stercora, abjiciens; solum autem verum et firmum magistrum sequens, Verbum Dei, Jesum Christum Dominum nostrum: qui propter immensam suam dilectionem factus est quod sumus nos, uti nos perficeret esse quod est ipse.

Caput primum

Solus Christus divina nos docere, ac redimere potuit, idemque ut nos repararet, non opinione, sed reipsa, Spiritus sancti operatione ex Maria Virgine carnem assumpsit; adversus Valentini et Ebionis vanitates.

Book V

Preface

All the heretics having been exposed, dearly beloved, in the four books which we published for you before this one, and their teachings brought to light; those, too, having been overthrown who devised irreligious doctrines, partly from the teaching proper to each of them, which they have left in their writings, and partly from reason, advancing by proofs of every kind; and the truth having been shown, and the proclamation of the Church made manifest, which the prophets proclaimed, as we have demonstrated, but Christ brought to perfection, and the apostles handed on, from whom the Church received it and, alone guarding it well throughout the whole world, has handed it on to her children; and all the questions which the heretics put to us having been solved, and the teaching of the apostles explained, and many things made manifest which were both said and done by the Lord in parables: in this fifth book of the whole work, which is on the exposure and overthrow of the knowledge falsely so called, we shall try to set out proofs from the rest of the teaching of our Lord and from the apostolic letters, as you asked of us, obeying your command (since we too have been placed in the ministry of the word), and labouring in every way, according to our power, to furnish you with very many aids against the objections of the heretics, and to draw back those who stray and turn them to the Church of God; and also to strengthen the understanding of the neophytes, that they may keep steadfast the faith which they have received well guarded by the Church, so that they may in no way be turned aside by those who try to teach them ill and to lead them away from the truth. It will be necessary both for you and for all who are to read this writing to read more attentively what we have said before, so that you may know the very plots against which we raise our contradictions. For so you will both contradict them in due form and have contradictions against them ready to hand, casting away their doctrines like dung by the heavenly faith, and following the only true and firm teacher, the Word of God, Jesus Christ our Lord, who because of his immense love became what we are, that he might perfect us to be what he himself is.

Chapter 1

Christ alone could teach us divine things and redeem us; and the same, that he might restore us, not in opinion but in very deed, assumed flesh from the Virgin Mary by the working of the Holy Spirit; against the vanities of Valentinus and of Ebion.

1. Non enim aliter nos discere poteramus quae sunt Dei, nisi magister noster, verbum exsistens, homo factus fuisset. Neque enim alius poterat enarrare nobis quae sunt Patris, nisi proprium ipsius Verbum. « Quis enim » alius « cognovit sensum Domini? aut quis » alius « ejus consiliarius factus est? » Neque rursus nos aliter discere poteramus, nisi magistrum nostrum videntes, et per auditum nostrum vocem ejus percipientes; uti imitatores quidem operum, factores autem sermonum ejus facti, communionem habeamus cum ipso; a perfecto, et eo qui est ante omnem conditionem, augmentum accipientes. Qui nunc nuper facti sumus, a solo optimo et bono, et ab eo qui habet donationem incorruptibilitatis, in eam, quae est ad eum, similitudinem facti, praedestinati quidem ut essemus, qui nondum eramus, secundum praescientiam Patris, facti autem initium facturae, accepimus in praecognitis temporibus secundum ministrationem Verbi, qui est perfectus in omnibus; quoniam Verbum potens, et homo verus, sanguine suo rationabiliter redimens nos, redemptionem semetipsum dedit pro his, qui in captivitatem ducti sunt. Et quoniam injuste dominabatur nobis apostasia; et cum natura essemus Dei omnipotentis, alienavit nos contra naturam, suos proprios faciens discipulos; potens in omnibus Dei Verbum, et non deficiens in sua justitia, juste etiam adversus ipsam conversus est apostasiam, ea quae sunt sua redimens ab ea; non cum vi, quemadmodum illa initio dominabatur nostri, ea quae non erant sua insatiabiliter rapiens; sed secundum suadelam, quemadmodum decebat Deum suadentem, et non vim inferentem, accipere quae vellet: ut neque quod est justum confringeretur, neque antiqua plasmatio Dei deperiret. Suo igitur sanguine redimente nos Domino, et dante animam suam pro nostra anima, et carnem suam pro nostris carnibus, et effundente Spiritum Patris in adunitionem et communionem Dei et hominis, ad homines quidem deponente Deum per Spiritum, ad Deum autem rursus imponente hominem per suam incarnationem, et firme et vere in adventu suo donante nobis incorruptelam, per communionem quae est ad eum; perierunt omnes haereticorum doctrinae.

2. Vani enim sunt qui putative dicunt eum apparuisse. Non enim putative haec, sed in substantia veritatis fiebant. Si autem, cum homo non esset, apparebat homo; neque, quod erat vere, perseveravit, Spiritus Dei, quoniam invisibilis est Spiritus: neque veritas quaedam erat in eo; non enim illud erat quod videbatur. Praediximus autem, quoniam Abraham et reliqui prophetae prophetice videbant eum; id, quod futurum erat, per visionem prophetantes.

1. For we could not have learned the things of God in any other way, unless our teacher, being the Word, had been made man. For no other could make known to us the things of the Father except his own Word. For who else has known the understanding of the Lord? Or who else has been his counsellor? (Rom 11:34) Nor, again, could we have learned in any other way than by seeing our teacher and receiving his voice through our own hearing, so that, becoming imitators of his works and doers of his words, we might have communion with him, receiving growth from him who is perfect and is before all creation. We who were but lately made, made by him who alone is most excellent and good, and by him who has the gift of incorruptibility, into that likeness which is towards him; predestined, indeed, to be, we who were not yet, according to the foreknowledge of the Father, and made the beginning of the making: we have received, in the times foreknown, according to the ministry of the Word, who is perfect in all things; since the mighty Word and true man, reasonably redeeming us by his own blood, gave himself as a redemption for those who had been led into captivity. And since the apostasy ruled over us unjustly, and, though by nature we were almighty God's, estranged us against nature, making us its own disciples, the Word of God, mighty in all things and not failing in his justice, turned justly against the apostasy itself as well, redeeming from it what is his own; not by force, as it had at the beginning ruled over us, insatiably seizing what was not its own, but by persuasion, as it befitted God to receive what he willed by persuading and not by applying force: so that neither should what is just be broken, nor the ancient moulding of God perish. The Lord, then, having redeemed us by his own blood, and given his soul for our soul and his flesh for our flesh, and poured out the Spirit of the Father for the union and communion of God and man, bringing God down to men through the Spirit and in turn bringing man up to God through his incarnation, and in his coming giving us incorruption firmly and truly through communion with him: all the teachings of the heretics have perished.

2. For vain are those who say that he appeared in seeming. For these things did not happen in seeming, but in the substance of truth. But if, when he was not man, he appeared as man, then neither did he remain what he truly was, the Spirit of God, since the Spirit is invisible; nor was there any truth in him, for he was not that which he seemed. Now we have said before that Abraham and the rest of the prophets saw him prophetically, prophesying through vision what was to come.

Si igitur et nunc talis apparuit, non exsistens quod videbatur, quaedam prophetica visio facta est hominibus, et oportet alium exspectare adventum ejus, in quo talis erit, qualis nunc visus est prophetice. Ostendimus autem, quoniam idem est, putative dicere eum visum, et nihil ex Maria accepisse. Neque enim esset vere sanguinem et carnem habens, per quam nos redemit, nisi antiquam plasmationem Adae in semetipsum recapitulasset. Vani igitur qui a Valentino sunt, hoc dogmatizantes, uti excludant salutem carnis, et reprobent plasmationem Dei.

3. Vani autem et Ebionaei, unitionem Dei et hominis per fidem non recipientes in suam animam, sed in veteri generationis perseverantes fermento; neque intelligere volentes, quoniam Spiritus sanctus advenit in Mariam, et virtus Altissimi obumbravit eam; quapropter et quod generatum est, sanctum est, et filius Altissimi Dei Patris omnium, qui operatus est incarnationem ejus, et novam ostendit generationem; uti quemadmodum per priorem generationem mortem haereditavimus, sic per generationem hanc haereditaremus vitam. Reprobant itaque hi commistionem vini coelestis, et solam aquam saecularem volunt esse, non recipientes Deum ad commistionem suam; perseverantes autem in eo qui victus est, Adam, et projectus est de paradiso: non contemplantes, quoniam, quemadmodum ab initio plasmationis nostrae in Adam ea quae fuit a Deo aspiratio vitae, unita plasmati, animavit hominem, et animal rationale ostendit, sic in fine Verbum Patris, et Spiritus Dei, adunitus antiquae substantiae plasmationis Adae, viventem et perfectum effecit hominem, capientem perfectum Patrem; ut quemadmodum in animali omnes mortui sumus, sic in spiritali omnes vivificemur. Non enim effugit aliquando Adam manus Dei, ad quas Pater loquens, dicit: « Faciamus hominem ad imaginem et similitudinem nostram. » Et propter hoc in fine non ex voluntate carnis, neque ex voluntate viri, sed ex placito Patris manus ejus vivum perfecerunt hominem, uti fiat Adam secundum imaginem et similitudinem Dei.

Caput II

Christus non venit in aliena, cum sua nos gratia visitavit, et carni nostrae contulit capacem esse salutis, verum pro nobis sanguinem fundendo, veramque carnem suam nobis in eucharistia exhibendo.

1. Vani autem et qui in aliena dicunt Deum venisse, velut aliena concupiscentem, uti eum hominem qui ab altero factus esset, exhiberet ei Deo, qui neque fecisset, neque condidisset, sed et qui desolatus esset ab initio a propria hominum fabricatione.

If, then, he has appeared now too in such a way, not being what he seemed, a kind of prophetic vision has come about for men, and we must await another coming of his, in which he will be such as he has now been seen prophetically. And we have shown that it is the same thing to say that he was seen in seeming and that he received nothing from Mary. For he would not truly have blood and flesh, by which he redeemed us, unless he had recapitulated in himself the ancient moulding of Adam. Vain, then, are those who are from Valentinus, who teach this as dogma in order to exclude the salvation of the flesh and to reject the moulding of God.

3. Vain also are the Ebionites, who do not receive into their soul by faith the union of God and man, but persevere in the old leaven of generation, and will not understand that the Holy Spirit came upon Mary and the power of the Most High overshadowed her; wherefore what was begotten is holy, and the Son of the Most High God, the Father of all, who wrought his incarnation and showed forth a new generation; so that, as through the former generation we inherited death, so through this generation we might inherit life. These, therefore, reject the commingling of the heavenly wine, and will have it to be water of this world only, not receiving God into their commingling, but persevering in him who was overcome, Adam, and was cast out of paradise; not considering that, as from the beginning of our moulding in Adam the breathing of life which came from God, united to the handiwork, animated man and showed him to be a rational animal, so at the end the Word of the Father and the Spirit of God, made one with the ancient substance of the moulding of Adam, made man living and perfect, containing the perfect Father; so that, as in the animal we all died, so in the spiritual we may all be made alive. For Adam never escaped the hands of God, to which the Father, speaking, says: Let us make man to our image and likeness (Gen 1:26). And for this reason at the end, not of the will of the flesh, nor of the will of man (John 1:13), but of the good pleasure of the Father, his hands brought a living man to perfection, so that Adam might become according to the image and likeness of God.

Chapter 2

Christ did not come to what was another's when he visited us with his grace and granted our flesh to be capable of salvation, truly pouring out his blood for us and showing us his true flesh in the Eucharist.

1. Vain also are those who say that God came to what was another's, as though coveting what was another's, so as to present the man who had been made by another to that God who had neither made nor created him, but who had even been bereft from the beginning of any fashioning of men of his own.

Non ergo justus adventus ejus, qui secundum eos venit in aliena; neque vere redemit nos sanguine suo, si non vere homo factus est, restaurans suo plasmati, quod dictum est in principio, factum esse hominem secundum imaginem et similitudinem Dei, non aliena in dolo diripiens, sed sua propria juste et benigne assumens; quantum attinet quidem ad apostasiam, juste suo sanguine redimens nos ab ea; quantum autem ad nos, qui redempti sumus, benigne. Nihil enim illi ante dedimus, neque desiderat aliquid a nobis, quasi indigens; nos autem indigemus ejus, quae est ad eum, communionis; et propterea benigne effudit semetipsum, ut nos colligeret in sinum Patris.

2. Vani autem omnimodo, qui universam dispositionem Dei contemnunt, et carnis salutem negant, et regenerationem ejus spernunt, dicentes non eam capacem esse incorruptibilitatis. Si autem non salvetur haec, videlicet nec Dominus sanguine suo redemit nos; neque calix eucharistiae communicatio sanguinis ejus est neque panis quem frangimus, communicatio corporis ejus est. Sanguis enim non est, nisi a venis et carnibus, et a reliqua quae est secundum hominem substantia, qua vere factum est Verbum Dei. Sanguine suo redemit nos, quemadmodum et Apostolus ejus ait: « In quo habemus redemptionem, per sanguinem ejus, remissionem peccatorum. » Et quoniam membra ejus sumus, et per creaturam nutrimur; creaturam autem ipse nobis praestat, solem suum oriri faciens, et pluens quemadmodum vult; eum calicem, qui est creatura, suum sanguinem qui effusus est, ex quo auget nostrum sanguinem; et eum panem, qui est a creatura, suum corpus confirmavit, ex quo nostra auget corpora.

3. Quando ergo et mistus calix, et factus panis percipit verbum Dei, et fit eucharistia sanguinis et corporis Christi, ex quibus augetur et consistit carnis nostrae substantia; quomodo carnem negant capacem esse donationis Dei, quae est vita aeterna, quae sanguine et corpore Christi nutritur, et membrum ejus est? Quemadmodum et beatus Apostolus ait in ea, quae est ad Ephesios, Epistola: « Quoniam membra sumus corporis ejus, de carne ejus, et de ossibus ejus: » non de spirituali aliquo et invisibili homine dicens haec: « Spiritus enim neque ossa, neque carnes habet; » sed de ea dispositione, quae est secundum verum hominem, quae ex carnibus, et nervis et ossibus consistit: quae de calice, qui est sanguis ejus, nutritur, et de pane, quod est corpus ejus, augetur. Et quemadmodum lignum vitis depositum in terram suo fructificat tempore, et granum tritici decidens in terram, et dissolutum, multiplex surgit per Spiritum Dei, qui continet omnia: quae deinde per sapientiam in usum hominis veniunt, et percipientia verbum Dei eucharistia fiunt, quod est corpus et sanguis Christi: sic et nostra corpora ex ea nutrita, et reposita in

Not just, then, was the coming of him who, according to them, came to what was another's; nor did he truly redeem us by his own blood, if he was not truly made man, restoring to his handiwork what was said in the beginning, that man was made according to the image and likeness of God; not snatching by guile what was another's, but assuming what was his own, justly and kindly: justly as regards the apostasy, redeeming us from it by his own blood; and as regards us who have been redeemed, kindly. For we gave him nothing beforehand, nor does he desire anything from us, as though he were in need; but we are in need of communion with him; and therefore he kindly poured himself out, to gather us into the bosom of the Father.

2. And utterly vain are those who despise the whole disposition of God, and deny the salvation of the flesh, and spurn its regeneration, saying that it is not capable of incorruptibility. But if this is not saved, then neither did the Lord redeem us by his blood, nor is the cup of the Eucharist the fellowship of his blood, nor is the bread which we break the fellowship of his body. For blood does not exist except from veins and flesh and the rest of the substance that is according to man, which the Word of God truly became. By his own blood he redeemed us, as his Apostle also says: In whom we have redemption through his blood, the remission of sins (Col 1:14). And since we are his members, and are nourished by means of creation, and he himself supplies creation to us, making his sun rise and sending rain as he wills (Matt 5:45), the cup, which is a creature, he affirmed to be his own blood, which was shed, from which he increases our blood; and the bread, which is from creation, he affirmed to be his own body, from which he increases our bodies.

3. When, then, both the mixed cup and the bread that has been made receive the word of God and become the Eucharist of the blood and body of Christ, from which the substance of our flesh grows and is constituted, how can they deny that the flesh is capable of the gift of God, which is eternal life, the flesh which is nourished by the blood and body of Christ and is a member of him? As the blessed Apostle also says in the Letter to the Ephesians: For we are members of his body, of his flesh and of his bones (Eph 5:30); not saying this of some spiritual and invisible man, for a spirit has neither bones nor flesh (Luke 24:39), but of that disposition which is according to the true man, which consists of flesh and sinews and bones; which is nourished from the cup, which is his blood, and grows from the bread, which is his body. And just as the vine-stock, laid in the ground, bears fruit in its own time, and the grain of wheat, falling into the ground and being dissolved, rises manifold through the Spirit of God, who contains all things; and then by wisdom they come to the use of man, and, receiving the word of God, become the Eucharist, which is the body and blood of Christ: so also our bodies, nourished from it, and laid in the ground, and dissolved in

terram, et resoluta in ea, resurgent in suo tempore, Verbo Dei resurrectionem eis donante, in gloriam Dei Patris; qui huic mortali immortalitatem circumdat, et corruptibili incorruptelam gratuito donat, quoniam virtus Dei in infirmitate perficitur; ut non quasi ex nobisipsis habentes vitam, inflemur aliquando et extollamur adversus Deum, ingratam mentem accipientes; experimento autem discentes, quoniam ex illius magnitudine, et non ex nostra natura, habemus in aeternum perseverantiam, neque ab ea quae est circa Deum gloria, sicuti est, frustremur aliquando, neque nostram naturam ignoremus; sed ut sciamus et quid Deus potest, et quid homo beneficii accipit: et non erremus aliquando a vera comprehensione eorum quae sunt, et quemadmodum sunt, id est Dei et hominis. Et nunquid forte, quemadmodum praediximus, propter hoc passus est Deus fieri in nobis resolutionem; ut per omnia eruditi, in omnibus simus diligentes, neque Deum, neque nosmetipsos ignorantes?

Caput III

In infirmitate carnis humanae elucet virtus et gloria Dei, qui corpus nostrum resurrectionis et immortalitatis particeps efficiet, cum illud ex limo terrae formaverit: ipsique aevo sempiterno frui concedet, cui exiguam et communem hanc vitam largitur.

1. Manifestissime autem Apostolus ostendit, quoniam traditus est suae infirmitati homo, ne elatus aliquando excideret a veritate, in secunda, quae est ad Corinthios, dicens: « Et ut sublimitate revelationum non superextollar, datus est mihi stimulus carnis, angelus Satanae, uti me colaphizet. Et super haec ter Dominum rogavi, ut absistat a me; et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter ergo magis gloriabor in infirmitatibus, ut inhabitet in me virtus Christi. » Quid ergo? dicet enim aliquis, voluit ergo Dominus Apostolum suum sic colaphizari, et talem sustinere infirmitatem? Etiam, dicit verbum. Virtus enim in infirmitate perficitur, meliorem efficiens hunc, qui per suam infirmitatem cognoscit virtutem Dei. Quemadmodum enim didicisset homo, quoniam ipse quidem infirmus et natura mortalis, Deus autem immortalis et potens, nisi id quod est in utroque, didicisset experimento? (Suam enim infirmitatem discere per sustinentiam, nihil est malum: magis autem et bonum est non aberrare in natura sua.

it, will rise again in their own time, the Word of God granting them resurrection, to the glory of God the Father, who surrounds this mortal with immortality and freely gives incorruption to the corruptible, since the power of God is made perfect in weakness (2 Cor 12:9); so that we may never be puffed up and lifted up against God, as though we had life of ourselves, taking on an ungrateful mind; but that, learning by experience that it is from his greatness, and not from our own nature, that we have endurance for ever, we may never fall away from the glory that is about God as he is, nor be ignorant of our own nature; but that we may know both what God can do and what benefit man receives; and that we may never stray from the true understanding of the things that are, and of how they are, that is, of God and of man. And is it not perhaps for this reason, as we said before, that God allowed dissolution to come about in us, so that, instructed in all things, we may be careful in all, ignorant neither of God nor of ourselves?

Chapter 3

In the weakness of human flesh the power and glory of God shine out, who will make our body a sharer in resurrection and immortality, since he formed it from the slime of the earth; and he will grant the enjoyment of the everlasting age to that on which he bestows this small and common life.

1. And the Apostle shows most plainly that man was delivered over to his own weakness, lest, being lifted up, he should ever fall away from the truth, when he says in the second Letter to the Corinthians: And lest I should be exalted above measure by the loftiness of the revelations, there was given me a goad of the flesh, an angel of Satan, to buffet me. And concerning this I asked the Lord three times that it might depart from me; and he said to me: My grace is sufficient for you, for power is made perfect in weakness. Most gladly, then, will I rather glory in weaknesses, that the power of Christ may dwell in me (2 Cor 12:7–9). "What then?" someone will say, "did the Lord, then, will his Apostle to be buffeted so, and to endure such weakness?" Yes, says the word. For power is made perfect in weakness (2 Cor 12:9), making him better who through his weakness comes to know the power of God. For how would man have learned that he himself is weak and by nature mortal, but God immortal and mighty, unless he had learned by experience what is in each? (For to learn one's own weakness by enduring it is no evil at all; rather, it is even good not to go astray as to one's own nature.

Extolli autem adversus Deum, et praesumptionem suae gloriae assumere, ingratum reddens hominem, multum mali inferebat ei): ut nec veritatem simul et dilectionem auferret ab eo, et eam quae est ad eum qui fecit eum. Utrorumque autem experientia vera, quae est de Deo et homine, agnitionem indidit ei; et auxit ejus erga Deum dilectionem. Ubi autem augmentum est dilectionis, ibi major gloria Dei virtute perficitur his qui diligunt eum.

2. Refutant igitur potentiam Dei, et non contemplantur quod est verbum, qui infirmitatem intuentur carnis, virtutem autem ejus qui suscitat eam a mortuis, non contemplantur. Si enim mortale non vivificat, et corruptibile non revocat ad incorruptelam, jam non potens est Deus. Sed quoniam potens est in his omnibus, de initio nostro contemplari debemus: quoniam sumpsit Deus limum de terra, et formavit hominem. Et quidem multo difficilius et incredibilius est, ex non exsistentibus ossibus, et nervis, et venis, et reliqua dispositione, quae est secundum hominem, facere ad hoc ut sit, et quidem animalem et rationabilem facere hominem; quam quod factum est, et deinde resolutum est in terram, propter causas quas praediximus, rursus redintegrare, licet in illa cesserit, unde et initio nondum factus, factus est homo. Qui enim initio eum, qui non erat, fecit ut esset, quando voluit; multo magis eos, qui jam fuerunt, rursus restituet volens in eam quae ab eo datur vitam. Invenietur autem perceptrix et capax caro virtutis Dei, quae ab initio percepit artem Dei. Et aliud quidem factum est oculus videns, aliud auris audiens, aliud manus palpans et operans, aliud nervi undique condensi et continentes membra, aliud arteriae et venae, sanguinis et spiritus transitoria; aliud vero inviscera diversa; aliud sanguis, copulatio animae et corporis. Quid enim? Non est numerum dicere universae fabricationis, quae est secundum membra hominis, quae non alias facta est, sed ex magna sapientia Dei. Quae autem sapientiam participant Domini, participant et virtutem ejus.

3. Non igitur exsors est caro sapientiae et virtutis Dei. Nam virtus ejus quae vitam praestat, in infirmitate perficitur, id est in carne. Dicant autem nobis, qui dicunt non esse capacem carnem illius vitae quae datur a Deo, utrum viventes nunc, et participantes vitam dicunt haec; an in totum vitae quidem habentes nihil, mortuos autem semetipsos in praesenti confitebuntur? Et si quidem mortui, quomodo et moventur, et loquuntur, et reliqua faciunt, quae non mortuorum, sed vivorum sunt opera?

But to be lifted up against God, and to take to oneself the presumption of one's own glory, making man ungrateful, brought much evil upon him): so that he should not take away from himself the truth and the love together, that love which is towards him who made him. And the true experience of both, which is of God and of man, put knowledge into him, and increased his love towards God. And where there is increase of love, there a greater glory is brought to perfection by the power of God for those who love him.

2. They reject, then, the power of God, and do not consider what the word is, those who look at the weakness of the flesh but do not consider the power of him who raises it from the dead. For if he does not give life to what is mortal, and does not bring the corruptible back to incorruption, God is no longer mighty. But since he is mighty in all these things, we ought to consider our beginning: that God took slime from the earth and formed man. And indeed it is much more difficult and more incredible, from bones and sinews and veins and the rest of the disposition that is according to man, when they did not exist, to make it come to be, and indeed to make man animal and rational, than to make whole again what has been made and then dissolved into the earth, for the reasons we have given before, though it has gone back into that from which man too, at the beginning not yet made, was made. For he who at the beginning made him who was not come to be, when he willed, will much more, if he wills, give back again those who have already been to the life which is given by him. And the flesh will be found a receiver of the power of God, and capable of it, the flesh which from the beginning received the art of God. And one thing was made the eye that sees, another the ear that hears, another the hand that feels and works, another the sinews close-knit on every side and holding the limbs together, another the arteries and veins, the passages of blood and of spirit; another again the various inward parts; another the blood, the bond of soul and body. What then? There is no telling the number of the whole fashioning that is according to the members of man, which was made in no other way than out of the great wisdom of God. And the things that partake of the wisdom of the Lord partake also of his power.

3. The flesh, then, is not without a share in the wisdom and power of God. For his power, which gives life, is made perfect in weakness, that is, in the flesh. And let those who say that the flesh is not capable of the life which is given by God tell us whether they say this while living now and partaking of life, or whether, having nothing at all of life, they will confess themselves dead at present. And if they are dead, how do they move, and speak, and do the other things which are the works not of the dead but of the living?

Si autem vivunt nunc, et totum illorum corpus participat vitae, quomodo audent dicere non esse carnem participatricem vitae, confitentes habere se vitam in praesenti? Simile est quemadmodum si quis spongiam aquae plenam tenens, vel faculam ignis, non posse participare aquae dicat spongiam, neque faculam igni. Eo modo et hi vivere se dicentes, et portare vitam dicentes, et in suis membris exsultantes, postea sibimetipsis contrarii exsistentes, dicunt non esse membra ipsorum percapabilia vitae. Si autem haec, quae est temporalis vita, cum sit multo infirmior quam illa aeterna vita, tamen tantum potens est, ut vivificet nostra membra mortalia; cur illa, quae est aeterna vita, non vivificabit eam carnem, quae jam meditata et assueta sit portare vitam? Quoniam autem participatrix vitae sit caro, ex hoc quod vivat, ostenditur: vivit enim, in quantum eam Deus vult vivere. Quoniam autem et Deus potens est praestare ei vitam, manifestum est. Illo enim praestante vitam nobis, vivimus. Et Dominus itaque cum sit potens vivificare plasma suum, et caro cum possit vivificari; quid superest quod prohibeat eam percipere incorruptelam, quae est longa et sine fine a Deo attributa vita?

Caput IV

Falluntur qui, praeter mundi fabricatorem, alterum Deum Patrem confingunt; quem infirmum et inutilem, aut malignum et invidum esse necesse est, si corporibus nostris vitam aeternam praestare vel non possit, vel nolit.

1. Latent autem semetipsos, qui alterum affingunt Patrem, praeter Demiurgum, et bonum eum vocant; infirmum, et inutilem, et negligentem inferentes eum; ut non dicamus, quoniam lividum et invidum, in eo quod dicant non vivificari ab eo nostra corpora. Cum enim dicant ea quae omnibus sunt manifesta, quoniam perseverant immortalia, utputa spiritus et anima, et quae sunt talia, quoniam vivificantur a Patre; aliud autem quod non alias vivificatur, nisi illi Deus praestet, vita derelinqui: aut impotentem et infirmum ostendit Patrem ipsorum, aut invidum et lividum. Demiurgo enim et hic vivificante mortalia corpora nostra, et resurrectionem eis per prophetas promittente, quemadmodum ostendimus; quis potentior, et fortior, et vere bonus ostenditur? utrum Demiurgus, qui totum vivificat hominem; an falso cognominatus ipsorum Pater? Qui ea quidem quae sunt natura immortalia, quibus a sua natura adest vivere, fingit se vivificare; quibus autem opus est ab eo adjutorium ut vivant, non vivificans illa benigne, sed relinquens illa negligenter in mortem. Utrum ergo et his vitam Pater ipsorum, cum possit praestare, non praestat, an cum non possit? Si quidem cum non possit, jam non potens est, neque perfectus super Demiurgum: Demiurgus enim praestat, quemadmodum adest videre, quod ille non potest praestare. Si autem cum possit praestare, non praestat; jam non bonus ostenditur, sed invidus et malignus Pater.

But if they live now, and their whole body partakes of life, how dare they say that the flesh is not a partaker of life, while they confess that they have life at present? It is as if someone, holding a sponge full of water or a torch of fire, were to say that the sponge cannot partake of water, nor the torch of fire. In the same way these men too, saying that they live, and saying that they bear life, and exulting in their members, afterwards contradict themselves and say that their members are not thoroughly capable of life. But if this temporal life, though it is much weaker than that eternal life, is nevertheless so mighty as to give life to our mortal members, why will not that life which is eternal give life to the flesh, which has already practised beforehand and grown accustomed to bearing life? And that the flesh is a partaker of life is shown from this, that it lives: for it lives in so far as God wills it to live. And that God is mighty to give it life is plain. For it is by his giving life to us that we live. And so, since the Lord is mighty to give life to his handiwork, and the flesh can be given life, what remains to prevent it from receiving incorruption, which is a long life without end, bestowed by God?

Chapter 4

They are deceived who, besides the Fashioner of the world, feign another God the Father, who must be weak and useless, or malicious and envious, if he either cannot or will not give eternal life to our bodies.

1. And those who invent another Father besides the Demiurge, and call him good, do not perceive what they are doing: they bring him in as weak and useless and negligent, not to say spiteful and envious, in that they say that our bodies are not given life by him. For when they say that those things which, as is plain to all, endure immortal, such as the spirit and the soul and things of that kind, are given life by the Father, but that the other thing, which is given life in no other way unless God grants it, is abandoned by life: this shows their Father either powerless and weak, or envious and spiteful. For since the Demiurge gives life even here to our mortal bodies, and promises them resurrection through the prophets, as we have shown, who is shown to be more mighty, and stronger, and truly good? The Demiurge, who gives life to the whole man, or their Father falsely so called? He pretends to give life to the things which are immortal by nature, to which living belongs by their own nature; but those which need help from him in order to live he does not kindly give life to, but negligently leaves to death. Is it, then, that their Father does not give life to these too though he can give it, or that he cannot? If it is because he cannot, he is no longer mighty, nor perfect above the Demiurge; for the Demiurge gives, as one may see, what he cannot give. But if he does not give though he can give, then he is shown to be no longer a good Father, but an envious and malicious one.

2. Si autem et causam aliquam dixerint, per quam non vivificat corpora Pater ipsorum; ipsam causam majorem necesse est apparere quam Patrem, obtinentem benignitatem ejus; et infirmabitur benignitas ejus, propter causam eam quae ab ipsis dicitur. Quoniam autem possunt corpora percipere vitam, omnibus videre est. Vivunt enim in quantum ea Deus vult vivere; et jam non possunt dicere, quod minime valeant vitam capere. Si igitur propter necessitatem et causam aliam quamdam non vivificantur, quae possunt participare vitam; erit necessitati et causae serviens Pater ipsorum, et non jam liber et suae potestatis in sententia.

Caput V

Priscorum vita longaeva, Eliae et Enoch cum propriis corporibus translatio, una cum Jonae, Ananiae, Azariae et Misaelis in summis periculis conservatione, evidenter ostendunt, Deum excitare posse corpora nostra ad vitam aeternam.

1. Quoniam autem multo tempore perseverant corpora, in quantum placuit Deo bene habere; legant Scripturas, et invenient eos qui ante nos fuerunt, septingentos, et octingentos, et nongentos annos supergressos: et consequebantur corpora ipsorum longinquitatem dierum, et participabant vitam, in quantum ea Deus vivere volebat. Quid autem de illis dicamus? Quandoquidem Enoch placens Deo, in quo placuit corpore translatus est, translationem justorum praemonstrans. Et Elias, sicut erat in plasmatis substantia, assumptus est, assumptionem patrum prophetans: et nihil impediit eos corpus in translationem et assumptionem eorum. Per illas enim manus, per quas in initio plasmati sunt, per ipsas assumptionem et translationem acceperunt. Assuetae enim erant in Adam manus Dei coaptare, et tenere, et bajulare suum plasma, et ferre, et ponere ubi ipsae vellent. Ubi ergo primus positus est homo? scilicet in paradiso, quemadmodum Scriptura dicit: « Et plantavit Deus paradisum in Eden contra orientem, et posuit ibi hominem quem plasmavit. » Et inde projectus est in hunc mundum, non obediens. Quapropter dicunt presbyteri, qui sunt apostolorum discipuli, eos qui translati sunt, illuc translatos esse (justis enim hominibus, et Spiritum habentibus praeparatus est paradisus, in quem et Paulus apostolus asportatus audivit sermones inenarrabiles, quantum ad nos in praesenti); et ibi manere eos qui translati sunt usque ad consummationem, coauspicantes incorruptelam.

2. And if they should name some cause for which their Father does not give life to bodies, that very cause must appear greater than the Father, since it holds his kindness in check; and his kindness will be made weak because of the cause which they allege. And that bodies can receive life, all may see. For they live in so far as God wills them to live; and they can no longer say that they are by no means able to contain life. If, then, it is because of necessity and some other cause that those things are not given life which can partake of life, their Father will be a servant of necessity and of a cause, and no longer free and of his own power in his judgement.

Chapter 5

The long life of the ancients, the translation of Elijah and Enoch with their own bodies, together with the preservation of Jonah, and of Hananiah, Azariah and Mishael, in the gravest dangers, plainly show that God can raise our bodies to eternal life.

1. And that bodies endure for a long time, as long as it pleased God that they should be well, let them read the Scriptures, and they will find that those who were before us passed beyond seven hundred, and eight hundred, and nine hundred years; and their bodies attained length of days, and partook of life as long as God willed them to live. But what are we to say of those men? For Enoch, pleasing God, was translated in the body in which he pleased him (Gen 5:24), foreshowing the translation of the just. And Elijah was taken up just as he was, in the substance of the handiwork (2 Kgs 2:11), prophesying the taking up of the fathers; and the body did not hinder them at all in their translation and taking up. For by those hands by which they were moulded in the beginning, by these same hands they received their taking up and translation. For the hands of God had grown accustomed in Adam to fit together, and to hold, and to carry his handiwork, and to bear it and to set it wherever they willed. Where, then, was the first man placed? In paradise, of course, as Scripture says: And God planted paradise in Eden towards the east, and placed there the man whom he had moulded (Gen 2:8). And from there he was cast out into this world, because he did not obey. Wherefore the presbyters, who are disciples of the apostles, say that those who were translated were translated there (for paradise has been prepared for just men, and for those who have the Spirit; into which Paul the apostle too was carried, and heard inexpressible words (2 Cor 12:4), as far as we are concerned at present); and that those who were translated remain there until the consummation, beginning together the incorruption.

2. Si autem quis impossibile aestimet tantis temporibus permanere homines, et Eliam non in carne assumptum, consumptam autem carnem ejus in igneo curru; intendat, quoniam Jonas quidem in profundum projectus est, et in ventrem ceti absorptus, salvus iterum exsputus est terrae jussu Dei. Ananias etiam, et Azarias et Mizael missi in caminum ignis septuplum exardentem, neque nociti sunt aliquid, neque odor ignis inventus est in eis. Quae igitur adfuit illis manus Dei, et inopinata, et impossibilia naturae hominis in eis perficiens; quid mirum, si in his qui translati sunt, effecit aliquid inopinatum, deserviens voluntati Patris? Hic est autem Filius Dei, quemadmodum Scriptura ait dixisse Nabuchodonosor regem: « Nonne tres viros misimus in caminum? et ecce, ego video quatuor deambulantes in medio ignis, et quartus similis est Filio Dei. » Neque igitur natura alicujus eorum quae facta sunt, neque infirmitas carnis fortior erit super voluntatem Dei. Non enim Deus his quae facta sunt, sed ea quae facta sunt, subjecta sunt Deo: et omnia serviunt voluntati ejus.

Quapropter et Dominus ait: « Quae impossibilia sunt apud homines, possibilia sunt apud Deum. » Quemadmodum igitur his qui nunc sunt hominibus, ignorantibus dispositionem Dei, incredibile et impossibile videtur, tantos annos aliquem hominem posse vivere; et vixerunt hi qui ante nos fuerunt, et vivunt qui translati sunt, ad exemplum futurae longitudinis dierum; et de ventre ceti, et de camino ignis salvos exiisse, et tamen exierunt, educti velut manu Dei, ad ostensionem virtutis ejus: sic et nunc, quamvis quidam ignorantes virtutem et promissionem Dei, contradicant suae saluti, impossibile existimantes posse Deum suscitantem corpora in sempiternum perseverationem eis donare; non tamen incredulitas talium evacuabit fidem Dei.

Caput VI

Integrum et perfectum hominem, corpore et anima constantem et conjunctum, salvum faciet Deus, cum eum Verbum assumpserit, et donis Spiritus sancti ornaverit, cujus corpora nostra templa sunt et dicuntur.

1. Glorificabitur autem Deus in suo plasmate, conforme illud et consequens suo puero adaptans. Per manus enim Patris, id est per Filium et Spiritum fit homo secundum similitudinem Dei, sed non pars hominis. Anima autem et spiritus pars hominis esse possunt, homo autem nequaquam: perfectus autem homo, commistio et adunitio est animae assumentis Spiritum Patris, et admista ei carni, quae est plasmata secundum imaginem Dei.

2. But if anyone should think it impossible that men should last for such long times, and that Elijah was not taken up in the flesh, but that his flesh was consumed in the fiery chariot, let him consider that Jonah was cast into the deep and swallowed into the belly of the sea-monster, and was spat out again safe on to the land at the command of God (Jonah 1–2). Hananiah too, and Azariah and Mishael, sent into the furnace of fire burning sevenfold, were not harmed at all, nor was the smell of fire found on them (Dan 3). The hand of God, then, which was present with them, accomplishing in them things unlooked for and impossible to the nature of man: what wonder if in those who were translated it wrought something unlooked for, serving the will of the Father? And this is the Son of God, as Scripture says that King Nebuchadnezzar said: Did we not send three men into the furnace? And behold, I see four walking in the midst of the fire, and the fourth is like the Son of God (Dan 3:91–92). Neither, then, the nature of any of the things that have been made, nor the weakness of the flesh, will be stronger than the will of God. For God is not subject to the things that have been made, but the things that have been made are subject to God; and all things serve his will.

Wherefore the Lord also says: The things that are impossible with men are possible with God (Luke 18:27). Just as, then, to the men who are now, who do not know the disposition of God, it seems incredible and impossible that any man could live so many years, and yet those who were before us did live, and those who were translated do live, as a pattern of the length of days to come; and that men came out safe from the belly of the sea-monster and from the furnace of fire, and yet they did come out, led forth as by the hand of God, as a showing of his power: so now too, though some, not knowing the power and the promise of God, contradict their own salvation, thinking it impossible that God, raising bodies, can give them endurance for ever, yet the unbelief of such men will not make void the faithfulness of God.

Chapter 6

God will save the whole and perfect man, consisting of body and soul and joined together, since the Word assumed him and adorned him with the gifts of the Holy Spirit, whose temples our bodies are and are called.

1. And God will be glorified in his handiwork, adapting it to be conformable and consonant with his Servant. For by the hands of the Father, that is, by the Son and the Spirit, it is man, and not a part of man, that is made according to the likeness of God. Now the soul and the Spirit can be a part of man, but by no means man: the perfect man is the commingling and union of the soul that takes up the Spirit of the Father, and this mixed with that flesh which was moulded according to the image of God.

Propter quod et Apostolus ait: « Sapientiam loquimur inter perfectos; » perfectos dicens eos qui perceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodum et ipse loquebatur. Quemadmodum et multos audivimus fratres in Ecclesia, prophetica habentes charismata, et per Spiritum universis linguis loquentes, et absconsa hominum in manifestum producentes ad utilitatem, et mysteria Dei enarrantes, quos et spirituales Apostolus vocat: secundum participationem Spiritus exsistentes spirituales, sed non secundum defraudationem et interceptionem carnis, et nude hoc ipsum solum.

Si enim substantiam tollat aliquis carnis, id est plasmatis, et nude ipsum solum spiritum intelligat, jam non spiritualis homo est, quod est tale, sed spiritus hominis aut Spiritus Dei. Cum autem Spiritus hic commistus animae unitur plasmati; propter effusionem Spiritus, spiritualis et perfectus homo factus est: et hic est qui secundum imaginem et similitudinem factus est Dei. Si autem defuerit animae Spiritus, animalis est vere, qui est talis, et carnalis derelictus imperfectus erit; imaginem quidem habens in plasmate, similitudinem vero non assumens per Spiritum. Sicut autem hic imperfectus est; sic iterum si quis tollat imaginem, et spernat plasma, jam non hominem intelligere potest, sed aut partem aliquam hominis, quemadmodum praediximus, vel aliud aliquid praeter hominem. Neque enim plasmatio carnis ipsa secundum se homo perfectus est; sed corpus hominis, et pars hominis. Neque enim et anima ipsa secundum se homo; sed anima hominis, et pars hominis. Neque Spiritus homo: Spiritus enim, et non homo vocatur. Commistio autem et unitio horum omnium, perfectum hominem efficit.

Et propter hoc Apostolus seipsum exponens, explanavit perfectum et spiritualem salutis hominem, in prima Epistola ad Thessalonicenses dicens sic: « Deus autem pacis sanctificet vos perfectos, et integer vester spiritus, et anima, et corpus sine querela in adventum Domini Jesu Christi servetur. » Et quam utique causam habebat his tribus, id est animae, et corpori, et spiritui, integram et perfectam perseverationem precari in adventum Domini, nisi redintegrationem et adunitionem trium, et unam et eamdem ipsorum sciebat salutem? Propter quod et perfectos ait eos, qui tria sine querela exhibent Domino. Perfecti igitur, qui et Spiritum in se perseverantem habuerint Dei, et animas et corpora sine querela servaverint; Dei, id est illam quae ad Deum est fidem servantes, et eam quae ad proximum est justitiam custodientes.

For this reason the Apostle too says: We speak wisdom among the perfect (1 Cor 2:6); calling perfect those who have received the Spirit of God and speak in all tongues through the Spirit of God, as he himself also spoke. Just as we have also heard many brothers in the Church who have prophetic charisms, and through the Spirit speak in all tongues, and bring to light for profit the hidden things of men, and declare the mysteries of God; whom the Apostle also calls spiritual, being spiritual by participation in the Spirit, but not by the defrauding and taking away of the flesh, nor by the Spirit itself alone, bare.

For if anyone takes away the substance of the flesh, that is, of the handiwork, and understands the spirit by itself alone, bare, what is such is no longer a spiritual man, but the spirit of man or the Spirit of God. But when this Spirit, mingled with the soul, is united to the handiwork, because of the outpouring of the Spirit the man is made spiritual and perfect; and this is he who was made according to the image and likeness of God. But if the Spirit is lacking to the soul, he who is such is truly animal, and, being left carnal, will be imperfect, having the image indeed in the handiwork, but not taking up the likeness through the Spirit. And just as this man is imperfect, so again, if anyone takes away the image and spurns the handiwork, he can no longer understand a man, but either some part of a man, as we said before, or something else besides man. For neither is the moulding of the flesh by itself a perfect man, but the body of a man and a part of a man. Nor is the soul itself by itself a man, but the soul of a man and a part of a man. Nor is the Spirit a man: for he is called Spirit, and not man. But the commingling and union of all these makes the perfect man.

And for this reason the Apostle, explaining himself, has made plain the perfect and spiritual man of salvation, saying thus in the First Letter to the Thessalonians: May the God of peace sanctify you perfect; and may your spirit and soul and body be kept whole without reproach for the coming of the Lord Jesus Christ (1 Thess 5:23). And what cause, indeed, had he to pray for an entire and perfect endurance for these three, that is, the soul and the body and the Spirit, until the coming of the Lord, unless he knew of the making whole again and the union of the three, and of their one and the same salvation? For this reason he also calls perfect those who present the three without reproach to the Lord. Perfect, then, are those who have both had the Spirit of God remaining in them, and kept their souls and bodies without reproach before God, that is, keeping that faith which is towards God, and guarding that justice which is towards their neighbour.

2. Unde et templum Dei plasma esse ait: « Nescitis, dicens, quoniam templum Dei estis, et Spiritus Dei habitat in vobis? Si quis templum Dei violaverit, disperdet illum Deus. Templum enim Dei sanctum est, quod estis vos; » manifeste corpus templum dicens, in quo habitat Spiritus. Quemadmodum et Dominus de se ait: « Solvite hoc templum, et in tribus diebus suscitabo illud. Hoc autem, inquit, dicebat de corpore suo. » Et non tantum templum, sed et templum Christi scit corpora nostra, Corinthiis dicens sic: « Nescitis quoniam corpora vestra membra Christi sunt? Tollens ergo membra Christi, faciam membra meretricis? » Non de alio quodam homine spiritali dicens haec; non enim ille complectitur meretricem: sed corpus nostrum (id est caro quae cum sanctimonia perseverat et munditia), membra dixit esse Christi; quando autem complectitur meretricem, membra fieri meretricis. Et propter hoc dixit: « Si quis templum Dei violaverit, disperdet illum Deus. » Templum igitur Dei, in quo Spiritus inhabitat Patris, et membra Christi non participare salutem, sed in perditionem redigi dicere, quomodo non maximae est blasphemiae? Quoniam autem corpora nostra, non ex sua substantia, sed ex Dei virtute suscitantur, Corinthiis dicit: « Corpus autem non fornicationi, sed Domino: et Dominus corpori. Deus autem et Dominum suscitavit, et nos suscitabit per virtutem suam. »

Caput VII

Quia Christus in carne nostra resurrexit, consequitur nos in eadem resurrecturos; cum etiam resurrectio nobis promissa ad spiritus naturaliter immortales referri non debeat, sed ad corpora ex se mortalia.

1. Quomodo igitur Christus in carnis substantia surrexit, et ostendit discipulis figuras clavorum, et apertionem lateris (haec autem sunt indicia carnis ejus, quae resurrexit a mortuis): sic « et nos, » inquit, « suscitabit per virtutem suam. » Et iterum ad Romanos ait: « Si autem Spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis; qui suscitavit Christum a mortuis, vivificabit et mortalia corpora vestra. » Quae sunt ergo mortalia corpora? Nunquidnam animae? Sed incorporales animae, quantum ad comparationem mortalium corporum. « Insufflavit » enim « in faciem hominis » Deus « flatum vitae, et factus est homo in animam viventem: » flatus autem vitae incorporalis. Sed ne mortalem quidem possunt dicere ipsum flatum vitae exsistentem. Et propter hoc David ait: « Et anima mea illi vivet; » tanquam immortali substantia ejus exsistente. Sed neque spiritum possunt dicere mortale corpus. Quid igitur superest dicere mortale corpus, nisi plasma, id est caro, de qua et sermo est, quoniam vivificabit eam Deus? Haec enim est quae moritur, et solvitur; sed non anima, neque spiritus.

2. Hence he also says that the handiwork is the temple of God: Do you not know, he says, that you are the temple of God, and that the Spirit of God dwells in you? If anyone violates the temple of God, God will destroy him. For the temple of God is holy, and that temple you are (1 Cor 3:16–17); plainly calling the body the temple in which the Spirit dwells. As the Lord too says of himself: Destroy this temple, and in three days I will raise it up. But this, he says, he spoke of his body (John 2:19, 21). And he knows that our bodies are not only a temple, but also the temple of Christ, saying thus to the Corinthians: Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a harlot? (1 Cor 6:15) He does not say this of some other, spiritual man; for such a one does not embrace a harlot: but he said that our body (that is, the flesh which continues in holiness and purity) is members of Christ; and that when it embraces a harlot, it becomes the members of a harlot. And for this reason he said: If anyone violates the temple of God, God will destroy him (1 Cor 3:17). To say, then, that the temple of God, in which the Spirit of the Father dwells, and the members of Christ do not partake of salvation, but are brought down to perdition: how is that not the greatest blasphemy? And that our bodies are raised not out of their own substance but by the power of God, he says to the Corinthians: But the body is not for fornication, but for the Lord, and the Lord for the body. And God both raised the Lord and will raise us by his power (1 Cor 6:13–14).

Chapter 7

Since Christ rose in our flesh, it follows that we shall rise in the same; since also the resurrection promised to us is not to be referred to spirits, immortal by nature, but to bodies, mortal of themselves.

1. As, then, Christ rose in the substance of the flesh, and showed his disciples the marks of the nails and the opening of his side (and these are the tokens of his flesh, which rose from the dead), so, he says, he will raise us too by his power (1 Cor 6:14). And again he says to the Romans: But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life also to your mortal bodies (Rom 8:11). What, then, are the mortal bodies? Are they the souls? But souls are incorporeal, as compared with mortal bodies. For God breathed into the face of man the breath of life, and man became a living soul (Gen 2:7); and the breath of life is incorporeal. But they cannot say that the breath of life itself is mortal either. And for this reason David says: And my soul shall live for him (Ps 22:31), since its substance is immortal. Nor can they say that the Spirit is the mortal body. What, then, remains to be called the mortal body, except the handiwork, that is, the flesh, of which the word also speaks, that God will give it life? For it is this that dies and is dissolved, but not the soul, nor the Spirit.

Mori enim est vitalem amittere habilitatem, et sine spiramine in posterum, et inanimalem, et immemorabilem fieri, et deperire in illa, ex quibus et initium substantiae habuit. Hoc autem neque animae evenit, flatus est enim vitae; neque spiritui, incompositus est enim et simplex spiritus, qui resolvi non potest, et ipse vita est eorum qui percipiunt illum. Superest igitur ut circa carnem mors ostendatur: quae posteaquam exierit anima, sine spiratione et inanimal efficitur, et paulatim resolvitur in terram ex qua sumpta est. Haec igitur mortalis. Haec autem de qua et dicit: « Vivificabit et mortalia corpora vestra. » Et propter hoc ait de ea in prima ad Corinthios: « Sic et resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. » Etenim « tu, ait, quod seminas non vivificatur, nisi prius moriatur. »

2. Quid est autem quod ut granum tritici seminatur, et putret in terra, nisi corpora quae in terra ponuntur, in qua et semina jactantur? Et propter hoc dixit: « Seminatur in ignobilitate, surget in gloria. » Quid enim ignobilius carne mortua? Vel quid iterum gloriosius surgente ea, et percipiente incorruptelam? « Seminatur in infirmitate, surgit in virtute: » in infirmitate quidem sua, quoniam cum sit terra, in terram vadit; virtute autem Dei, qui eam suscitat a mortuis. « Seminatur corpus animale, surget corpus spirituale. » Indubitate docuit, quoniam neque de anima, neque de spiritu sermo est ei, sed de mortificatis corporibus. Haec sunt enim corpora animalia, id est participantia animae; quam cum amiserint, mortificantur: deinde per Spiritum surgentia, fiunt corpora spiritualia, uti per Spiritum semper permanentem habeant vitam. « Nunc enim, inquit, ex parte cognoscimus, et ex parte prophetamus: tunc autem facie ad faciem. » Hoc est quod et a Petro dictum est: « Quem cum non videritis, diligitis; in quem nunc quoque non videntes creditis, credentes autem exsultabitis gaudio inenarrabili. » Facies enim nostra videbit faciem Dei vivi, et gaudebit gaudio inenarrabili; videlicet cum suum videat gaudium.

Caput VIII

Dona Spiritus sancti, quae recipimus, praeparant nos ad incorruptelam, spiritualesque reddunt, et a carnalibus discernunt: qui mundis et immundis animalibus in lege significantur.

For to die is to lose the vital capacity, and to become thenceforth without breath, and lifeless, and without memory, and to perish into those things from which it also had the beginning of its substance. And this does not befall the soul, for it is the breath of life; nor the Spirit, for the Spirit is uncompounded and simple, and cannot be dissolved, and he is himself the life of those who receive him. It remains, then, that death is shown to concern the flesh, which, after the soul has gone out, becomes breathless and lifeless, and little by little is dissolved into the earth from which it was taken. This, then, is mortal. And it is of this that he says: He will give life also to your mortal bodies (Rom 8:11). And for this reason he says of it in the first to the Corinthians: So also is the resurrection of the dead. It is sown in corruption, it will rise in incorruption (1 Cor 15:42). For what you sow, he says, is not given life unless it first dies (1 Cor 15:36).

2. And what is it that is sown like a grain of wheat and rots in the earth, but the bodies which are laid in the earth, in which seeds too are cast? And for this reason he said: It is sown in dishonour, it will rise in glory (1 Cor 15:43). For what is more dishonourable than dead flesh? Or again, what is more glorious than the same flesh when it rises and receives incorruption? It is sown in weakness, it rises in power (1 Cor 15:43): in its own weakness, since, being earth, it goes into the earth; but in the power of God, who raises it from the dead. It is sown an animal body, it will rise a spiritual body (1 Cor 15:44). He has taught beyond doubt that his discourse is neither of the soul nor of the Spirit, but of bodies brought to death. For these are the animal bodies, that is, bodies that partake of a soul; and when they have lost it, they are brought to death; then, rising through the Spirit, they become spiritual bodies, so that through the Spirit they may have life that remains for ever. For now, he says, we know in part, and we prophesy in part; but then face to face (1 Cor 13:9, 12). This is what was also said by Peter: Whom, though you have not seen him, you love; in whom, though you do not see him now either, you believe; and believing you will exult with inexpressible joy (1 Pet 1:8). For our face will see the face of the living God, and will rejoice with inexpressible joy, that is, when it sees its own joy.

Chapter 8

The gifts of the Holy Spirit which we receive prepare us for incorruption, make us spiritual and set us apart from the carnal, who are signified in the Law by the clean and unclean animals.

1. Nunc autem partem aliquam a Spiritu ejus sumimus, ad perfectionem et praeparationem incorruptelae, paulatim assuescentes capere et portare Deum: quod et pignus dixit Apostolus (hoc est pars ejus honoris qui a Deo nobis promissus est), in Epistola quae ad Ephesios est, dicens: « In quo et vos, audito verbo veritatis, Evangelio salutis vestrae, in quo credentes signati estis Spiritu promissionis sancto, qui est pignus haereditatis nostrae. » Sic ergo pignus hoc habitans in nobis jam spirituales efficit, et absorbetur mortale ab immortalitate: « Vos enim, ait, non estis in carne, sed in Spiritu, si quidem Spiritus Dei habitat in vobis. » Hoc autem non secundum jacturam carnis, sed secundum communionem Spiritus fit. Non enim erant sine carne, quibus scribebat; sed qui assumpserant Spiritum Dei, « in quo clamamus: Abba, Pater. » Si igitur nunc pignus habentes clamamus, « Abba, Pater; » quid fiet quando resurgentes, facie ad faciem videbimus eum; quando omnia membra affluenter exsultationis hymnum protulerint, glorificantia eum, qui suscitaverit ea ex mortuis, et aeternam vitam donaverit? Si enim pignus complectens hominem in semetipsum, jam facit dicere, « Abba, Pater, » quid faciet universa Spiritus gratia, quae hominibus dabitur a Deo? Similes nos ei efficiet, et perficiet voluntate Patris; efficiet enim hominem secundum imaginem et similitudinem Dei.

2. Qui ergo pignus Spiritus habent et non concupiscentiis carnis serviunt, sed subjiciunt semetipsos Spiritui, ac rationabiliter conversantur in omnibus; juste Apostolus spirituales vocat, quoniam Spiritus Dei habitat in ipsis. Incorporales autem spiritus non erunt homines spirituales; sed substantia nostra, id est, animae et carnis adunatio assumens Spiritum Dei, spiritualem hominem perficit. Eos autem qui abjiciunt quidem Spiritus consilium, carnis autem voluptatibus serviunt, et irrationabiliter vivunt, et ineffrenati dejiciuntur in sua desideria, quippe nullam habentes aspirationem divini Spiritus, sed porcorum et canum more vivunt; hos juste Apostolus carnales vocat, quoniam nihil aliud quam carnalia sentiunt. Et prophetae autem propter hanc eamdem causam irrationabilibus animalibus assimilant eos, propter irrationalem conversationem ipsorum dicentes: « Equi furentes ad feminas facti sunt, unusquisque ipsorum hinniens ad uxorem proximi sui. » Et rursus: « Homo cum in honore esset, assimilatus est jumentis. » Hoc quia secundum suam causam assimilatur jumentis, irrationabilem aemulans vitam. Sed et nos in consuetudine hujusmodi homines jumenta et pecora irrationabilia dicimus.

3. Praedixit autem figuraliter omnia haec lex, de animalibus delineans hominem; quaecunque, inquit, duplicem ungulam habent et ruminant, munda enuntians; quaecunque autem aut utrumque, vel alterum horum non habent, velut immunda segregans. Qui sunt ergo mundi? Qui in Patrem et Filium per fidem iter firmiter faciunt; haec est enim firmitas eorum, qui duplicis sunt ungulae: et eloquia Dei meditantur die ac nocte, uti operibus bonis adornentur; haec est enim ruminantium virtus.

1. But now we receive some part of his Spirit, for perfection and preparation for incorruption, growing accustomed little by little to contain and to bear God; which the Apostle also called a pledge (that is, a part of the honour which has been promised us by God), in the Letter to the Ephesians, saying: In whom you also, having heard the word of truth, the Gospel of your salvation, in whom, believing, you were sealed with the Holy Spirit of promise, who is the pledge of our inheritance (Eph 1:13–14). So, then, this pledge, dwelling in us, already makes us spiritual, and the mortal is swallowed up by immortality: For you, he says, are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you (Rom 8:9). And this comes about not by the casting away of the flesh, but by the communion of the Spirit. For those to whom he wrote were not without flesh; but they had taken up the Spirit of God, in whom we cry: Abba, Father (Rom 8:15). If, then, now, having the pledge, we cry Abba, Father, what will it be when, rising again, we see him face to face; when all the members pour forth abundantly a hymn of exultation, glorifying him who raised them from the dead and gave them eternal life? For if the pledge, embracing man into itself, already makes him say Abba, Father, what will the whole grace of the Spirit do, which will be given to men by God? It will make us like him, and will perfect us by the will of the Father; for it will make man according to the image and likeness of God.

2. Those, then, who have the pledge of the Spirit and do not serve the lusts of the flesh, but subject themselves to the Spirit and live reasonably in all things, the Apostle justly calls spiritual, since the Spirit of God dwells in them. But incorporeal spirits will not be spiritual men; but our substance, that is, the union of soul and flesh, taking up the Spirit of God, brings the spiritual man to perfection. But those who reject the counsel of the Spirit, and serve the pleasures of the flesh, and live irrationally, and, unbridled, throw themselves headlong into their own desires, having no breathing of the divine Spirit at all, but living in the manner of swine and dogs: these the Apostle justly calls carnal, since they mind nothing but carnal things. And the prophets too, for this same reason, liken them to irrational animals, saying, because of their irrational way of life: They have become horses mad after the females, each of them neighing after his neighbour's wife (Jer 5:8). And again: Man, when he was in honour, was made like the beasts (Ps 49:13). This is because by his own doing he is made like the beasts, imitating an irrational life. And we too, in common usage, call men of this kind beasts and irrational cattle.

3. And the Law foretold all these things figuratively, sketching man from the animals: whatever, it says, has a double hoof and chews the cud, it declares clean; but whatever has not both, or one of these, it sets apart as unclean (Lev 11:2–3; Deut 14:3–8). Who, then, are the clean? Those who make their way firmly by faith towards the Father and the Son; for this is the steadiness of those who have the double hoof: and who ponder the oracles of God day and night, that they may be adorned with good works; for this is the virtue of those who chew the cud.

Immunda autem, quae neque duplicem ungulam habent, neque ruminant, hoc est, qui neque in Deum fidem habent, neque eloquia ejus meditantur; haec autem ethnicorum est abominatio. Quae autem ruminant quidem, non habent autem ungulam duplicem, et ipsa immunda; haec Judaeorum est imaginalis descriptio, qui quidem eloquia Dei in ore habent, stabilitatem autem radicis suae non infigunt in Patre et in Filio: propter hoc autem et lubricum est genus ipsorum. Etenim quae sunt unius ungulae animalia facile labuntur; firmiora autem sunt quae duplicem ungulam habent, succedentibus invicem ungulis fissis secundum iter, et altera ungula subbajulant aliam. Immunda autem similiter, quae duplicem quidem ungulam habent, non autem ruminant: haec est autem omnium videlicet haereticorum ostensio, et eorum qui non meditantur eloquia Dei, neque operibus justitiae adornantur, quibus et Dominus ait: « Quid mihi dicitis: Domine, Domine, et non facitis quae dico vobis? » Qui enim sunt tales, in Patrem quidem et Filium dicunt se credere, nunquam autem meditantur eloquia Dei, quemadmodum oportet, neque justitiae operibus sunt adornati; sed, quemadmodum praediximus, porcorum et canum assumpserunt vitam, immunditiae, et gulae, et reliquae incuriae semetipsos tradentes. Juste igitur tales omnes, qui propter suam incredulitatem et luxuriam non adipiscuntur divinum Spiritum, et variis characteribus ejiciunt se vivificans Verbum, et in suis concupiscentiis irrationabiliter ambulant, Apostolus quidem « carnales » et « animales » vocavit; prophetae autem jumenta et feras dixerunt; consuetudo autem pecora et irrationabilia interpretata est; lex autem immundos enuntiavit.

Caput IX

Quomodo intelligendus sit locus Apostoli, quo haeretici abutebantur: « Caro et sanguis regnum Dei non possidebunt. »

1. Hoc autem est quod et in aliis ab Apostolo dicitur: « Quoniam caro et sanguis regnum Dei haereditare non possunt. » Id est quod ab omnibus haereticis profertur in amentiam suam, ex quo et nos retardare, et ostendere conantur, non salvari plasmationem Dei; non conspicientes quia sunt tria, ex quibus, quemadmodum ostendimus, perfectus homo constat, carne, anima et spiritu: et altero quidem salvante et figurante, qui est spiritus; altero quod unitur et formatur, quod est caro; id vero quod inter haec est duo, quod est anima; quae aliquando quidem subsequens spiritum, elevatur ab eo; aliquando autem consentiens carni, decidit in terrenas concupiscentias. Quotquot ergo id quod salvat et format, et unitatem non habent, hi consequenter erunt et vocabuntur caro et sanguis; quippe qui non habent Spiritum Dei in se. Propter hoc autem et mortui tales dicti sunt a Domino: « Sinite enim, » inquit, « mortuos sepelire mortuos suos; » quoniam non habent spiritum qui vivificet hominem.

And unclean are those that neither have a double hoof nor chew the cud, that is, those who neither have faith in God nor ponder his oracles: and this is the abomination of the heathen. And those that chew the cud but do not have a double hoof are themselves unclean too; and this is the figurative description of the Jews, who have the oracles of God in their mouth, but do not fix the steadiness of their root in the Father and in the Son: and for this reason their race is slippery. For animals with a single hoof slip easily; but those that have a double hoof are steadier, the cloven hoofs following each other in turn as they go, and the one hoof supporting the other. And unclean likewise are those that have a double hoof but do not chew the cud: and this, plainly, is the showing of all the heretics, and of those who do not ponder the oracles of God nor are adorned with works of justice; to whom the Lord too says: Why do you say to me, Lord, Lord, and do not do what I tell you? (Luke 6:46) For such men say that they believe in the Father and the Son, but they never ponder the oracles of God as they ought, nor are they adorned with works of justice; but, as we said before, they have taken up the life of swine and dogs, giving themselves over to uncleanness, and gluttony, and every other carelessness. Justly, then, all such men, who because of their unbelief and self-indulgence do not attain the divine Spirit, and by various stamps cast the life-giving Word out from themselves, and walk irrationally in their own lusts, the Apostle called carnal and animal (1 Cor 2:14; 3:1); the prophets called them beasts and wild animals; common usage has interpreted them as cattle and irrational creatures; and the Law declared them unclean.

Chapter 9

How the place of the Apostle which the heretics abused is to be understood: Flesh and blood shall not possess the kingdom of God.

1. And this is what is also said by the Apostle among other things: That flesh and blood cannot inherit the kingdom of God (1 Cor 15:50). This is what all the heretics bring forward in their madness, and from it they try to hold us back and to show that the moulding of God is not saved; not perceiving that there are three things of which, as we have shown, the perfect man consists, flesh, soul and Spirit: one of them saving and shaping, which is the Spirit; another which is united and formed, which is the flesh; and that which is between these two, which is the soul; which at times, following the Spirit, is lifted up by him, and at times, consenting to the flesh, falls into earthly lusts. As many, then, as do not have that which saves and forms, and the unity, these will consequently be and be called flesh and blood, since they do not have the Spirit of God in them. And for this reason such men are also called dead by the Lord: for leave, he says, the dead to bury their own dead (Luke 9:60); since they do not have the Spirit who gives life to man.

2. Quotquot autem timent Deum, et credunt in adventum Filii ejus, et per fidem constituunt in cordibus suis Spiritum Dei, hi tales juste homines dicentur, et mundi, et spirituales, et viventes Deo: quia habent spiritum Patris, qui emundat hominem et sublevat in vitam Dei. Sicut enim « caro infirma, » sic « spiritus promptus » a Domino testimonium accepit. Hic est potens perficere quaecunque in promptu habet. Si igitur hoc, quod est promptum spiritus, admisceat aliquis velut stimulum infirmitati carnis, necesse est omnimodo, ut id quod est forte, superet infirmum, ita ut absorbeatur infirmitas carnis a fortitudine spiritus: et esse eum qui sit talis, non jam carnalem, sed spiritualem, propter spiritus communionem. Sic igitur martyres testantur et contemnunt mortem, non secundum infirmitatem carnis, sed secundum quod promptus est spiritus. Infirmitas enim carnis absorpta, potentem ostendit spiritum; spiritus autem rursus absorbens infirmitatem, haereditate possidet carnem in se: et ex utrisque factus est vivens homo; vivens quidem propter participationem spiritus, homo autem propter substantiam carnis.

3. Igitur caro sine Spiritu Dei mortua est, non habens vitam, regnum Dei possidere non potest: sanguis irrationalis, velut aqua effusa in terram. Et propter hoc ait: « Qualis terrenus, tales terreni. » Ubi autem spiritus Patris, ibi homo vivens, sanguis rationalis ad ultionem a Deo custoditus, caro a spiritu possessa, oblita quidem sui, qualitatem autem Spiritus assumens, conformis facta Verbo Dei. Et propterea ait: « Sicut portavimus imaginem ejus qui de terra est, portemus et imaginem ejus qui de coelo est. » Quid est ergo terrenum? Plasma. Quid autem coeleste? Spiritus. Sicut igitur, ait, sine Spiritu coelesti conversati sumus aliquando in vetustate carnis, non obedientes Deo: sic nunc accipientes Spiritum, in novitate vitae ambulemus, obedientes Deo. Quoniam igitur sine Spiritu Dei salvari non possumus, adhortatur Apostolus nos, per fidem et castam conversationem conservare Spiritum Dei, ut non sine participatione sancti Spiritus facti amittamus regnum coelorum: et clamavit, non posse carnem solam et sanguinem regnum Dei possidere.

4. Si enim oportet verum dicere, non possidet, sed possidetur caro; sicut et Dominus ait: « Beati mites, quoniam ipsi haereditate possidebunt terram; » quasi haereditate possideatur terra in regno, unde et substantia carnis nostrae est: et ideo mundum templum esse vult, ut delectetur Spiritus Dei in eo, quemadmodum sponsus ad sponsam.

2. But as many as fear God and believe in the coming of his Son, and by faith establish the Spirit of God in their hearts, these will justly be called men, and clean, and spiritual, and living to God: for they have the Spirit of the Father, who cleanses man and lifts him up into the life of God. For as the flesh is weak, so the Spirit is willing, as the Lord has testified (Matt 26:41). He is mighty to accomplish whatever he has in readiness. If, then, anyone mingles this willingness of the Spirit, as a goad, with the weakness of the flesh, it is altogether necessary that what is strong should overcome what is weak, so that the weakness of the flesh is swallowed up by the strength of the Spirit; and that he who is such is no longer carnal, but spiritual, because of the communion of the Spirit. So, then, the martyrs bear witness and despise death, not according to the weakness of the flesh, but according as the Spirit is willing. For the weakness of the flesh, swallowed up, shows the Spirit mighty; and the Spirit in turn, swallowing up the weakness, possesses the flesh as an inheritance in himself: and from both is made a living man; living because of the participation of the Spirit, and man because of the substance of the flesh.

3. The flesh, then, without the Spirit of God is dead, not having life, and cannot possess the kingdom of God: irrational blood, like water poured out on the ground. And for this reason he says: As is the earthly, such are the earthly (1 Cor 15:48). But where the Spirit of the Father is, there is a living man; rational blood, kept by God for vengeance; flesh possessed by the Spirit, forgetful indeed of itself, but taking up the quality of the Spirit, made conformable to the Word of God. And therefore he says: As we have borne the image of him who is from the earth, let us also bear the image of him who is from heaven (1 Cor 15:49). What, then, is the earthly? The handiwork. And what is the heavenly? The Spirit. As, then, he says, we once lived without the heavenly Spirit in the oldness of the flesh, not obeying God, so now, receiving the Spirit, let us walk in newness of life, obeying God. Since, then, without the Spirit of God we cannot be saved, the Apostle exhorts us to preserve the Spirit of God by faith and a chaste way of life, so that we may not, by becoming without participation in the Holy Spirit, lose the kingdom of heaven; and he cried out that flesh alone and blood cannot possess the kingdom of God.

4. For if we must speak the truth, the flesh does not possess, but is possessed; as the Lord too says: Blessed are the meek, for they shall possess the earth by inheritance (Matt 5:5); as though the earth were possessed by inheritance in the kingdom, the earth from which the substance of our flesh also comes: and for this reason he wills the temple to be clean, that the Spirit of God may delight in it, as the bridegroom in the bride.

Sicut igitur sponsa assumere sponsum non potest, assumi autem a sponso potest, cum venerit et acceperit eam sponsus: sic et caro haec secundum seipsam, id est sola, regnum Dei haereditate possidere non potest: haereditate autem possideri in regno a Spiritu potest. Haereditate enim possidet qui vivit ea quae sunt mortui: et aliud quidem est haereditate possidere, aliud autem haereditate possideri. Ille enim dominatur, et praeest, et disponit ea quae haereditate possidet, quemadmodum ipse velit; illa vero subjecta sunt, et obediunt, et dominantur ab eo, et sub dominio sunt ejus qui possidet. Quid igitur est quod vivit? scilicet Spiritus Dei. Quae sunt autem, quae sunt mortui? Scilicet membra hominis, quae et corrumpuntur in terra. Haec autem possidentur a Spiritu, translata in regnum coelorum. Propter hoc autem et Christus mortuus est, uti testamentum Evangelii apertum, et universo mundo lectum, primum quidem liberos faceret servos suos; post deinde haeredes eos constitueret eorum quae essent ejus, haereditate possidente Spiritu, quemadmodum demonstravimus. Haereditate enim possidet ille qui vivit, haereditate autem acquiritur caro. Ut non amittentes eum qui nos possidet Spiritum, amittamus vitam, adhortans nos Apostolus ad Spiritus communicationem, secundum rationem quae praedicta sunt, dixit: « Quoniam caro et sanguis regnum Dei possidere non possunt. » Velut si dicat: Nolite errare; quoniam nisi Verbum Dei inhabitaverit, et Spiritus Patris fuerit in vobis, vane autem, et prout evenit, conversati fueritis, quasi hoc tantum, caro et sanguis exsistentes, regnum Dei possidere non poteritis.

Caput X

Superiora probat similitudine ducta ab oleastro, cujus qualitas tantum, non natura per insitionem mutatur; ostendit quoque hominem sine Spiritu, nec fructus edere, nec regnum Dei possidere posse.

1. Hoc ideo, uti non gratificantes carni, respuamus insertionem spiritus: « Tu autem oleaster, ait, cum esses, insertus es in bonam olivam, et socius pinguedinis olivae factus es. » Quemadmodum igitur oleaster inserta si permanserit in eo, quod ante fuerit, oleaster, « exciditur, et in ignem mittitur; » si autem tenuerit insertionem, et transmutetur in bonam olivam, oliva fit fructifera, quasi in paradiso regis plantata: sic et homines, si quidem per fidem profecerint in melius, et assumpserint Spiritum Dei, et illius fructificationem germinaverint; erunt spirituales, tanquam in paradiso Dei plantati. Si autem respuerint spiritum, et perseveraverint in eo quod fuerunt ante, magis carnis esse volentes quam spiritus, justissime in ejusmodi dicitur, « quoniam caro et sanguis regnum Dei non possident: » tanquam si quis dicat, quoniam oleaster non assumitur in paradisum Dei. Mirabiliter igitur Apostolus naturam ostendit nostram, et universam dispositionem Dei, in eo sermone qui est de carne, et sanguine, et oleastro.

As, then, the bride cannot take the bridegroom, but can be taken by the bridegroom, when the bridegroom has come and received her: so too this flesh by itself, that is, alone, cannot possess the kingdom of God by inheritance; but it can be possessed by inheritance in the kingdom by the Spirit. For he who lives possesses by inheritance the things of the dead man; and it is one thing to possess by inheritance, and another to be possessed by inheritance. For the one rules, and is over, and disposes of the things which he possesses by inheritance, as he himself wills; but they are subject, and obey, and are ruled by him, and are under the dominion of him who possesses. What, then, is it that lives? The Spirit of God, of course. And what are the things of the dead man? The members of man, of course, which also decay in the earth. And these are possessed by the Spirit, carried over into the kingdom of heaven. And it was for this reason too that Christ died, that the testament of the Gospel, opened and read to the whole world, might first make his servants free, and afterwards establish them as heirs of what was his, the Spirit possessing them by inheritance, as we have demonstrated. For he who lives possesses by inheritance, and the flesh is acquired by inheritance. So that we may not lose life by losing the Spirit who possesses us, the Apostle, exhorting us to the fellowship of the Spirit, said, in accordance with the reasons stated above: That flesh and blood cannot possess the kingdom of God (1 Cor 15:50). As if he were saying: "Do not be deceived: if the Word of God does not dwell in you, and the Spirit of the Father is not in you, but you have lived vainly and at random, then, being only this, flesh and blood, you will not be able to possess the kingdom of God."

Chapter 10

He proves the foregoing by a comparison drawn from the wild olive, whose quality only, not its nature, is changed by grafting; he shows also that man without the Spirit can neither bear fruit nor possess the kingdom of God.

1. This is so, that we may not, by gratifying the flesh, reject the grafting of the Spirit: But you, he says, being a wild olive, were grafted into the good olive, and became a sharer in the fatness of the olive (Rom 11:17, 24). As, then, the wild olive, when grafted, if it remains in what it was before, a wild olive, is cut down and cast into the fire (Matt 7:19); but if it keeps the graft and is changed into a good olive, it becomes a fruitful olive, as though planted in the paradise of a king: so men too, if by faith they advance to better things, and take up the Spirit of God, and make his fruit spring forth, will be spiritual, as though planted in the paradise of God. But if they reject the Spirit, and persevere in what they were before, willing to be of the flesh rather than of the Spirit, it is most justly said of such men that flesh and blood do not possess the kingdom of God (1 Cor 15:50); as if one were to say that the wild olive is not taken into the paradise of God. Wonderfully, then, has the Apostle shown our nature and the whole disposition of God in that discourse which is about the flesh, and blood, and the wild olive.

Quemadmodum enim oliva neglecta, tempore quodam in desertum relicta, et silvestria fructificans, secundum se oleaster fit; vel rursum oleaster diligentiam percipiens, et inserta, in pristinam naturae recurrit fructificationem: sic et homines in negligentia constituti, et concupiscentias carnis tanquam silvestria fructificantes, secundum suam causam infructuosi justitia constituuntur. In eo enim quod dormiunt homines, inseminat inimicus materiam zizaniae; et propter hoc Dominus discipulis suis vigilare praecepit. Et rursus qui infructuosi sunt a justitia, et velut sentibus obvoluti homines, si diligentiam percipiant; et velut insertionem accipientes verbum Dei, in pristinam veniunt hominis naturam, eam quae secundum imaginem et similitudinem facta est Dei.

2. Sed quemadmodum oleaster inserta, substantiam quidem ligni non amittit, qualitatem autem fructus immutat, et aliud percipit vocabulum, jam non oleaster, sed fructifera oliva exsistens edicitur: sic et homo per fidem insertus, et assumens Spiritum Dei, substantiam quidem carnis non amittit, qualitatem autem fructus operum immutat, et aliud accipit vocabulum, significans illam quae in melius est transmutationem; jam non caro et sanguis, sed homo spiritalis exsistens edicitur. Quemadmodum autem rursus oleaster, si non percipiat insertionem, perseverat inutilis suo domino per suam silvestrem qualitatem, et quasi infructuosum lignum exciditur, et in ignem mittitur; sic et homo non assumens per fidem spiritus insertionem, perseverat hoc esse quod erat ante: caro et sanguis exsistens, regnum Dei haereditate possidere non potest. Bene igitur Apostolus ait: « Caro et sanguis regnum Dei possidere non possunt; » et: « Qui in carne sunt, Deo placere non possunt; » non substantiam rejiciens carnis, sed infusionem spiritus attrahens. Et propter hoc ait: « Oportet mortale istud induere immortalitatem; et corruptibile hoc induere incorruptelam. » Et iterum ait: « Vos autem non estis in carne, sed in spiritu, si quidem Spiritus Dei habitat in vobis. » Manifestius autem illud adhuc ostendit, dicens: « Corpus quidem mortuum propter peccatum, spiritus autem vita propter justitiam. Si autem spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis; qui suscitavit Christum a mortuis, vivificabit et mortalia corpora vestra propter inhabitantem Spiritum ejus in vobis. » Et rursus in ea Epistola quae est ad Romanos ait: « Si enim secundum carnem vivitis, incipietis mori: » non conversationem quae est in carne repellens ab eis; etenim ipse in carne cum esset, scribebat eis: sed concupiscentias abscindens carnis, eas quae mortificant hominem. Et propter hoc intulit: « Si autem spiritu opera carnis mortificatis, vivetis. Quicunque enim ducuntur Spiritu Dei, hi sunt filii Dei. »

Caput XI

De carnalium et spiritualium operibus, ablutioneque spirituali non ad corporum substantiam, sed pristinae vitae conversationem referenda.

For as the olive, neglected and left for a time in the wilderness, and bearing wild fruit, becomes of itself a wild olive; or again, the wild olive, receiving care and being grafted, returns to the former fruitfulness of its nature: so men too, when they are set in negligence, and bear the lusts of the flesh as wild fruit, are by their own doing made unfruitful in justice. For while men sleep, the enemy sows the stuff of tares (Matt 13:25); and for this reason the Lord commanded his disciples to watch (Matt 24:42; 25:13). And again, men who are unfruitful in justice, and as it were overgrown with briars, if they receive care, and receive the word of God as a graft, come to the former nature of man, that which was made according to the image and likeness of God.

2. But as the wild olive, when grafted, does not lose the substance of its wood, but changes the quality of its fruit, and receives another name, being now called not a wild olive but a fruitful olive: so man too, grafted by faith and taking up the Spirit of God, does not lose the substance of the flesh, but changes the quality of the fruit of his works, and receives another name, signifying that change which is for the better, and is now called not flesh and blood, but a spiritual man. But again, as the wild olive, if it does not receive the graft, remains useless to its master because of its wild quality, and is cut down as an unfruitful tree and cast into the fire; so too man, not taking up by faith the graft of the Spirit, remains what he was before: being flesh and blood, he cannot possess the kingdom of God by inheritance. Well, then, does the Apostle say: Flesh and blood cannot possess the kingdom of God (1 Cor 15:50); and: Those who are in the flesh cannot please God (Rom 8:8); not rejecting the substance of the flesh, but drawing in the infusion of the Spirit. And for this reason he says: This mortal must put on immortality, and this corruptible put on incorruption (1 Cor 15:53). And again he says: But you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you (Rom 8:9). And he shows it still more plainly, saying: The body indeed is dead because of sin, but the Spirit is life because of justice. But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life also to your mortal bodies because of his Spirit who dwells in you (Rom 8:10–11). And again in the Letter to the Romans he says: For if you live according to the flesh, you will die (Rom 8:13); not repelling from them the way of life that is in the flesh, for he himself was in the flesh when he wrote to them; but cutting off the lusts of the flesh, those which bring man to death. And for this reason he added: But if by the Spirit you put to death the works of the flesh, you will live. For whoever are led by the Spirit of God, these are sons of God (Rom 8:13–14).

Chapter 11

On the works of the carnal and of the spiritual; and that the spiritual washing is to be referred not to the substance of bodies, but to the way of life of the former life.

1. Et ipsas autem operas manifestavit, quas dicit carnales, quae sint, praevidens calumniam infidelium; et ipse semetipsum exponens, ne relinqueretur quaestio his, qui infideliter retractant de eo, in ea Epistola quae est ad Galatas, sic dicens: « Manifesta autem sunt opera carnis, quae sunt adulteria, fornicationes, immunditia, luxuria, idololatria, veneficia, inimicitiae, contentiones, zeli, irae, aemulationes, animositates, irritationes, dissensiones, haereses, invidiae, ebrietates, comessationes, et his similia; quae praedico vobis, quemadmodum et praedixi, quoniam qui talia agunt, regnum Dei non possidebunt. » Manifestius praedicans his qui audiunt, quid est: « Caro et sanguis regnum Dei possidere non possunt. » Qui enim illa agunt, vere secundum carnem ambulantes, vivere Deo non possunt. Et iterum spirituales actus intulit vivificantes hominem, id est insertionem spiritus, sic dicens: « Fructus autem spiritus est, charitas, gaudium, pax, patientia, bonitas, benignitas, fides, lenitas, continentia, castitas: adversus haec non est lex. » Sicut igitur qui in melius profecerit, et fructum operatus fuerit spiritus, omnimodo salvatur propter spiritus communionem; sic et is qui remanserit in praedictis carnis operationibus, carnalis vere deputatus, eo quod non assumat Spiritum Dei, regnum non poterit possidere coelorum. Quemadmodum rursus ipse Apostolus testificatur: « An nescitis, dicens Corinthiis, quoniam injusti regnum Dei non haereditabunt? Nolite errare, ait, neque fornicarii, neque idololatrae, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces regnum Dei possidebunt. Et haec, ait, quidem fuistis; sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini Jesu Christi, et in Spiritu Dei nostri. » Manifestissime ostendit, per quae perit homo, si perseveraverit secundum carnem vivere; et per quae rursus salvatur. Ea autem quae salvant, ait esse nomen Domini nostri Jesu Christi, et Spiritum Dei nostri.

2. Quoniam igitur isthic numeravit eas, quae sunt sine spiritu, carnis operationes, quae sunt mortiferae; consequenter his quae praedicta sunt ab eo, in fine Epistolae ad summam exclamavit: « Sicut portavimus imaginem ejus qui de limo est, portemus et imaginem ejus qui de coelis est. Hoc enim dico, fratres, quoniam caro et sanguis regnum Dei possidere non possunt. »

1. And he has also made plain what the very works are which he calls carnal, foreseeing the calumny of unbelievers; and, explaining himself, lest a question should be left for those who handle what he says in unbelief, he speaks thus in the Letter to the Galatians: Now the works of the flesh are manifest, which are adulteries, fornications, uncleanness, self-indulgence, idolatry, sorceries, enmities, strifes, jealousies, angers, rivalries, animosities, provocations, dissensions, heresies, envies, drunkenness, revellings, and things like these; of which I forewarn you, as I also forewarned you, that those who do such things shall not possess the kingdom of God (Gal 5:19–21). Thus he proclaims more plainly to those who hear what is meant by: Flesh and blood cannot possess the kingdom of God (1 Cor 15:50). For those who do those things, truly walking according to the flesh, cannot live to God. And again he brought in the spiritual actions which give life to man, that is, the grafting of the Spirit, saying thus: But the fruit of the Spirit is charity, joy, peace, patience, goodness, kindness, faith, gentleness, continence, chastity: against these there is no law (Gal 5:22–23). As, then, he who has advanced to better things and has wrought the fruit of the Spirit is in every way saved because of the communion of the Spirit; so too he who has remained in the works of the flesh spoken of above, being truly reckoned carnal, since he does not take up the Spirit of God, will not be able to possess the kingdom of heaven. As again the Apostle himself bears witness: Or do you not know, he says to the Corinthians, that the unjust shall not inherit the kingdom of God? Do not be deceived, he says: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor those who lie with men, nor thieves, nor the covetous, nor drunkards, nor revilers, nor robbers shall possess the kingdom of God. And such indeed you were, he says; but you have been washed, but you have been sanctified, but you have been justified in the name of the Lord Jesus Christ and in the Spirit of our God (1 Cor 6:9–11). He shows most plainly by what things man perishes, if he persists in living according to the flesh, and by what, on the other hand, he is saved. And the things that save, he says, are the name of our Lord Jesus Christ and the Spirit of our God.

2. Since, then, he has there enumerated the works of the flesh, which are without the Spirit, and which are deadly, consistently with what he had said before, at the end of the Letter he cried out in sum: As we have borne the image of him who is from the slime, let us bear also the image of him who is from heaven. For this I say, brothers, that flesh and blood cannot possess the kingdom of God (1 Cor 15:49–50).

Hoc autem quod ait: « Sicut portavimus imaginem ejus qui de limo est; » simile illi dicto est: « Et haec quidem fuistis; sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini nostri Jesu Christi, et in Spiritu Dei nostri. » Quando igitur portavimus imaginem ejus qui est de limo? Scilicet quando hae, quae praedictae sunt, carnis operationes perficiebantur in nobis. Quando autem iterum imaginem coelestis? Scilicet quando ait: « Abluti estis » credentes « in nomine Domini, » et accipientes ejus Spiritum. Abluti autem sumus non substantiam corporis, neque imaginem plasmatis, sed pristinam vanitatis conversationem. In quibus igitur periebamus membris, operantes ea quae sunt corruptelae; in iisdem ipsis vivificamur, operantes ea quae sunt spiritus.

Caput XII

De differentia mortis et vitae, afflatus vitae et spiritus vivificantis; et quomodo eadem substantia carnis, quae mortua est, reviviscit.

1. Quemadmodum enim corruptelae est capax caro, sic et incorruptelae: et quemadmodum mortis, sic et vitae. Haec autem invicem cedunt, et utraque non permanent in idipsum, sed expellitur alterum ab altero, et praesente altero, interit alterum. Si igitur mors possidens hominem expulit ab eo vitam, et mortuum ostendit; multo magis vita possidens hominem expellit mortem, et viventem hominem restituet Deo. Si enim mors mortificavit, quare vita adveniens non vivificavit hominem? quemadmodum Isaias propheta ait: « Devoravit mors potens. » Et rursus: « Deus abstulit omnem lacrymam ab omni facie. » Explosa est autem pristina vita, quoniam non per spiritum, sed per afflatum fuerat data.

2. Aliud enim est afflatus vitae, qui et animalem efficit hominem; et aliud spiritus vivificans, qui et spiritalem efficit eum. Et propter hoc Isaias ait: « Sic dicit Dominus, qui fecit coelum et fixit illud, qui firmavit terram, et quae in ea sunt; et dedit afflatum populo, qui super eam est; et spiritum his qui calcant illam; » afflatum quidem communiter omni qui super terram est populo dicens datum: spiritum autem proprie his, qui inculcant terrenas concupiscentias. Propter quod rursus ipse Isaias distinguens quae praedicta sunt, ait: « Spiritus enim a me exiet, et afflatum omnem ego feci. » Spiritum quidem proprie in Deo deputans, quem in novissimis temporibus effudit per adoptionem filiorum in genus humanum: afflatum autem communiter in conditionem et facturam ostendens illum. Aliud autem est quod factum est, ab eo qui fecit. Afflatus igitur temporalis; spiritus autem sempiternus. Et afflatus quidem auctus ad modicum, et tempore aliquo manens, deinde abit, sine spiramento relinquens illud in quo fuit ante.

Now what he says, As we have borne the image of him who is from the slime, is like that saying: And such indeed you were; but you have been washed, but you have been sanctified, but you have been justified in the name of our Lord Jesus Christ and in the Spirit of our God (1 Cor 6:11). When, then, did we bear the image of him who is from the slime? When, of course, the works of the flesh spoken of above were being wrought in us. And when, again, the image of the heavenly one? When, of course, he says: You have been washed, believing in the name of the Lord, and receiving his Spirit. And we have been washed, not of the substance of the body, nor of the image of the handiwork, but of the former way of life of vanity. In the very members, then, in which we were perishing, working the things of corruption, in those same members we are made alive, working the things of the Spirit.

Chapter 12

On the difference between death and life, between the breath of life and the life-giving Spirit; and how the same substance of the flesh which died comes to life again.

1. For as the flesh is capable of corruption, so also of incorruption; and as of death, so also of life. And these give way to each other, and the two do not remain in the same place, but the one is driven out by the other, and when the one is present, the other perishes. If, then, death, taking possession of man, drove life out of him and showed him dead, much more will life, taking possession of man, drive out death, and restore man living to God. For if death brought him to death, why should not life, when it comes, have given man life? As Isaiah the prophet says: Death, being strong, has swallowed up (Isa 25:8). And again: God has taken away every tear from every face (Isa 25:8). And the former life was cast out, because it had been given not through the Spirit, but through the breath.

2. For the breath of life, which makes man animal, is one thing; and the life-giving Spirit, who makes him spiritual, is another. And for this reason Isaiah says: Thus says the Lord, who made heaven and fixed it, who made firm the earth and the things that are in it, and gave breath to the people that is upon it, and the Spirit to those who tread on it (Isa 42:5); saying that the breath is given in common to all the people that is upon the earth, but the Spirit properly to those who tread down earthly lusts. For this reason Isaiah himself, again distinguishing the things said before, says: For the Spirit shall go forth from me, and every breath I have made (Isa 57:16). He reckons the Spirit as belonging properly to God, who in the last times poured him out upon the human race through the adoption of sons; but he shows the breath as common to the creation, and a thing made. Now that which has been made is other than he who made it. The breath, then, is temporal; but the Spirit everlasting. And the breath, after increasing for a little while and remaining for some time, then departs, leaving breathless that in which it was before.

Spiritus autem circumdans intus et foris hominem, quippe semper perseverans, nunquam relinquens eum. « Sed non primo quod spiritale est, » ait Apostolus (hoc tanquam ad nos homines dicens), « sed primo quod animale, deinde quod spiritale, » secundum rationem. Oportuerat enim primo plasmari hominem, et plasmatum accipere animam; deinde sic communionem Spiritus recipere. Quapropter et « primus Adam factus est » a Domino « in animam viventem, secundus Adam in spiritum vivificantem. » Sicut igitur qui in animam viventem factus est, divertens in pejus, perdidit vitam; sic rursus idem ipse in melius recurrens, assumens vivificantem spiritum, inveniet vitam.

3. Non enim aliud est quod moritur, et aliud quod vivificatur; quemadmodum neque aliud quod perit, et aliud quod invenitur; sed illam ipsam quae perierat ovem invenit Dominus exquirens. Quid ergo erat quod moriebatur? Utique carnis substantia, quae amiserat afflatum vitae, et sine spiramento et mortua facta. Hanc itaque Dominus venit vivificaturus; uti quemadmodum in Adam omnes morimur, quoniam animales, in Christum vivamus, quoniam spirituales, deponentes non plasma Dei, sed concupiscentias carnis, et assumentes Spiritum sanctum, sicut Apostolus in Epistola quae est ad Colossenses ait: « Mortificate itaque membra vestra quae sunt super terram. » Quae sunt autem haec, ipse exposuit: « Fornicationem, immunditiam, passionem, concupiscentiam malam, et avaritiam, quae est idololatria. » Horum depositionem Apostolus praeconatur, et eos qui talia operantur, velut carnem et sanguinem tantum exsistentes, non posse ait regnum coelorum possidere. Anima enim ipsorum declinans in pejus, et in terrenas concupiscentias descendens, ejusdem cujus et illa sunt, participavit appellationis: quae deponere nos jubens, ait rursus in eadem Epistola: « Exspoliantes vos veterem hominem cum operibus ejus. » Hoc autem dicebat, non veterem amovens plasmationem: alioquin oportebat nosmetipsos interficientes, separari ab ea quae est isthic conversatione.

4. Sed et ipse Apostolus, ille exsistens qui in vulva plasmatus erat, et de utero exierat, scribebat nobis: « Et vivere in carne fructus operis est; » confessus est in ea, quae est ad Philippenses, Epistola dicens: « Fructus autem » operis « Spiritus, » est carnis salus. Quis enim alius apparens fructus ejus est, qui non apparet Spiritus, quam maturam efficere carnem et capacem incorruptelae? « Si igitur vivere in carne, hic mihi fructus operis est, » non utique substantiam contemnebat carnis, in eo quod dixerat: « Spoliantes vos veterem hominem cum operibus ejus; » sed spoliationem pristinae nostrae conversationis manifestavit, eam quae veterascit et corrumpitur: et propter hoc intulit: « Et induentes novum hominem, eum qui renovatur in agnitionem, secundum imaginem ejus qui creavit eum. » In eo ergo quod ait: « Qui renovatur in agnitionem, » demonstrabat quoniam ipse ille qui ignorantiae erat ante homo, id est ignorans Deum, per eam quae in eum est agnitionem renovatur.

But the Spirit, surrounding man within and without, inasmuch as he remains for ever, never leaves him. But not first what is spiritual, says the Apostle (saying this as to us men), but first what is animal, then what is spiritual (1 Cor 15:46), according to reason. For man had first to be moulded, and, having been moulded, to receive a soul; and then, in this way, to receive the communion of the Spirit. Wherefore also the first Adam was made by the Lord a living soul, the second Adam a life-giving spirit (1 Cor 15:45). As, then, he who was made a living soul, turning aside to the worse, lost life; so again the same man, returning to the better, taking up the life-giving Spirit, will find life.

3. For it is not one thing that dies and another that is given life; as neither is it one thing that is lost and another that is found; but the very sheep which had been lost the Lord sought and found (Luke 15:4–6). What, then, was it that was dying? Surely the substance of the flesh, which had lost the breath of life and had become breathless and dead. This, then, the Lord came to give life to; so that, as in Adam we all die, since we are animal, in Christ we may live, since we are spiritual, putting off not the handiwork of God, but the lusts of the flesh, and taking up the Holy Spirit; as the Apostle says in the Letter to the Colossians: Put to death, therefore, your members which are upon the earth (Col 3:5). And what these are he himself has set out: Fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry (Col 3:5). The putting off of these the Apostle proclaims, and he says that those who work such things, as being only flesh and blood, cannot possess the kingdom of heaven. For their soul, inclining to the worse and descending into earthly lusts, has come to share the same name as these have; and, bidding us put these off, he says again in the same Letter: Stripping yourselves of the old man with his works (Col 3:9). And he said this not to remove the old moulding: otherwise we would have had to kill ourselves and be separated from the way of life here.

4. But the Apostle himself too, being the very one who had been moulded in the womb and had come forth from the womb, wrote to us: And to live in the flesh is the fruit of work (Phil 1:22); he confessed it, saying so in the Letter to the Philippians. And the fruit of the work of the Spirit is the salvation of the flesh. For what other visible fruit is there of the invisible Spirit than to make the flesh ripe and capable of incorruption? If, then, to live in the flesh, this is for me the fruit of work (Phil 1:22), he certainly did not despise the substance of the flesh when he had said: Stripping yourselves of the old man with his works (Col 3:9); but he made plain the stripping off of our former way of life, that which grows old and is corrupted: and for this reason he added: And putting on the new man, who is renewed for knowledge, according to the image of him who created him (Col 3:10). In saying, then, who is renewed for knowledge, he showed that the very man who was before a man of ignorance, that is, ignorant of God, is renewed through the knowledge which is towards him.

Agnitio enim Dei renovat hominem. Et in eo quod dicit: « Secundum imaginem conditoris, » recapitulationem manifestavit ejus hominis, qui in initio secundum imaginem factus est Dei.

5. Quoniam autem idem ipse erat Apostolus, qui ex utero generatus fuerat, hoc est antiqua carnis substantia, ipse in ea Epistola quae est ad Galatas, dixit: « Cum autem placuit Deo, qui me ex utero matris meae segregavit, et vocavit per gratiam suam, revelare Filium suum in me, ut evangelizarem eum in gentibus: » non alius erat qui natus fuerat ex utero, sicut praediximus, et alius qui evangelizabat Filium Dei; sed idem ille qui ante ignorabat et persequebatur Ecclesiam, revelatione ei de coelo facta, et colloquente cum eo Domino, quemadmodum in tertio libro ostendimus, evangelizabat Filium Dei Christum Jesum, qui sub Pontio Pilato crucifixus est, praeterita ignorantia exterminata a posteriore agnitione: quemadmodum caeci, quos curavit Dominus, caecitatem quidem amiserunt, perfectam autem receperunt substantiam oculorum, et iisdem ipsis quibus ante non videbant oculis, recipiebant visionem, caligine a visione tantum exterminata, servata autem substantia oculorum; ut per quos non viderant oculos, per eos rursus videntes, gratias agerent ei, qui rursus visum eis redintegravit; et qui aridam curavit manum, et omnes omnino quos curavit, non ea, quae ab initio ex utero edita fuerant, membra mutaverunt; sed eadem ipsa salva recipiebant.

6. Fabricator enim universorum Dei Verbum, qui et ab initio plasmavit hominem, a malitia inveniens labefactatum suum plasma omni modo curavit: hoc quidem et secundum unumquodque membrum, sicut et in suo plasmate est; hoc autem et in semel totum sanum et integrum redintegravit hominem, perfectum eum sibi praeparans ad resurrectionem. Et quam enim causam habebat carnis membra curare, et restituere in pristinum characterem si non habebant salvari, quae ab illo curata fuerant? Si enim temporalis erat ab eo utilitas, nihil grande praestitit his qui ab eo curati sunt. Aut quomodo dicunt non esse capacem carnem vitae, quae est ab eo, quae percepit curationem ab eo? Vita enim per curationem, incorruptela autem per vitam efficitur. Qui igitur curationem confert, hic et vitam; et qui vitam, hic et incorruptela circumdat plasma suum.

Caput XIII

Maximum specimen resurrectionis habemus in mortuis a Christo suscitatis; cordaque nostra capacia esse vitae aeternae eo ostenduntur, quod nunc Spiritum Dei recipiant.

For the knowledge of God renews man. And in saying according to the image of the Creator, he made plain the recapitulation of that man who in the beginning was made according to the image of God.

5. And that the Apostle was the same, who had been born from the womb, that is, the ancient substance of the flesh, he himself said in the Letter to the Galatians: But when it pleased God, who set me apart from my mother's womb and called me through his grace, to reveal his Son in me, that I might bring the good news of him among the nations (Gal 1:15–16); it was not one who had been born from the womb, as we said before, and another who brought the good news of the Son of God; but that same man who before was in ignorance and persecuted the Church, when the revelation had been made to him from heaven and the Lord had spoken with him, as we have shown in the third book, brought the good news of the Son of God, Christ Jesus, who was crucified under Pontius Pilate, his former ignorance having been driven out by his later knowledge: just as the blind whom the Lord healed lost their blindness, but received the substance of their eyes perfect, and received sight in those very eyes with which before they did not see, the darkness alone being driven out from their sight, but the substance of the eyes preserved; so that, seeing again through the eyes through which they had not seen, they might give thanks to him who had made their sight whole again; and he who was healed of the withered hand (Luke 6:6–10), and absolutely all whom he healed, did not change the members which had come forth from the womb at the beginning, but received those same members whole.

6. For the Fashioner of all things, the Word of God, who also moulded man from the beginning, finding his handiwork impaired by wickedness, healed it in every way: on the one hand member by member, as each is in his handiwork; and on the other he made man whole again, sound and entire, all at once, preparing him perfect for himself for the resurrection. And what cause, indeed, had he to heal the members of the flesh and to restore them to their former stamp, if the things which had been healed by him were not to be saved? For if the benefit from him was temporal, he bestowed nothing great on those who were healed by him. Or how do they say that the flesh is not capable of the life which comes from him, the flesh which received healing from him? For life is brought about through healing, and incorruption through life. He, then, who confers healing confers life too; and he who confers life also surrounds his handiwork with incorruption.

Chapter 13

We have the greatest proof of the resurrection in the dead raised by Christ; and our hearts are shown to be capable of eternal life by this, that they now receive the Spirit of God.

1. Dicant enim nobis hi qui contraria dicunt, id est, qui contradicunt suae saluti: summi sacerdotis mortua filia, et viduae filius qui circa portam mortuus efferebatur, et Lazarus qui in monumento quartam habebat diem, in quibus resurrexerint corporibus? In iisdem ipsis scilicet, in quibus et mortui fuerant. Si enim non in iisdem ipsis, videlicet nec iidem ipsi qui mortui erant, resurrexerunt. Sed enim « apprehendit, ait, Dominus manum mortui, et dixit ei: Juvenis, tibi dico, surge: et sedit mortuus, et jussit ei dari manducare, et dedit eum matri suae. » Et Lazarum « vocavit voce magna, dicens: Lazare, veni foras: et exivit, inquit, mortuus, colligatus pedes et manus institis. » Hoc symbolum ejus hominis, qui illigatus fuerat in peccatis. Et propter hoc ait Dominus: « Solvite illum, et dimittite abire. » Sicut igitur qui curati sunt, in his quae ante passa fuerant membra, curati sunt; et mortui in iisdem surrexerunt corporibus, membris et corporibus ipsorum percipientibus curationem, et eam vitam quae dabatur a Domino, per temporalia praeformante aeterna, et ostendente quoniam ipse est qui et curationem plasmati suo, et vitam praestare potest, uti ejus de resurrectione quoque credatur sermo: sic et in fine « in novissima tuba » clamante Domino, resurrecturi sunt mortui, quemadmodum ipse ait: « Veniet hora, in qua omnes mortui, qui in monumentis sunt, audient vocem Filii hominis, et exient, qui bona fecerunt, in resurrectionem vitae: et qui mala operati sunt, in resurrectionem judicii. »

2. Vani igitur et vere infelices, qui sic manifesta et clara nolunt conspicere, sed fugiunt lumen veritatis, secundum tragicum Oedipodem semetipsos excaecantes. Et quemadmodum in palaestra insueti concertantes aliis, unam quamlibet partem corporis totis complectentes manibus, per illud quod detinent, cadent, et cadentes putant se vincere, eo quod contentiose teneant illud quod primum apprehenderunt membrum, super hoc autem, quod ceciderunt, et derisui habentur: sic autem et haeretici: « Caro et sanguis regnum Dei possidere non possunt, » duas dictiones tollentes a Paulo, neque sensum Apostoli perspexerunt, neque virtutem dictionum scrutati sunt; nude autem ipsas dictiones tenentes, circa eas moriuntur, universam dispositionem Dei, quantum in ipsis est, evertentes.

3. Sic enim proprie de carne hoc dictum dicent, et non de carnalibus operationibus, quemadmodum demonstravimus, ipsum sibi contraria Apostolum dicentem ostendentes. Ait enim statim in eadem Epistola demonstrative de carne sic dicens: « Oportet enim corruptibile hoc induere incorruptelam, et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in victoria. Ubi est, mors, aculeus tuus? Ubi est, mors, victoria tua? »

1. For let those who say the contrary, that is, who contradict their own salvation, tell us: the dead daughter of the high priest, and the widow's son, who was being carried out dead near the gate, and Lazarus, who had been four days in the tomb: in what bodies did they rise? (Mark 5:22; Luke 7:12; John 11:39) In those very same bodies, of course, in which they had also died. For if not in the very same, then neither were they the very same who had died that rose. But indeed the Lord, he says, took the hand of the dead man and said to him: Young man, I say to you, arise. And the dead man sat up; and he commanded that something be given him to eat, and gave him to his mother (Luke 7:14–15; Mark 5:41, 43). And Lazarus he called with a loud voice, saying: Lazarus, come forth; and the dead man came out, he says, bound feet and hands with bandages (John 11:43–44). This is a symbol of that man who had been bound in sins. And for this reason the Lord said: Loose him, and let him go (John 11:44). As, then, those who were healed were healed in the members which had suffered before, and the dead rose in the same bodies, their members and bodies receiving healing, and that life which was given by the Lord, who by temporal things forms beforehand eternal ones, and shows that it is he who can give both healing and life to his handiwork, so that his word about the resurrection too may be believed: so also at the end, when the Lord cries out at the last trumpet (1 Cor 15:52), the dead will rise, as he himself says: The hour will come in which all the dead who are in the tombs will hear the voice of the Son of Man, and will come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgement (John 5:28–29).

2. Vain, then, and truly wretched are those who will not look at things so manifest and clear, but flee the light of truth, blinding themselves like the tragic Oedipus. And as in the wrestling school those unpractised in contending with others, seizing some one part of the body with both hands, fall because of what they hold, and in falling think that they are winning, because they hold on obstinately to the member they seized first, while on top of having fallen they are laughed at as well: so too the heretics, taking two expressions from Paul, Flesh and blood cannot possess the kingdom of God (1 Cor 15:50), have neither perceived the meaning of the Apostle nor examined the force of the expressions; but, holding on to the bare expressions, they die over them, overthrowing, as far as in them lies, the whole disposition of God.

3. For so they will say that this was said properly of the flesh, and not of carnal works, as we have demonstrated, showing the Apostle himself to be saying things contrary to himself. For immediately, in the same Letter, he speaks thus, pointing expressly to the flesh: For this corruptible must put on incorruption, and this mortal put on immortality. And when this mortal has put on immortality, then shall come to pass the word that is written: Death is swallowed up in victory. Where, O death, is your sting? Where, O death, is your victory? (1 Cor 15:53–55)

Haec autem juste dicentur tunc, quando mortalis haec et corruptibilis caro, circa quam et mors est, quae et quodam dominio mortis pressa est, in vitam conscendens, induerit incorruptelam et immortalitatem. Tunc enim vere erit victa mors, quando ea quae continetur ab ea caro, exierit de dominio ejus. Et rursus ad Philippenses ait: « Nostra autem conversatio in coelis est, unde et Salvatorem exspectamus Dominum Jesum, qui transfigurabit corpus humilitatis nostrae conforme corpori gloriae suae, ita ut possit secundum operationem virtutis suae. » Quod igitur est humilitatis corpus, quod transfigurabit Dominus conformatum corpori gloriae suae? Manifestum est quoniam corpus quod est caro, quod et humiliatur cadens in terram. Transfiguratio autem ejus, quoniam cum sit mortalis et corruptibilis, immortalis fit et incorruptibilis; non secundum propriam substantiam, sed secundum Domini operationem, qui potest mortali immortalitatem, et corruptibili circumdare incorruptibilitatem. Et propter hoc ait in secunda ad Corinthios: « Ut absorbeatur mortale a vita. Qui autem perficit nos in hoc ipsum, Deus, qui dedit nobis pignus spiritus; » manifestissime hoc de carne dicens: nec enim anima mortalis, neque spiritus. Absorbetur autem mortale a vita, quando et caro jam non mortua, sed viva et incorrupta perseveraverit, hymnum dicens Deo, qui in hoc ipsum perficit nos. Ut ergo in hoc perficiamur, bene Corinthiis ait: « Glorificate Deum in corpore vestro. » Deus incorruptibilitatis est effector.

4. Quoniam autem non de alio quodam corpore, sed de corpore carnis dicit haec, manifeste et indubitate, et sine ulla ambiguitate Corinthiis ait: « Semper mortificationem Jesu in corpore nostro circumferentes, ut vita Jesu Christi in corpore nostro manifestetur. Semper enim qui vivimus, in mortem tradimur per Jesum, ut et vita Jesu manifestetur in carne mortali nostra. » Et quoniam spiritus complectitur carnem, in eadem Epistola ait: « Quoniam estis epistola Christi, ministrata a nobis, inscripta non atramento, sed Spiritu Dei vivi, non in tabulis lapideis, sed in tabulis cordis carnalibus. » Si ergo nunc corda carnalia capacia Spiritus fiunt; quid mirum si in resurrectione eam, quae a Spiritu datur, capiunt vitam? De qua resurrectione Apostolus in ea, quae est ad Philippenses, ait: « Conformis morti ejus, si quo modo occurram ad resurrectionem, quae est a mortuis. » In qua igitur alia mortali carne intelligi potest vita manifestari, nisi in hac substantia, quae et mortificatur propter eam, quae est ad Deum, confessionem? Quemadmodum ipse dixit: « Si secundum hominem cum bestiis Ephesi pugnavi, quid mihi prodest, si mortui non resurgunt?

And these things will justly be said then, when this mortal and corruptible flesh, about which death is, and which is weighed down by a certain dominion of death, rising up into life, has put on incorruption and immortality. For then death will truly be overcome, when the flesh which is held by it has gone out from its dominion. And again he says to the Philippians: But our way of life is in heaven, from which we also await the Saviour, the Lord Jesus, who will transfigure the body of our lowliness, conformed to the body of his glory, as he is able according to the working of his power (Phil 3:20–21). What, then, is the body of lowliness which the Lord will transfigure, conformed to the body of his glory? It is plain that it is the body which is flesh, which is also humbled when it falls into the earth. And its transfiguration is that, though it is mortal and corruptible, it becomes immortal and incorruptible; not according to its own substance, but according to the working of the Lord, who can surround the mortal with immortality, and the corruptible with incorruptibility. And for this reason he says in the second to the Corinthians: That what is mortal may be swallowed up by life. And he who perfects us for this very thing is God, who has given us the pledge of the Spirit (2 Cor 5:4–5); saying this most plainly of the flesh: for neither is the soul mortal, nor the Spirit. And the mortal is swallowed up by life when the flesh too, no longer dead, but living and incorrupt, endures, singing a hymn to God, who perfects us for this very thing. That we may be perfected for this, then, he says well to the Corinthians: Glorify God in your body (1 Cor 6:20). God is the one who brings about incorruptibility.

4. And that he says these things not of some other body, but of the body of flesh, he says to the Corinthians plainly, beyond doubt and without any ambiguity: Always carrying about in our body the putting to death of Jesus, that the life of Jesus Christ may be made manifest in our body. For we who live are always being delivered to death for Jesus' sake, that the life of Jesus too may be made manifest in our mortal flesh (2 Cor 4:10–11). And that the Spirit embraces the flesh, he says in the same Letter: For you are a letter of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on fleshly tablets of the heart (2 Cor 3:3). If, then, fleshly hearts now become capable of the Spirit, what wonder if in the resurrection they contain that life which is given by the Spirit? Of which resurrection the Apostle says in the Letter to the Philippians: Being made conformable to his death, if by any means I may attain to the resurrection which is from the dead (Phil 3:10–11). In what other mortal flesh, then, can life be understood to be made manifest, except in this substance, which is also put to death for the sake of the confession that is towards God? As he himself said: If, according to man, I fought with beasts at Ephesus, what does it profit me, if the dead do not rise? (1 Cor 15:32)

Si enim mortui non resurgunt, neque Christus resurrexit; si autem Christus non resurrexit, inanis est praedicatio nostra, inanis est et fides vestra. Invenimur autem et falsi testes Dei, quoniam testificamur, quod suscitavit Christum, quem non suscitavit. Si enim mortui non resurgunt, neque Christus resurrexit. Si autem Christus non resurrexit, inanis est fides vestra: quoniam adhuc estis in peccatis vestris. Ergo et qui dormierunt, in Christo, perierunt. Si in vita hac in Christo sperantes sumus tantum, miserabiliores omnibus sumus hominibus. Nunc autem Christus resurrexit a mortuis, primitiae dormientium: quoniam enim per hominem mors, et per hominem resurrectio mortuorum. »

5. In his igitur omnibus, quemadmodum praediximus, aut contraria sentientem sibimetipsi Apostolum dicent, quantum ad illud, « Caro et sanguis regnum Dei possidere non possunt: » aut iterum malignas et extortas cogentur omnium dictorum facere expositiones, ad transvertendam et immutandam sententiam dictorum. Quid enim dicere habebunt sanum, si conabuntur aliter interpretari hoc quod scribit: « Oportet enim corruptibile hoc induere incorruptelam, et mortale hoc induere immortalitatem; » et: « Ut vita Jesu manifestetur in carne mortali nostra; » et reliqua omnia, in quibus Apostolus manifeste et clare resurrectionem et incorruptelam carnis praedicat? Cogentur itaque haec tanta male interpretari, qui unum nolunt bene intelligere.

Caput XIV

Nisi caro servanda esset, carnem ejusdem substantiae cum nostra Verbum non assumpsisset; quapropter nec per ipsum essemus reconciliati.

1. Quoniam autem non adversus ipsam substantiam carnis et sanguinis dixit Apostolus, non possidere regnum Dei, ubique idem Apostolus in Domino Jesu Christo usus est carnis et sanguinis nomine; aliquid quidem, uti hominem ejus statueret (etenim ipse semetipsum Filium dicebat hominis); aliquid autem, uti salutem carnis nostrae confirmaret. Si enim non haberet caro salvari, nequaquam Verbum Dei caro factum esset. Et si non haberet sanguis justorum inquiri, nequaquam sanguinem habuisset Dominus. Sed quoniam ab initio vocalis est sanguis, Deus ad Cain dixit, cum occidisset fratrem suum: « Vox sanguinis fratris tui clamat ad me. » Et quoniam haberet exquiri sanguis ipsorum, dixit ad eos qui circa Noe erant: « Etenim vestrum sanguinem animarum vestrarum exquiram illum de manu omnium bestiarum. » Et iterum: « Qui effundet sanguinem hominis, pro sanguine ejus effundetur. »

For if the dead do not rise, neither has Christ risen; and if Christ has not risen, our preaching is vain, and your faith too is vain. And we are found false witnesses of God too, because we have testified that he raised Christ, whom he did not raise. For if the dead do not rise, neither has Christ risen. And if Christ has not risen, your faith is vain: for you are still in your sins. Then those too who have fallen asleep in Christ have perished. If in this life we are only hoping in Christ, we are the most pitiable of all men. But now Christ has risen from the dead, the first-fruits of those who sleep: for since through a man came death, through a man also the resurrection of the dead (1 Cor 15:13–21).

5. In all these things, then, as we said before, either they will say that the Apostle holds views contrary to himself as regards that saying, Flesh and blood cannot possess the kingdom of God; or again they will be compelled to make malicious and forced expositions of all the sayings, so as to turn aside and change the meaning of the sayings. For what sound thing will they have to say, if they try to interpret otherwise what he writes: For this corruptible must put on incorruption, and this mortal put on immortality; and: That the life of Jesus may be made manifest in our mortal flesh; and all the rest, in which the Apostle plainly and clearly proclaims the resurrection and incorruption of the flesh? So those who will not understand one thing well will be compelled to interpret so many things badly.

Chapter 14

Unless the flesh were to be saved, the Word would not have assumed flesh of the same substance as ours; wherefore we would not have been reconciled through him either.

1. And because it was not against the very substance of flesh and blood that the Apostle said that they do not possess the kingdom of God, the same Apostle has everywhere used the name of flesh and blood of the Lord Jesus Christ: partly to establish him as man (for he himself called himself the Son of Man), and partly to confirm the salvation of our flesh. For if the flesh were not to be saved, the Word of God would by no means have been made flesh. And if the blood of the just were not to be required, the Lord would by no means have had blood. But since blood has had a voice from the beginning, God said to Cain, when he had killed his brother: The voice of your brother's blood cries out to me (Gen 4:10). And since their blood was to be required, he said to those who were with Noah: For your blood, the blood of your souls, I will require at the hand of all the beasts (Gen 9:5). And again: Whoever sheds the blood of man shall be poured out for his blood (Gen 9:6).

Similiter autem et Dominus his, qui habebant ejus sanguinem effundere, dicebat: « Exquiretur omnis sanguis justus, qui effunditur super terram, a sanguine Abel justi, usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum et altare; etiam dico vobis, venient omnia ista super generationem istam. » Recapitulationem effusionis sanguinis ab initio omnium justorum et prophetarum, in semetipsum futuram indicans, et exquisitionem sanguinis ipsorum per semetipsum. Non autem exquireretur hoc, nisi et salvari haberet; nec in semetipsum recapitulatus esset haec Dominus, nisi et ipse caro et sanguis secundum principalem plasmationem factus fuisset, salvans in semetipso in fine illud, quod perierat in principio in Adam.

2. Si autem ob aliam quamdam dispositionem Dominus incarnatus est, et ex altera substantia carnem attulit, non ergo in semetipsum recapitulatus est se hominem; adhuc etiam nec caro quidem dici potest. Caro enim vere primae plasmationis e limo facta est successio. Si autem ex alia substantia habere eum oportuit materiam, ab initio ex altera substantia Pater operatus fuisset fieri conspersionem ejus. Nunc autem quod fuit, qui perierat, homo, hoc salutare factum est Verbum; per semetipsum eam, quae esset ad eum, communionem, et exquisitionem salutis ejus efficiens. Quod autem perierat, sanguinem et carnem habebat. Limum enim de terra accipiens Dominus, plasmavit hominem; et propter hunc omnis dispositio adventus Domini. Habuit ergo et ipse carnem et sanguinem; non alteram quamdam, sed illam principalem Patris plasmationem in se recapitulans, exquirens id quod perierat. Et propter hoc Apostolus in Epistola quae est ad Colossenses ait: « Et vos cum essetis aliquando alienati, et inimici cogitationi ejus in operibus malis, nunc autem reconciliati in corpore carnis ejus, per mortem ejus, exhibere vos sanctos, et castos, et sine crimine in conspectu ejus. In corpore, ait, reconciliati carnis ejus; » hoc quoniam justa caro reconciliavit eam carnem, quae in peccato detinebatur, et in amicitiam adduxit Deo.

3. Si quis igitur secundum hoc alteram dicit Domini carnem a nostra carne, quoniam illa quidem non peccavit, neque inventus est dolus in anima ejus, nos autem peccatores, recte dicit. Si autem alteram substantiam carnis Domino affingit, jam non constabit illi reconciliationis sermo. Reconciliatur enim illud, quod fuit aliquando in inimicitia. Si autem ex altera substantia carnem attulit Dominus, jam non illud reconciliatum est Deo, quod per transgressionem factum fuerat inimicum.

And likewise the Lord too said to those who were to shed his blood: All the just blood that is shed upon the earth shall be required, from the blood of Abel the just to the blood of Zechariah the son of Barachiah, whom you killed between the temple and the altar; yes, I tell you, all these things shall come upon this generation (Luke 11:50–51; Matt 23:35–36). Thus he pointed to the recapitulation, which was to be in himself, of the shedding of the blood of all the just and the prophets from the beginning, and to the requiring of their blood through himself. And this would not be required unless it were also to be saved; nor would the Lord have recapitulated these things in himself, unless he himself too had been made flesh and blood according to the original moulding, saving in himself at the end that which had perished in the beginning in Adam.

2. But if the Lord became incarnate for some other disposition, and brought flesh from another substance, then he has not recapitulated man in himself; and further, he cannot even be called flesh. For flesh is truly the succession, made from the slime, of the first moulding. But if he had to have his matter from another substance, the Father would from the beginning have wrought that his dough should be made from another substance. But now the saving Word has become that which man was, the man who had perished; bringing about through himself communion with him, and the seeking out of his salvation. And that which had perished had blood and flesh. For the Lord, taking slime from the earth, moulded man; and it is for his sake that the whole disposition of the Lord's coming is. He himself, then, also had flesh and blood, recapitulating in himself not some other, but that original moulding of the Father, seeking out that which had perished. And for this reason the Apostle says in the Letter to the Colossians: And you, though you were once estranged, and enemies to his thought in evil works, have now been reconciled in the body of his flesh, through his death, to present yourselves holy and chaste and without blame in his sight. Reconciled, he says, in the body of his flesh (Col 1:21–22); because the just flesh reconciled that flesh which was held in sin, and brought it into friendship with God.

3. If, then, anyone in this sense calls the Lord's flesh other than our flesh, because it did not sin, nor was deceit found in his soul, while we are sinners, he says rightly. But if he feigns another substance of flesh for the Lord, the word of reconciliation will no longer hold good for him. For that is reconciled which was once in enmity. But if the Lord brought flesh from another substance, then that has not been reconciled to God which through transgression had been made an enemy.

Nunc autem per eam, quae est ad se, communicationem, reconciliavit Dominus hominem Deo Patri; reconcilians nos sibi per corpus carnis suae, et sanguine suo redimens nos, quemadmodum Apostolus Ephesiis ait: « In quo habuimus redemptionem per sanguinem ejus, remissionem peccatorum. » Et rursus eisdem: « Vos, inquit, qui aliquando eratis longe, facti estis juxta, in sanguine Christi. » Et iterum: « Inimicitias in carne sua, legem praeceptorum decretis evacuans. » Et in omni autem Epistola manifeste testificatur Apostolus, quoniam per carnem Domini nostri et sanguinem ejus nos salvati sumus.

4. Si igitur caro et sanguis sunt, quae faciunt nobis vitam, non proprie de carne dictum est et sanguine, non posse ea possidere regnum Dei; sed de praedictis carnalibus actibus, qui ad peccatum transvertentes hominem, privant eum vita. Et propter hoc in Epistola quae est ad Romanos ait: « Non ergo regnet peccatum in corpore mortali vestro ad obediendum ei; neque exhibeatis membra vestra arma injustitiae peccato; sed exhibete vosmetipsos Deo, velut a mortuis viventes, et membra vestra arma justitiae Deo. » Quibus igitur membris serviebamus peccato, et fructificabamus morti, iisdem ipsis membris servire nos vult justitiae, ut fructificemus vitae. Memor igitur, dilectissime, quoniam carne Domini nostri redemptus es, et sanguine ejus redhibitus, « et tenens caput, ex quo universum corpus » Ecclesiae « compaginatum augescit, » hoc est, carnalem adventum Filii Dei, et Deum confitens, et hominem ejus firmiter excipiens, utens etiam his ostensionibus, quae sunt ex Scripturis, facile evertis, quemadmodum demonstravimus, omnes eas, quae postea affictae sunt, haereticorum sententias.

Caput XV

Testimoniis Isaiae et Ezechielis probat resurrectionem, eumdemque Deum nos resuscitaturum esse, qui creavit.

1. Quoniam autem is qui ab initio condidit hominem, post resolutionem ejus in terram promisit ei secundam generationem, Isaias quidem sic ait: « Resurgent mortui, et surgent qui in monumentis, et laetabuntur qui sunt in terra. Ros enim qui a te est, sanitas est eis: » Et iterum: « Ego vos advocabo, et in Jerusalem advocabimini, et videbitis, et gratulabitur cor vestrum, et ossa vestra quasi herba orientur, et cognoscetur manus Domini his qui colunt eum. »

But now, through fellowship with himself, the Lord has reconciled man to God the Father, reconciling us to himself through the body of his flesh, and redeeming us by his blood, as the Apostle says to the Ephesians: In whom we have had redemption through his blood, the remission of sins (Eph 1:7). And again to the same: You, he says, who once were far off, have been brought near in the blood of Christ (Eph 2:13). And again: The enmities in his flesh, making void the law of precepts by decrees (Eph 2:14–15). And in every Letter the Apostle plainly testifies that we have been saved through the flesh of our Lord and his blood.

4. If, then, flesh and blood are what give us life, it was not said properly of flesh and blood that they cannot possess the kingdom of God, but of the carnal acts spoken of above, which, turning man aside to sin, deprive him of life. And for this reason he says in the Letter to the Romans: Do not let sin, therefore, reign in your mortal body, so that you obey it; nor present your members to sin as weapons of injustice; but present yourselves to God as alive from the dead, and your members to God as weapons of justice (Rom 6:12–13). With the very members, then, with which we served sin and bore fruit for death, with these same members he wills us to serve justice, that we may bear fruit for life. Mindful, then, dearly beloved, that you have been redeemed by the flesh of our Lord and given back by his blood, and holding the head, from which the whole body of the Church, fitted together, grows (Col 2:19), that is, the coming of the Son of God in the flesh, and confessing him as God, and firmly receiving him as man, and using also these proofs which are from the Scriptures, you easily overthrow, as we have demonstrated, all those doctrines of the heretics which were contrived afterwards.

Chapter 15

By the testimonies of Isaiah and Ezekiel he proves the resurrection, and that the same God who created us will raise us up.

1. And that he who in the beginning created man promised him a second generation after his dissolution into the earth, Isaiah says thus: The dead shall rise again, and those who are in the tombs shall rise, and those who are in the earth shall rejoice. For the dew that is from you is health to them (Isa 26:19). And again: I will call you, and you shall be called in Jerusalem, and you shall see, and your heart shall rejoice, and your bones shall spring up like grass, and the hand of the Lord shall be known to those who worship him (Isa 66:13–14).

Et Ezechiel autem sic: « Et facta est super me manus Domini, et eduxit me in spiritu Dominus, et posuit me in medio campi, et hic erat plenus ossibus, et circumduxit me super ea in circuitum in gyro, et ecce multa super faciem campi arida valde. Et dixit ad me: Fili hominis, si vivunt ossa haec? Et dixi: Domine, tu scis, qui fecisti haec. Et dixit ad me: Prophetare super ossa haec, et dices eis: Ossa arida, audite sermonem Domini. Haec dicit Dominus ossibus his: Ecce ego superduco super vos spiritum vitae, et dabo super vos nervos, et reduco super vos carnem, et extendam super vos cutem, et dabo spiritum meum in vos, et vivetis, et cognoscetis quia ego sum Dominus. Et prophetavi, sicut praecepit mihi Dominus. Et factum est cum prophetarem, et ecce terrae motus, et adducebantur ossa unumquodque ad compaginem suam; et vidi, et ecce super ea nervi et carnes nascebantur, et ascendebant super ea cutes desuper, et spiritus non erat in eis. Et dixit ad me: Ad spiritum propheta, fili hominis, et dic spiritui: Haec dicit Dominus: A quatuor spiritibus veni, et insuffla in mortuos istos, et vivant. Et prophetavi, quemadmodum praecepit mihi Dominus, et intravit in eos spiritus, et vixerunt, et steterunt supra pedes suos collectio multa valde. »

Et rursus ipse ait: « Haec dicit Dominus: Ecce ego aperiam monumenta vestra, et educam vos de monumentis vestris, et inducam vos in terram Israel, et cognoscetis quia ego sum Dominus, cum aperiam ego sepulcra vestra, ut reducam de sepulcris populum meum, et dabo spiritum meum in vos, et vivetis, et ponam vos in terram vestram, et cognoscetis quia ego Dominus. Locutus sum, et faciam, dicit Dominus. » Demiurgo itaque et hic vivificante corpora nostra mortua, quemadmodum videre adest, et resurrectionem eis repromittente, et de sepulcris et monumentis suscitationem, et incorruptelam donante: « Secundum enim lignum vitae, ait, dies ipsorum erunt; » hic solus Deus ostenditur, qui haec facit, et ipse bonus Pater, benigne vitam donans his, qui ex se non habeant vitam.

2. Et propter hoc manifestissime Dominus ostendit se, et Patrem quidem suis discipulis; ne scilicet quaererent alterum Deum, praeter eum qui plasmaverit hominem, et afflatum vitae donaverit ei; neque in tantam insaniam procederent, uti super Demiurgum alterum affingerent Patrem. Et ideo reliquos quidem omnes, quibuscunque propter transgressionem eorum eveniebant languores, curabat sermone; quibus et dicebat: « Ecce sanus factus es, jam noli peccare, ne quid tibi deterius fiat; » manifestans quoniam propter inobedientiae peccatum subsecuti sunt languores hominibus.

And Ezekiel too says thus: And the hand of the Lord came upon me, and the Lord led me out in the Spirit, and set me in the midst of the plain, and it was full of bones; and he led me round about over them in a circle, all round, and behold, there were very many on the face of the plain, very dry. And he said to me: Son of man, do these bones live? And I said: Lord, you know, who made them. And he said to me: Prophesy over these bones, and you shall say to them: Dry bones, hear the word of the Lord. Thus says the Lord to these bones: Behold, I bring upon you the spirit of life, and I will put sinews upon you, and bring back flesh upon you, and stretch skin over you, and I will put my Spirit into you, and you shall live; and you shall know that I am the Lord. And I prophesied, as the Lord commanded me. And it came to pass, as I prophesied, and behold, an earthquake; and the bones were brought together, each to its joint; and I saw, and behold, sinews and flesh were growing upon them, and skins came up over them from above, and there was no spirit in them. And he said to me: Prophesy to the spirit, son of man, and say to the spirit: Thus says the Lord: Come from the four winds, and breathe into these dead, and let them live. And I prophesied, as the Lord commanded me, and the spirit entered into them, and they lived, and stood upon their feet, a very great gathering (Ezek 37:1–10).

And again he himself says: Thus says the Lord: Behold, I will open your tombs, and I will bring you out of your tombs, and I will bring you into the land of Israel; and you shall know that I am the Lord, when I open your graves, to bring my people back out of the graves; and I will put my Spirit into you, and you shall live, and I will set you in your own land; and you shall know that I am the Lord. I have spoken, and I will do it, says the Lord (Ezek 37:12–14). Since, then, the Demiurge even here gives life to our dead bodies, as one may see, and promises them resurrection, and raising up from the graves and tombs, and gives them incorruption; for according to the tree of life, he says, shall their days be (Isa 65:22); he alone is shown to be God who does these things, and he himself the good Father, kindly giving life to those who do not have life of themselves.

2. And for this reason the Lord showed himself, and the Father too, most plainly to his disciples; lest, namely, they should seek another God besides him who moulded man and gave him the breath of life; and lest they should go on to such madness as to invent another Father above the Demiurge. And therefore all the others, on whom infirmities came because of their transgression, he healed by a word; and to them he also said: Behold, you have been made well; sin no more, lest something worse happen to you (John 5:14); showing that infirmities have come upon men in consequence of the sin of disobedience.

Ei autem qui caecus fuerat a nativitate, jam non per sermonem, sed per operationem praestitit visum; non vane, neque prout evenit hoc faciens, sed ut ostenderet manum Dei, eam quae ab initio plasmavit hominem. Et propterea interrogantibus eum discipulis, qua ex causa caecus natus esset, utrumne sua, an parentum culpa? ait: « Nec hic peccavit, neque parentes ejus, sed ut manifestentur opera Dei in ipso. » Opera autem Dei plasmatio est hominis. Hanc enim per operationem fecit, quemadmodum Scriptura ait: « Et sumpsit Dominus limum de terra, et plasmavit hominem. » Quapropter et Dominus exspuit in terram, et fecit lutum, et superlinivit illud oculis; ostendens antiquam plasmationem quemadmodum facta est, et manum Dei manifestans his qui intelligere possint, per quam e limo plasmatus est homo. Quod enim in ventre plasmare praetermisit artifex Verbum, hoc in manifesto adimplevit; uti manifestarentur opera Dei in ipso, nec jam alteram requireremus manum, per quam plasmatus est homo, neque alterum Patrem; scientes quoniam quae plasmavit nos initio, et plasmat in ventre manus Dei, haec in novissimis temporibus perditos exquisivit nos, suam lucrifaciens, et super humeros assumens ovem perditam, et cum gratulatione in cohortem restituens vitae.

3. Quoniam autem in ventre plasmat nos Verbum Dei, ait Jeremiae: « Priusquam plasmarem te in utero, novi te, et priusquam exires de vulva, sanctificavi te, et prophetam in gentibus posui te. » Sed et Paulus similiter ait: « Quando autem complacuit ei, qui me segregavit ex utero matris meae, uti evangelizarem eum in gentibus. » Cum ergo in ventre a Verbo plasmemur, idipsum Verbum ei, qui a nativitate caecus fuerat, formavit visionem; eum, qui in abscondito plasmator noster est, in manifesto ostendens, quoniam ipsum Verbum manifestum hominibus factum fuerat; et antiquam plasmationem Adae disserens, et quomodo factus est, et per quam plasmatus est manum, ex parte totum ostendens. Qui enim visionem formavit Dominus, hic est qui universum hominem formavit, voluntati Patris deserviens. Et quoniam in illa plasmatione, quae secundum Adam fuit, in transgressione factus homo indigebat lavacro regenerationis; postquam linivit lutum super oculos ejus, dixit ei: « Vade in Siloam, et lavare; » simul et plasmationem, et eam quae est per lavacrum regenerationem restituens ei. Et propter hoc lotus venit videns, ut et suum cognosceret plasmatorem, et disceret homo eum qui donavit ei vitam.

4. Excidunt itaque et hi qui a Valentino sunt, dicentes, non ex hac terra plasmatum esse hominem, sed a fluida materia et effusa. Ex qua enim terra Dominus ei formavit oculos, ex hac manifestum est quoniam et ab initio plasmatus est homo. Non enim consequens erat, aliunde quidem oculos, aliunde autem reliquum corpus plasmatum esse: quemadmodum nec consequens est, alterum quidem corpus, alterum vero plasmasse oculos.

But to him who had been blind from birth he gave sight no longer by a word, but by an act; not doing this idly or at random, but to show the hand of God, that which moulded man in the beginning. And therefore, when the disciples asked him for what cause he had been born blind, whether by his own fault or his parents', he said: Neither has this man sinned, nor his parents, but that the works of God may be made manifest in him (John 9:3). And the work of God is the moulding of man. For he made it by an act, as Scripture says: And the Lord took slime from the earth, and moulded man (Gen 2:7). Wherefore the Lord too spat on the ground, and made clay, and smeared it on the eyes (John 9:6); showing how the ancient moulding was made, and making manifest, to those who can understand, the hand of God, by which man was moulded from the slime. For what the Word, the Craftsman, had omitted to mould in the womb, this he filled up in the open, so that the works of God might be made manifest in him, and we might no longer look for another hand by which man was moulded, nor another Father; knowing that the hand of God which moulded us in the beginning, and moulds us in the womb, in the last times sought us out when we were lost, gaining back his own, and taking the lost sheep upon his shoulders, and with joy restoring it to the fold of life.

3. And that the Word of God moulds us in the womb, he says to Jeremiah: Before I moulded you in the womb, I knew you, and before you came forth from the womb, I sanctified you, and I appointed you a prophet among the nations (Jer 1:5). And Paul likewise says: But when it pleased him who set me apart from my mother's womb, that I might bring the good news of him among the nations (Gal 1:15–16). Since, then, we are moulded in the womb by the Word, this same Word formed sight for him who had been blind from birth, showing openly him who is our Moulder in secret, since the Word himself had been made manifest to men; and setting forth the ancient moulding of Adam, both how he was made and by what hand he was moulded, showing the whole from the part. For the Lord who formed the sight is he who formed the whole man, serving the will of the Father. And since man, made in transgression in that moulding which was after Adam, needed the washing of regeneration, after he had smeared the clay on his eyes, he said to him: Go to Siloam, and wash (John 9:7); restoring to him at once both the moulding and the regeneration which is through the washing. And for this reason, having washed, he came seeing, that he might both know his Moulder, and the man learn who it was that had given him life.

4. So those too who are from Valentinus fall to the ground, who say that man was not moulded from this earth, but from fluid and poured-out matter. For from the same earth out of which the Lord formed eyes for him, out of this, it is plain, man was also moulded in the beginning. For it would not have been consistent that the eyes were moulded from one source and the rest of the body from another; as neither is it consistent that one moulded the body and another the eyes.

Sed idem ipse qui ab initio plasmavit Adam, cum quo et loquebatur Pater: « Faciamus hominem secundum imaginem et similitudinem nostram; » in novissimis temporibus semetipsum manifestans hominibus, ei qui ab Adam caecus erat, formavit visionem. Et propter hoc Scriptura significans quod futurum erat, ait, abscondito Adam propter inobedientiam, Dominum venisse vespere ad eum, et evocasse eum, et dixisse ei: « Ubi es? » Hoc est, quoniam in novissimis temporibus idipsum venit Verbum Dei advocare hominem, recommemorans eum opera sua, in quibus degens absconditus fuerat Domino. Quemadmodum enim tunc ad Adam vespere locutus est exquirens illum Deus; sic in novissimis temporibus per eamdem vocem visitavit exquirens genus ejus.

Caput XVI

Cum in terram corpora nostra revertantur, sequitur ea inde substantiam habere. Item Verbi adventu clarius in nobis imago Dei apparuit.

1. Et quoniam ex hac quae secundum nos est terra, plasmatio fuit Adae, Scriptura dicit dixisse Deum ei: « In sudore vultus tui manducabis panem tuum, quoadusque convertaris in terram, ex qua sumptus es. » Si igitur in aliquam alteram terram revertuntur post mortem corpora nostra, consequens est ea inde et substantiam habere. Si vero in hanc ipsam, manifestum est, quoniam, et ex hac plasma eis factum est; quomodo et Dominus fecit manifestum, ex hac eadem oculos formans. Et manu itaque vere liquido ostensa Dei, per quam plasmatus est quidem Adam, plasmati autem sumus et nos; et cum sit unus et idem Pater, cujus vox ab initio usque ad finem adest plasmati suo; et substantia plasmatis nostri per Evangelium ostensa manifeste, jam non oportet quaerere alium Patrem praeter hunc; neque aliam substantiam plasmationis nostrae, praeter praedictam et ostensam a Domino; neque alteram manum Dei praeter hanc, quae ab initio usque in finem format nos, et coaptat in vitam, et adest plasmati suo, et perficit illud secundum imaginem et similitudinem Dei.

2. Tunc autem hoc Verbum ostensum est, quando homo Verbum Dei factum est, semetipsum homini, et hominem sibimetipsi assimilans, ut per eam quae est ad Filium similitudinem, pretiosus homo fiat Patri. In praeteritis enim temporibus, dicebatur quidem secundum imaginem Dei factum esse hominem, non autem ostendebatur. Adhuc enim invisibile erat Verbum, cujus secundum imaginem homo factus fuerat. Propter hoc autem et similitudinem facile amisit. Quando autem caro Verbum Dei factum est, utraque confirmavit; et imaginem enim ostendit veram, ipse hoc fiens, quod erat imago ejus; et similitudinem firmans restituit, consimilem faciens hominem invisibili Patri per visibile Verbum.

But the very same who moulded Adam in the beginning, with whom the Father also spoke: Let us make man after our image and likeness (Gen 1:26), manifesting himself to men in the last times, formed sight for him who had been blind from Adam. And for this reason Scripture, signifying what was to come, says that when Adam had hidden himself because of his disobedience, the Lord came to him in the evening, and called him out, and said to him: Where are you? (Gen 3:9) That is, that in the last times the very same Word of God came to call man, reminding him of his works, living in which he had been hidden from the Lord. For as then God spoke to Adam in the evening, seeking him out, so in the last times, by the same voice, he visited his race, seeking it out.

Chapter 16

Since our bodies return to the earth, it follows that they have their substance from it. Likewise, by the coming of the Word the image of God appeared more clearly in us.

1. And since the moulding of Adam was from this earth of ours, Scripture says that God said to him: In the sweat of your face you shall eat your bread, until you return to the earth from which you were taken (Gen 3:19). If, then, our bodies return after death into some other earth, it follows that they also have their substance from it. But if into this very earth, it is plain that from it too their handiwork was made; as the Lord also made plain, forming eyes from this same earth. And so, the hand of God having been shown truly and clearly, by which Adam was moulded and we too have been moulded; and since the Father is one and the same, whose voice from the beginning to the end is present to his handiwork; and the substance of our handiwork having been plainly shown through the Gospel: we must no longer seek another Father besides this one, nor another substance of our moulding besides the one foretold and shown by the Lord, nor another hand of God besides this one, which from the beginning to the end forms us, and fits us for life, and is present to its handiwork, and perfects it according to the image and likeness of God.

2. And this Word was shown then, when the Word of God was made man, likening himself to man and man to himself, so that through the likeness to the Son man might become precious to the Father. For in times past it was said that man had been made according to the image of God, but it was not shown. For the Word, according to whose image man had been made, was still invisible. And for this reason he also easily lost the likeness. But when the Word of God was made flesh, he confirmed both: for he both showed the true image, himself becoming that which was his image, and, making the likeness firm, he restored it, making man like the invisible Father through the visible Word.

3. Et non solum autem per ea quae praedicta sunt, et Patrem, et semetipsum manifestavit Dominus, sed etiam per ipsam passionem. Dissolvens enim eam, quae ab initio in ligno facta fuerat, hominis inobedientiam, « obediens factus est usque ad mortem, mortem autem crucis; » eam quae in ligno facta fuerat inobedientiam, per eam quae in ligno fuerat obedientiam sanans. Non autem per eamdem venisset exsolvere eam, quae fuerat erga plasmatorem nostrum inobedientiam, si alterum annuntiabat Patrem. Quoniam autem per haec, per quae non audivimus Deum, et non credidimus ejus verbo, per haec eadem obedientiam introduxit, et eam quae esset erga verbum ejus assensionem, per quae manifeste ipsum ostendit Deum, quem in primo quidem Adam offendimus, non facientes ejus praeceptum; in secundo autem Adam reconciliati sumus, obedientes usque ad mortem facti. Neque enim alteri cuidam eramus debitores, sed illi, cujus et praeceptum transgressi fueramus ab initio.

Caput XVII

Deus et Dominus, Pater et creator universorum, unicus et solus est, qui nos in Christo dilexit, praecepta dedit, et remisit nobis peccata: cujus Filium et Verbum sese Christus probavit, cum peccata condonaret.

1. Est autem hic Demiurgus, qui secundum dilectionem quidem, Pater est; secundum autem virtutem, Dominus; secundum autem sapientiam, factor et plasmator noster: cujus et praeceptum transgredientes, inimici facti sumus ejus. Et propter hoc in novissimis temporibus, in amicitiam restituit nos Dominus per suam incarnationem, « mediator Dei et hominum » factus; propitians quidem pro nobis Patrem, in quem peccaveramus, et nostram inobedientiam per suam obedientiam consolatus; nobis autem donans eam, quae est ad factorem nostrum, conversationem et subjectionem. Quapropter et in oratione dicere nos docuit: « Et remitte nobis debita nostra; » utique quoniam hic est Pater noster, cujus eramus debitores, transgressi ejus praeceptum. Quis autem est hic? Utrumne incognitus aliquis, et nulli nunquam praeceptum dans Pater? An vero qui a Scripturis praedicatur Deus, cui et debitores eramus, transgressi ejus praeceptum? Datum est autem praeceptum homini per Verbum: « Audivit enim Adam, ait, vocem Domini Dei. » Bene igitur Verbum ejus ad hominem dicit: « Remittuntur tibi peccata; » idem ille, in quem peccaveramus in initio, remissionem peccatorum in fine donans. Aut si alterius quidem transgressi sumus praeceptum, alius autem erat qui dixit: « Remittuntur tibi peccata tua; » neque bonus, neque verax, neque justus est hujusmodi. Quomodo enim bonus, qui non ex suis donat? Aut quomodo justus, qui aliena rapit? Quomodo autem vere remissa sunt peccata, nisi ille ipse, in quem peccavimus, donavit remissionem, « per viscera misericordiae Dei nostri, in quibus visitavit nos » per Filium suum?

3. And not only by what has been said before did the Lord make manifest both the Father and himself, but also by his very Passion. For, undoing that disobedience of man which had been committed at the tree in the beginning, he became obedient even to death, and the death of the cross (Phil 2:8), healing the disobedience committed at the tree by the obedience that was at the tree. But he would not have come to loose, through the same, that disobedience which had been committed towards our Moulder, if he were proclaiming another Father. And since, by the very things through which we did not hear God and did not believe his word, through these same he brought in obedience and assent to his word, by these he plainly showed God himself, whom in the first Adam we offended, not doing his precept, and with whom in the second Adam we were reconciled, being made obedient even to death. For we were not debtors to some other, but to him whose precept too we had transgressed from the beginning.

Chapter 17

God and Lord, the Father and Creator of all things, is one and alone, who loved us in Christ, gave precepts and remitted our sins to us; Christ proved himself to be his Son and Word when he pardoned sins.

1. And this is the Demiurge, who according to love is Father; according to power, Lord; according to wisdom, our Maker and Moulder: and transgressing his precept we became his enemies. And for this reason in the last times the Lord restored us to friendship through his incarnation, having become the mediator of God and men (1 Tim 2:5): propitiating for us the Father, against whom we had sinned, and consoling our disobedience by his obedience; and giving to us the converse and the subjection that are towards our Maker. Wherefore he also taught us to say in prayer: And remit to us our debts (Matt 6:12); assuredly because this is our Father, whose debtors we were, having transgressed his precept. But who is this? Is it some unknown one, a Father who never gave a precept to anyone? Or is it the God who is proclaimed by the Scriptures, to whom too we were debtors, having transgressed his precept? Now the precept was given to man through the Word: For Adam heard, it says, the voice of the Lord God (Gen 3:8, 10). Rightly, then, his Word says to man: Sins are remitted to you (Matt 9:2); the same one against whom we had sinned in the beginning giving the remission of sins at the end. Or if it was the precept of one that we transgressed, and it was another who said: Your sins are remitted to you (Matt 9:2), such a one is neither good, nor true, nor just. For how is he good who does not give of his own? Or how is he just who seizes what is another's? And how were sins truly remitted, unless he himself against whom we sinned gave the remission, through the inmost mercy of our God, in which he has visited us (Luke 1:78), through his Son?

2. Quapropter et curato paralytico, « Videntes, inquit, populi clarificaverunt Deum, qui dedit potestatem talem hominibus. » Quem igitur Deum clarificaverunt circumstantes populi? Nunquidnam ab haereticis inventum, incognitum Patrem? Et quomodo eum, qui initio tunc non cognoscebatur ab eis, glorificabant? Manifestum est ergo, quoniam eum, qui a lege et prophetis praedicatus est Deus, glorificabant Israelitae, qui et est Pater Domini nostri: et propter hoc docebat homines in sensu per ea signa, quae faciebat, dare gloriam Deo. Si autem ab altero quidem Patre ipse venisset, alterum autem Patrem glorificabant homines videntes ejus virtutes; ingratos eos in eum Patrem, qui miserat curationem, efficiebat. Sed quoniam ab eo, qui est Deus, unigenitus Filius venerat ad salutem hominum, et incredulos per eas quas faciebat virtutes, provocabat dare gloriam Patri; et non recipientibus adventum Filii ejus, et propter hoc non credentibus, quae ab eo fiebat remissioni, Pharisaeis dicebat: « Ut sciatis quoniam potestatem habet Filius hominis remittere peccata; » et hoc cum dixisset, jussit paralyticum hominem tollere grabatum, super quem jacebat, et ire in domum suam: per hoc quod efficit, confundens incredulos, et significans quoniam ipse est vox Dei, per quam accepit homo praecepta, quae supergressus est, et factus est peccator; ex peccatis enim paralysis subsecuta est.

3. Peccata igitur remittens, hominem quidem curavit, semetipsum autem manifeste ostendit quis esset. Si enim nemo potest remittere peccata, nisi solus Deus; remittebat autem haec Dominus, et curabat homines: manifestum, quoniam ipse erat Verbum Dei, Filius hominis factus, a Patre potestatem remissionis peccatorum accipiens, quoniam homo, et quoniam Deus: ut quomodo homo compassus est nobis, tanquam Deus misereatur nostri, et remittat nobis debita nostra, quae factori nostro debemus Deo. Et propter hoc David praedixit: « Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata. Beatus homo, cui non imputavit Dominus peccatum, » eam, quae per adventum ejus est, remissionem praemonstrans, per quam « delevit chirographum » debiti nostri, « et affixit illud cruci: » uti quemadmodum per lignum facti sumus debitores Deo, per lignum accipiamus nostri debiti remissionem.

4. Hoc et per alios quidem multos, jam autem et per Eliseum prophetam significanter ostensum est. Cum enim hi, qui cum illo erant, prophetae conciderent ligna ad fabricationem tabernaculi, et ferrum excussum de securi cecidisset in Jordanem, et non inveniretur ab ipsis, veniens autem Eliseus in ipsum locum, cum didicisset quid esset factum, lignum in aquam misit; hoc autem cum fecisset, supernatavit ferrum securis, et de superficie aquae sumpserunt illud, qui ante amiserant: per operationem ostendente propheta, quod firmum verbum Dei, quod per lignum negligenter amiseramus, nec inveniebamus, recepturi essemus iterum per ligni dispositionem.

2. Wherefore also, when the paralytic had been healed, the crowds, seeing it, it says, glorified God, who had given such power to men (Matt 9:8). Which God, then, did the crowds standing round glorify? Was it the unknown Father invented by the heretics? And how could they glorify one who at that time was not known by them from the first? It is plain, therefore, that the Israelites glorified the God who was proclaimed by the Law and the Prophets, who is also the Father of our Lord; and for this reason he taught men in understanding, by the signs that he did, to give glory to God. But if he had come from another Father, while men, seeing his mighty works, glorified another Father, he was making them ungrateful towards that Father who had sent the healing. But since the only-begotten Son had come from him who is God for the salvation of men, he both challenged the unbelieving, by the mighty works he did, to give glory to the Father; and to the Pharisees, who did not receive the coming of his Son and for this reason did not believe in the remission that was done by him, he said: That you may know that the Son of Man has power to remit sins (Matt 9:6); and when he had said this, he ordered the paralytic man to take up the pallet on which he lay and to go into his house: by what he did confounding the unbelieving, and signifying that he himself is the voice of God, through which man received the precepts which he overstepped, and became a sinner; for the paralysis followed from sins.

3. Remitting sins, then, he healed the man, and plainly showed himself, who he was. For if no one can remit sins but God alone, and yet the Lord remitted them and healed men, it is plain that he was the Word of God made Son of Man, receiving from the Father the power of the remission of sins, since he was man and since he was God: so that, as man he suffered with us, so as God he might have mercy on us and remit to us our debts, which we owe to God our Maker. And for this reason David foretold: Blessed are they whose iniquities are remitted, and whose sins are covered. Blessed is the man to whom the Lord has not imputed sin (Ps 32:1–2), foreshowing the remission that comes through his coming, by which he blotted out the bond of our debt and fastened it to the cross (Col 2:14): so that, as through a tree we became debtors to God, through a tree we may receive the remission of our debt.

4. This was shown in a sign through many others too, and indeed through the prophet Elisha. For when the prophets who were with him were cutting wood to build the tabernacle, and the iron, flying off the axe, had fallen into the Jordan and could not be found by them, Elisha, coming to the place and learning what had happened, threw a piece of wood into the water; and when he had done this, the iron of the axe floated up, and those who had lost it before took it from the surface of the water: the prophet showing by the deed that the firm word of God, which we had carelessly lost through a tree and could not find, we were to receive again through the disposition of the tree.

Quoniam autem securi similis est verbum Dei, Joannes Baptista ait de eo: « Jam autem securis ad radicem arborum posita est. » Et Jeremias autem similiter ait: « Verbum Domini, quemadmodum bipennis caedens petram. » Hoc ergo verbum absconditum a nobis manifestavit, quemadmodum praediximus, ligni dispositio. Quoniam enim per lignum amisimus illud, per lignum iterum manifestum omnibus factum est, ostendens altitudinem, et longitudinem, et latitudinem in se; et quemadmodum dixit quidam de senioribus, per extensionem manuum, duos populos ad unum Deum congregans. Duae quidem manus, quia et duo populi dispersi in fines terrae; unum autem medium caput, quoniam et unus Deus super omnes et per omnes, et in omnibus nobis.

Caput XVIII

Creaturas universas, quibus Deus Pater et ejus Verbum utuntur, sua propria virtute et sapientia condiderunt; non ex labe, aut ignorantia: alias nunquam carnem assumpsisset Dei Filius, qui omnem a Patre potestatem accepit.

1. Et talem vel tantam dispositionem non per alienas, sed per suas efficiebat conditiones: neque per ea quae ex ignorantia et labe facta sunt, sed per ea quae ex sapientia et virtute Patris ejus substantiam habuerunt. Neque enim iniquus, ut aliena concupiscat; neque indigens, ut non per sua propria suis propriis efficiat vitam, sua utens conditione ad hominis salutem. Neque enim portasset illum conditio, si quod ignorantiae et labis erat, emisit. Quoniam enim ipsum Verbum Dei incarnatum suspensum est super lignum, per multa ostendimus: et ipsi autem haeretici crucifixum confitentur. Quomodo igitur ignorantiae et labis emissio eum, qui contineat universorum agnitionem, et sit verus, et perfectus, portare potuit? Aut quomodo ea, quae absconsa est a Patre, et multum separata conditio, portavit ejus Verbum? Si autem et ab angelis haec facta est, sive ignorantibus eum, qui super omnia est Deus, sive scientibus; cum dixerit Dominus: « Quoniam ego in Patre, et Pater in me est; » quomodo Patrem et Filium simul fabricatio angelorum portare sustinuit? Quomodo autem ea, quae extra Pleroma est, conditio cepit eum, qui continet universum Pleroma? Cum igitur haec omnia impossibilia sint, et probationem non habeant; illud solum verum est Ecclesiae praeconium, quoniam propria conditio, quae ex virtute, et arte, et sapientia Dei subsistit, portavit eum (quae quidem secundum invisibilitatem a Patre portatur, secundum visibilitatem autem e contrario portat ejus Verbum); et hoc est Verbum.

And that the word of God is like an axe, John the Baptist says of it: Even now the axe is laid to the root of the trees (Matt 3:10). And Jeremiah likewise says: The word of the Lord, like a double axe cleaving the rock (Jer 23:29). This word, then, hidden from us, the disposition of the tree made manifest, as we said before. For since we lost it through a tree, through a tree it was made manifest again to all, showing in itself the height, and the length, and the breadth; and, as one of the elders said, gathering the two peoples to one God by the stretching out of the hands. Two hands, because there were also two peoples scattered to the ends of the earth; but one head in the middle, since there is also one God, above all and through all and in us all.

Chapter 18

God the Father and his Word created by their own power and wisdom all the creatures which they use, not out of defect or ignorance: otherwise the Son of God, who received all power from the Father, would never have assumed flesh.

1. And such, or so great, a disposition he accomplished not through creations that were another's, but through his own: not through things that were made out of ignorance and defect, but through things that had their substance from the wisdom and power of his Father. For he is neither unjust, so as to covet what is another's, nor needy, so as not to give life to his own through his own, using his own creation for the salvation of man. For the creation would not have borne him, if what belonged to ignorance and defect had emitted it. For that the very Word of God incarnate was hanged upon the tree we have shown in many ways; and the heretics themselves confess him crucified. How, then, could an emission of ignorance and defect bear him who contains the knowledge of all things, and is true and perfect? Or how did a creation hidden from the Father and far separated from him bear his Word? And if it was made by angels too, whether they were ignorant of the God who is above all things or knew him, since the Lord has said: I am in the Father, and the Father is in me (John 14:11), how could the fashioning of angels endure to carry the Father and the Son together? And how did the creation that is outside the Pleroma contain him who contains the whole Pleroma? Since, then, all these things are impossible and have no proof, that alone is the true proclamation of the Church: that his own creation, which subsists by the power and the art and the wisdom of God, bore him (which indeed, according to invisibility, is borne by the Father, while according to visibility, on the contrary, it bears his Word); and this is the Word.

2. Pater enim conditionem simul et Verbum suum portans, et Verbum portatum a Patre, praestat Spiritum omnibus, quemadmodum vult Pater: quibusdam quidem secundum conditionem, quod est factum; quibusdam autem secundum adoptionem, quod est ex Deo, quod est generatio. Et sic unus Deus Pater ostenditur, qui est super omnia, et per omnia, et in omnibus. Super omnia quidem Pater, et ipse est caput Christi: per omnia autem Verbum, et ipse est caput Ecclesiae: in omnibus autem nobis Spiritus, et ipse est aqua viva, quam praestat Dominus in se recte credentibus, et diligentibus se, et scientibus, quia « unus Pater, qui est super omnia, et per omnia, et in omnibus nobis. » Testimonium perhibet his et Joannes Domini discipulus, in Evangelio dicens sic: « In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. » Deinde de ipso Verbo dixit: « In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In sua propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit illis potestatem filios Dei fieri, his qui credunt in nomine ejus. » Et iterum significans ejus secundum hominem dispensationem, dixit: « Et Verbum caro factum est, et habitavit in nobis. » Et iterum intulit: « Et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratia et veritate. » Manifeste ostendens audire volentibus, id est aures habentibus, quoniam unus Deus Pater super omnes, et unum Verbum Dei, quod per omnes, per quem omnia facta sunt; et quoniam hic mundus proprius ipsius, et per ipsum factus est voluntate Patris, et non per angelos; neque per apostasiam, et defectionem, et ignorantiam; neque per virtutem aliquam Prunici, quam et Matrem appellant quidam; neque per alium quemdam mundi factorem ignorantem Patrem.

3. Mundi enim factor vere Verbum Dei est: hic autem est Dominus noster, qui in novissimis temporibus homo factus est, in hoc mundo exsistens, et secundum invisibilitatem continet quae facta sunt omnia, et in universa conditione infixus, quoniam Verbum Dei gubernans et disponens omnia; et propter hoc in sua invisibiliter venit, et caro factum est, et pependit super lignum, uti universa in semetipsum recapituletur. « Et sui proprii illum non receperunt » homines, quemadmodum Moyses hoc ipsum manifestavit in populo: « Et erit vita tua pendens ante oculos tuos, et non credes vitae tuae. »

2. For the Father, bearing the creation and his Word together, and the Word, borne by the Father, grant the Spirit to all, as the Father wills: to some according to creation, which is made; to others according to adoption, which is from God, which is generation. And thus one God the Father is shown, who is above all things, and through all things, and in all. Above all things is the Father, and he is the head of Christ; through all things is the Word, and he is the head of the Church; in us all is the Spirit, and he is the living water which the Lord grants to those who rightly believe in him, and love him, and know that there is one Father, who is above all things, and through all things, and in us all (Eph 4:6). John too, the disciple of the Lord, bears witness to these things, speaking thus in the Gospel: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him nothing was made (John 1:1–3). Then he said of the Word himself: He was in this world, and the world was made through him, and the world did not know him. He came to his own things, and his own did not receive him. But as many as received him, he gave them power to become sons of God, to those who believe in his name (John 1:10–12). And again, signifying his dispensation according to man, he said: And the Word was made flesh, and dwelt in us. And again he added: And we have seen his glory, glory as of the Only-begotten from the Father, full of grace and truth (John 1:14). Showing plainly to those who are willing to hear, that is, to those who have ears, that there is one God the Father above all, and one Word of God, who is through all, through whom all things were made; and that this world is his own, and was made through him by the will of the Father, and not through angels; nor through apostasy, and deficiency, and ignorance; nor through some power of Prunicus, whom some also call Mother; nor through some other maker of the world who was ignorant of the Father.

3. For the Maker of the world is truly the Word of God: and he is our Lord, who in the last times was made man, existing in this world, and who according to invisibility contains all things that were made, and is fixed in the whole creation, since he is the Word of God governing and disposing all things; and for this reason he came invisibly to his own, and was made flesh, and hung upon the tree, that he might recapitulate all things in himself. And his own did not receive him (John 1:11): men, as Moses showed this very thing among the people: And your life shall be hanging before your eyes, and you shall not believe your life (Deut 28:66).

Qui igitur non receperunt illum, non acceperunt vitam. « Quotquot autem receperunt illum, dedit illis potestatem filios Dei fieri. » Ipse est enim qui universorum potestatem habet a Patre, quoniam Verbum Dei, et homo verus, invisibilibus quidem participans rationabiliter, et sensuabiliter legem statuens, universa quaeque in suo perseverare ordine; super visibilia autem et humana regnans manifeste, et omnibus dignum superducens justum judicium: quemadmodum et David manifeste significans, ait: « Deus noster manifeste veniet, et non tacebit. » Deinde et quod ab eo superinducitur judicium manifestavit, dicens: « Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida. Advocabit coelum desursum, et terram discernere populum suum. »

Caput XIX

Cum Eva inobediente et praevaricatrice comparatur B. Virgo Maria, illius advocata; referunturque variae et dissidentes haereses.

1. Manifeste itaque in sua propria venientem Dominum, et sua propria eum bajulante conditione, quae bajulatur ab ipso, et recapitulationem ejus, quae in ligno fuit inobedientiae, per eam quae in ligno est obedientiam, facientem, et seductionem illam solutam, qua seducta est male illa, quae jam viro destinata erat virgo Eva, per veritatem evangelizata est bene ab angelo jam sub viro Virgo Maria. Quemadmodum enim illa per angeli sermonem seducta est, ut effugeret Deum, praevaricata verbum ejus; ita et haec per angelicum sermonem evangelizata est, ut portaret Deum, obediens ejus verbo. Et si ea inobedierat Deo; sed haec suasa est obedire Deo, uti virginis Evae Virgo Maria fieret advocata. Et quemadmodum astrictum est morti genus humanum per Virginem, salvatur per Virginem: aequa lance disposita, virginalis inobedientia, per virginalem obedientiam. Adhuc enim protoplasti peccatum per correptionem primogeniti emendationem accipiens, et serpentis prudentia devicta in columbae simplicitate, vinculis autem illis resolutis, per quae alligati eramus morti.

2. Indocti omnes haeretici, et ignorantes dispositiones Dei, et inscii ejus, quae est secundum hominem, dispositionis, quippe caecutientes circa veritatem, ipsi suae contradicunt saluti: alii quidem alterum introducentes, praeter Demiurgum, Patrem; alii autem ab angelis quibusdam dicentes factum esse mundum et substantiam ejus; alii quidam porro et longe separatam ab eo, qui est secundum ipsos Patre, a semetipsa

Those, then, who did not receive him did not receive life. But as many as received him, he gave them power to become sons of God (John 1:12). For it is he who has from the Father power over all things, since he is the Word of God and true man: sharing reasonably in the invisible things, and perceptibly laying down the law that each and every thing should endure in its own order; and reigning plainly over visible and human things, and bringing upon all the just judgement they deserve: as David too, signifying it plainly, says: Our God will come manifestly, and will not keep silence (Ps 50:3). Then he also made manifest the judgement that is brought on by him, saying: A fire shall burn before him, and round about him a mighty tempest. He shall summon the heaven from above, and the earth, to discern his people (Ps 50:3–4).

Chapter 19

With Eve, disobedient and a transgressor, the Blessed Virgin Mary, her advocate, is compared; and various and discordant heresies are recounted.

1. Of the Lord, then, manifestly coming to his own, with his own creation, which is carried by him, carrying him, and making the recapitulation of that disobedience which was at the tree through the obedience which is at the tree, and of that leading astray undone by which the virgin Eve, already destined for a husband, was evilly led astray, the Virgin Mary, already under a husband, was through the truth well given the good news by the angel. For as the one was led astray by an angel's speech, so as to flee from God, having transgressed his word, so the other received the good news by an angelic speech, so as to bear God, obeying his word. And if the one had disobeyed God, yet the other was persuaded to obey God, that the Virgin Mary might become the advocate of the virgin Eve. And as the human race was bound to death through a Virgin, it is saved through a Virgin: the scales evenly set, virginal disobedience by virginal obedience. For moreover, the sin of the protoplast receives amendment through the correction of the firstborn, the serpent's prudence being overcome in the dove's simplicity, and those bonds being loosed by which we had been bound to death.

2. All the heretics are unlearned, and ignorant of the dispositions of God, and unaware of his disposition which is according to man, since they are blind about the truth; they themselves contradict their own salvation: some bringing in another Father besides the Demiurge; others saying that the world and its substance were made by certain angels; certain others that it, far off and widely separated from him who according to them is the Father,

floruisse, et esse ex se natam; alii autem in his quae continentur a Patre, de labe et ignorantia substantiam habuisse; alii autem manifestum adventum Domini contemnunt, incarnationem ejus non recipientes; alii autem rursus ignorantes Virginis dispensationem, ex Joseph dicunt eum generatum; et quidam quidem neque animam, neque corpus recipere posse dicunt aeternam vitam, sed tantum hominem interiorem. Esse autem hunc eum, qui in eis sit sensus, volunt, quem et solum ascendere ad perfectum decernunt; alii autem anima salvata, non participari corpus ipsorum eam quae est a Deo salutem, quemadmodum in primo diximus libro. In quo et argumenta eorum omnium enarravimus, et invalidum ipsorum et inconstabile in secundo ostendimus.

Caput XX

Audiendi sunt pastores, quibus apostoli commiserunt Ecclesias, unam et eamdem salutis doctrinam habentes; fugiendi autem haeretici, et in fidei mysteriis sobrie sapiendum.

1. Omnes enim ii valde posteriores sunt quam episcopi, quibus apostoli tradiderunt Ecclesias: et hoc in tertio libro cum omni diligentia manifestavimus. Necessitatem ergo habent praedicti haeretici, quoniam sunt caeci ad veritatem, alteram et alteram ambulare exorbitantes viam; et propter hoc inconsonanter et inconsequenter dispersa sunt vestigia doctrinae ipsorum. Eorum autem, qui ab Ecclesia sunt, semita, circumiens mundum universum, quippe firmam habens ab apostolis traditionem, et videre nobis donans omnium unam et eamdem esse fidem, omnibus unum et eumdem Deum Patrem praecipientibus, et eamdem dispositionem incarnationis Filii Dei credentibus, et eamdem donationem Spiritus scientibus, et eadem meditantibus praecepta, et eamdem figuram ejus, quae est erga Ecclesiam, ordinationis custodientibus, et eumdem exspectantibus adventum Domini, et eamdem salutem totius hominis, id est animae et corporis sustinentibus. Et Ecclesiae quidem praedicatio vera et firma, apud quam una et eadem salutis via in universo mundo ostenditur. Huic enim creditum est lumen Dei, et propter hoc « sapientia » Dei, per quam salvat omnes homines, « in exitu canitur, in plateis autem fiducialiter agit, in summis muris praedicatur, in portis autem civitatis constanter loquitur. » Ubique enim Ecclesia praedicat veritatem: et haec est ἑπτάμυξος lucerna, Christi bajulans lumen.

flowered from itself and was born of itself; others that it had its substance from defect and ignorance within the things that are contained by the Father; others despise the manifest coming of the Lord, not receiving his incarnation; others again, ignorant of the dispensation of the Virgin, say that he was begotten of Joseph; and some say that neither the soul nor the body can receive eternal life, but only the inner man. And they will have it that this is the understanding that is in them, which alone, too, they determine ascends to the perfect; others say that, while the soul is saved, their body does not partake of the salvation which is from God, as we said in the first book. In which we also related the plots of them all, and in the second showed their weakness and instability.

Chapter 20

The shepherds to whom the apostles entrusted the churches, who have one and the same doctrine of salvation, are to be heard; the heretics are to be shunned; and in the mysteries of faith one must be wise with sobriety.

1. For all these are much later than the bishops to whom the apostles handed over the churches; and this we made manifest with all diligence in the third book. The heretics we have spoken of, then, since they are blind to the truth, are under the necessity of walking astray, now by one road and now by another; and for this reason the footprints of their doctrine are scattered without harmony and without consistency. But the path of those who are of the Church goes round the whole world, since it has the firm tradition from the apostles, and gives us to see that the faith of all is one and the same, all teaching one and the same God the Father, and believing the same disposition of the incarnation of the Son of God, and knowing the same gift of the Spirit, and meditating on the same precepts, and keeping the same form of the order that concerns the Church, and expecting the same coming of the Lord, and awaiting the same salvation of the whole man, that is, of soul and body. And the preaching of the Church is true and firm, in which one and the same way of salvation is shown in the whole world. For to her the light of God has been entrusted, and for this reason the wisdom of God, by which he saves all men, is sung in the way out, acts boldly in the streets, is preached on the tops of the walls, speaks steadfastly in the gates of the city (Prov 1:20–21). For everywhere the Church preaches the truth: and this is the heptamyxos lamp, carrying the light of Christ.

2. Qui ergo relinquunt praeconium Ecclesiae, imperitiam sanctorum presbyterorum arguunt, non contemplantes, quanto pluris sit idiota religiosus a blasphemo, et impudente sophista. Tales sunt autem omnes haeretici, et qui se plus aliquid praeter veritatem invenire putant; sequentes ea quae praedicta sunt, varie, et multiformiter, et imbecille facientes iter, de iisdem non semper easdem sententias habentes, velut caeci a caecis circumducuntur: juste cadent in sublatentem ignorantiae foveam, semper quaerentes, et nunquam verum invenientes. Fugere igitur oportet sententias ipsorum, et intentius observare, necubi vexemur ab ipsis; confugere autem ad Ecclesiam, et in ejus sinu educari, et Dominicis Scripturis enutriri. Plantata est enim Ecclesia, paradisus in hoc mundo. « Ab omni » ergo « ligno » Paradisi escas « manducabitis, » ait Spiritus Dei; id est ab omni Scriptura Dominica manducate: superelato autem sensu ne manducaveritis, neque tetigeritis universam haereticam dissensionem. Ipsi enim confitentur semetipsos agnitionem habere boni et mali: et super Deum, qui fecit eos, jaculantur sensus suos impios. Supra igitur sentiunt, quam est mensura sensationis. Quapropter et Apostolus ait: « Non plus sapere, quam oportet sapere, sed sapere ad prudentiam; » ut non illorum manducantes agnitionem, eam quae plus quam oportet, sapit, projiciamur de paradiso vitae: in quem Dominus inducit eos, qui obaudiunt praeceptionem ejus, « recapitulans in se omnia quae in coelis, et quae super terram: » sed quae in coelis, spiritualia sunt; quae autem in terris, secundum hominem est dispositio. Haec igitur in semetipsum recapitulatus est, adunans hominem spiritui, et spiritum collocans in homine, ipse caput spiritus factus est; et spiritum dans esse hominis caput: per illum enim vidimus et audivimus et loquimur.

Caput XXI

Caput omnium quae praedicta sunt, Christus est; quem hominem assumere, a Patre universorum creatore mitti, et a Satana tentari oportuit, ut promissiones adimpleret, et gloriosam consummatamque victoriam reportaret.

1. Omnia ergo recapitulans recapitulatus est, et adversus inimicum nostrum bellum provocans, et elidens eum, qui in initio in Adam captivos duxerat nos, et calcans ejus caput, quemadmodum habes in Genesi dixisse serpenti Deum: « Et inimicitiam ponam inter te, et inter mulierem, et inter semen tuum, et semen ejus; ipse tuum observabit caput, et tu observabis ejus calcaneum. » Ex eo enim, qui ex muliere Virgine habebat nasci secundum similitudinem Adam, praeconabatur observans caput serpentis.

2. Those, then, who abandon the proclamation of the Church accuse the holy presbyters of lack of skill, not considering how much more a religious unlettered man is worth than a blasphemous and shameless sophist. And such are all the heretics, and those who think they find something more besides the truth: following the things said before, making their way variously, and in many forms, and feebly, not always holding the same opinions about the same things, they are led about like the blind by the blind: they will justly fall into the pit of ignorance that lies hidden beneath, always seeking and never finding the truth. We must, then, flee their opinions and watch more intently, lest we be harmed by them anywhere; and take refuge in the Church, and be brought up in her bosom, and be nourished with the Scriptures of the Lord. For the Church has been planted, a paradise in this world. You shall eat, then, food from every tree of paradise, says the Spirit of God (Gen 2:16); that is, eat from every Scripture of the Lord: but with an understanding lifted up do not eat, nor touch any heretical dissension. For they confess that they themselves have the knowledge of good and evil; and they hurl their impious understandings above the God who made them. They think, then, above what the measure of perception is. Wherefore the Apostle too says: Not to be wise above what one ought to be wise, but to be wise with prudence (Rom 12:3); so that we may not, eating their knowledge, which is wise above what it ought, be cast out of the paradise of life: into which the Lord brings those who obey his command, recapitulating in himself all things that are in the heavens, and that are on earth (Eph 1:10): but the things that are in the heavens are spiritual, while the things that are on earth are the disposition according to man. These things, then, he recapitulated in himself, uniting man to the Spirit and placing the Spirit in man; he himself was made the head of the Spirit, and gives the Spirit to be the head of man: for through him we have seen, and heard, and speak.

Chapter 21

Christ is the head of all that was foretold; it was fitting that he should assume man, be sent by the Father, the Creator of all things, and be tempted by Satan, that he might fulfil the promises and carry off a glorious and complete victory.

1. So then, recapitulating all things, he recapitulated them: both challenging our enemy to war, and crushing him who in the beginning had led us captive in Adam, and treading upon his head, as you have it in Genesis that God said to the serpent: And I will put enmity between you and the woman, and between your seed and her seed; he will watch for your head, and you will watch for his heel (Gen 3:15). For from then on, he who was to be born of a woman, a Virgin, after the likeness of Adam, was proclaimed as watching for the head of the serpent.

Et hoc est semen, de quo ait Apostolus in Epistola quae est ad Galatas: « Legem factorum positam, donec veniret semen, cui promissum est. » Manifestius autem adhuc in eadem ostendit Epistola, sic dicens: « Cum autem venit plenitudo temporis, misit Deus Filium suum, factum de muliere. » Neque enim juste victus fuisset inimicus, nisi ex muliere homo esset, qui vicit eum. Per mulierem enim homini dominatus est ab initio, semetipsum contrarium statuens homini. Propter hoc et Dominus semetipsum Filium hominis confitetur, principalem hominem illum, ex quo ea quae secundum mulierem est plasmatio, facta est, in semetipsum recapitulans: uti quemadmodum per hominem victum descendit in mortem genus nostrum, sic iterum per hominem victorem ascendamus in vitam. Et quemadmodum accepit palmam mors per hominem adversus nos, sic iterum nos adversus mortem per hominem accipiamus palmam.

2. Non autem Dominus antiquam illam et primam adversus serpentem inimicitiam in semetipso recapitulatus fuisset, adimplens promissionem Demiurgi, et perficiens praeceptum ejus, si ab alio venisset Patre. Sed quoniam unus et idem est, qui ab initio plasmavit nos, et in fine Filium suum misit; praeceptum ejus perfecit Dominus, factus ex muliere, et destruens adversarium nostrum, et perficiens hominem secundum imaginem et similitudinem Dei. Et propter hoc non aliunde eum destruxit, nisi ex dictionibus legis et Patris praecepto adjutore usus ad destructionem et traductionem apostatae angeli. Primo quidem diebus quadraginta jejunans, similiter ut Moyses et Elias, postea esuriit, ut hominem eum verum et firmum intelligamus; proprium enim est hominis, jejunantem esurire; deinde autem, ut haberet adversarius ubi congrederetur. Quoniam enim in principio per escam, non esurientem hominem seduxit transgredi praeceptum Dei; in fine esurientem non potuit dissuadere, eam quae a Deo esset, sustinere escam. Tentante enim eo, et dicente: « Si Filius Dei es, dic ut lapides isti panes fiant; » Dominus autem per praeceptum legis repulit eum, dicens: « Scriptum est: Non in pane tantum vivit homo. » Ad illud quidem quod ait: « Si Filius Dei es; » usus est hac, quae excaecavit eum, hominis confessione, et per paternam dictionem primum ejus impetum evacuavit. Quae ergo fuit in paradiso repletio hominis per duplicem gustationem, dissoluta est per eam, quae fuit in hoc mundo, indigentiam.

And this is the seed of which the Apostle speaks in the Letter to the Galatians: The law of deeds was laid down until the seed should come to whom it was promised (Gal 3:19). And he shows it still more plainly in the same Letter, saying thus: But when the fullness of time came, God sent his Son, made of a woman (Gal 4:4). For the enemy would not have been justly overcome, unless he who overcame him had been a man of a woman. For it was through a woman that he gained the mastery over man from the beginning, setting himself up as man's adversary. For this reason the Lord too confesses himself the Son of Man, recapitulating in himself that original man from whom the moulding that is according to the woman was made: so that, as through a man who was overcome our race went down into death, so again through a man who overcame we may go up into life. And as death won the palm against us through a man, so again we may win the palm against death through a man.

2. But the Lord would not have recapitulated in himself that ancient and first enmity against the serpent, fulfilling the promise of the Demiurge and accomplishing his precept, if he had come from another Father. But since he is one and the same who moulded us in the beginning and sent his Son at the end, the Lord accomplished his precept, made of a woman, both destroying our adversary and perfecting man according to the image and likeness of God. And for this reason he destroyed him by no other means than by the sayings of the Law, using the precept of the Father as his helper for the destruction and the exposure of the apostate angel. First, fasting forty days, like Moses and Elijah, he afterwards hungered, that we might understand him to be a true and firm man; for it is proper to man to hunger when he fasts; and then, that the adversary might have somewhere to engage him. For since in the beginning, through food, he led man astray, when he was not hungry, to transgress the precept of God, at the end he could not persuade him who was hungry not to await the food which was from God. For when he tempted him and said: If you are the Son of God, say that these stones become loaves (Matt 4:3), the Lord repelled him by the precept of the Law, saying: It is written: Man does not live by bread alone (Matt 4:4; Deut 8:3). To his words, If you are the Son of God, he made use of this confession of man, which blinded him, and by his Father's saying made void his first assault. The filling of man, then, which took place in paradise through a double tasting, was undone by the want that was in this world.

Ille autem legaliter explosus, tentavit et ipse per mendacium rursus legitime facere congressionem. In altissimum enim templi pinnaculum ducens eum, dixit: « Si Filius Dei es, mitte te deorsum. Scriptum est enim: quoniam angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum; » mendacium abscondens per Scripturam, quod faciunt omnes haeretici. Illud enim, quod « angelis suis mandavit de eo, » scriptum erat: « Mitte te » autem « deorsum, » nulla dicebat Scriptura; sed a semetipso hanc suasionem diabolus afferebat. Dominus itaque legitime confutavit eum, dicens: « Item scriptum est: Non tentabis Dominum Deum tuum; » per eam vocem, quae est in lege, ostendens, id quidem quod est secundum hominem, quoniam non debet homo tentare Deum; quantum autem ad illum, quoniam in eo homine qui videbatur, non tentaret Dominum Deum suum. Elatio itaque sensus, quae fuit in serpente, dissoluta est per eam, quae fuit in homine humilitas: et bis jam victus erat de Scriptura diabolus, cum est traductus, contraria praecepto Dei suadens, et secundum sententiam suam Dei hostis ostensus.

Qui et magne confutatus, et quasi semetipsum colligens, universam quam habebat virtutem in mendacio ordinans, tertio ostendit ei saeculi regna omnia, dicens, quemadmodum meminit Lucas: « Haec omnia tibi dabo, quoniam mihi tradita sunt, et cui volo, do ea, si procidens adoraveris me. » Dominus itaque traducens eum qui esset: « Vade, inquit, Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. » Denudans eum per hoc nomen, et se ostendens qui erat. Satana enim, verbum Hebraicum, apostatam significat. Et tertio itaque vincens eum, de reliquo repulit a semetipso, quasi legitime victum: et soluta est ea, quae fuerat in Adam praecepti Dei praevaricatio, per praeceptum legis, quod servavit Filius hominis, non transgrediens praeceptum Dei.

3. Quis ergo Dominus Deus, cui Christus testimonium perhibet; quem nemo tentabit, et quem omnes adorare oportet, et ipsi soli servire? Omnimodo ille est sine dubio, qui et legem dedit Deus. Haec enim in lege praedicta fuerant, et per legis sententiam ostendit Dominus, quoniam lex quidem a Patre Verbum Domini annuntiat; apostata autem Dei angelus per illius destruitur vocem traductus quis esset, et victus a Filio hominis servante Dei praeceptum.

But he, driven off by the Law, himself tried again, through a lie, to make a lawful encounter. For, leading him to the highest pinnacle of the temple, he said: If you are the Son of God, throw yourself down. For it is written that he has given his angels charge concerning you, and they shall bear you up in their hands, lest you strike your foot against a stone (Matt 4:6; Ps 91:11–12); hiding a lie through Scripture, which all the heretics do. For that he has given his angels charge concerning him was written; but throw yourself down no Scripture said: the devil brought this persuasion of himself. The Lord therefore refuted him lawfully, saying: It is written again: You shall not tempt the Lord your God (Matt 4:7; Deut 6:16); showing by the voice which is in the Law, as regards what is according to man, that man ought not to tempt God; and as regards him, that in the man who was seen he should not tempt the Lord his God. So the pride of understanding that was in the serpent was undone by the humility that was in the man; and the devil had now been twice overcome from Scripture, when he was exposed counselling things contrary to the precept of God, and was shown by his own judgement to be the enemy of God.

And he, greatly refuted and, as it were, gathering himself together, marshalling in a lie all the power he had, the third time showed him all the kingdoms of the world, saying, as Luke records: All these things I will give you, because they have been delivered to me, and I give them to whom I will, if you fall down and worship me (Luke 4:6–7). The Lord, then, exposing who he was: Go, he says, Satan; for it is written: You shall worship the Lord your God, and him alone shall you serve (Matt 4:10). Laying him bare by this name, and showing who he himself was. For Satana, a Hebrew word, signifies apostate. And so, overcoming him the third time, he drove him off from himself for the rest, as lawfully overcome: and the transgression of the precept of God which had been in Adam was undone through the precept of the Law, which the Son of Man kept, not transgressing the precept of God.

3. Who, then, is the Lord God to whom Christ bears witness, whom no one shall tempt, and whom all must worship, and serve him alone? In every way he is, without doubt, the God who also gave the Law. For these things had been foretold in the Law, and by the pronouncement of the Law the Lord showed that the Law indeed proclaims from the Father the Word of the Lord; while the apostate angel of God is destroyed by his voice, exposed for what he was, and overcome by the Son of Man keeping the precept of God.

Quoniam enim in initio homini suasit transgredi praeceptum factoris, ideo eum habuit in sua potestate; potestas autem ejus est transgressio, et apostasia, et his colligavit hominem; per hominem ipsum iterum oportebat victum eum contrario colligari iisdem vinculis, quibus alligavit hominem, ut homo solutus revertatur ad suum Dominum, illi vincula relinquens, per quem ipse fuerat alligatus, id est, transgressionem. Illius enim colligatio, solutio facta est hominis, quoniam « non potest aliquis introire in domum fortis, et vasa ejus diripere, nisi primum ipsum fortem alligaverit. » Contraria ergo in sermone ejus, qui omnia fecit Dei, traducens eum Dominus, et subjiciens per praeceptum (praeceptum autem Dei, lex), fugitivum eum homo ejus, et legis transgressorem, et apostatam Dei ostendens, postea jam Verbum constanter eum colligavit, quasi suum fugitivum, et diripuit ejus vasa, id est eos qui ab eo detinebantur homines, quibus ipse injuste utebatur. Et captivus quidem ductus est juste is, qui hominem injuste captivum duxerat; qui autem ante captivus ductus fuerat homo, extractus est a possessoris potestate, secundum misericordiam Dei Patris: qui miseratus est plasmati suo, et dedit salutem ei, per Verbum, id est per Christum, redintegrans; ut experimento discat homo, quoniam non a semetipso, sed donatione Dei accipit incorruptelam.

Caput XXII

Dominus verus, et Deus unus a lege declaratur, et in Evangelio per Christum ejus Filium manifestatur; quem solum adorare, et ab illo omnia bona exspectare oportet, non a Satana.

1. Sic igitur manifeste ostendente Domino, quoniam Dominus verus, et unus Deus, qui a lege declaratus fuerat (quem enim lex praeconaverat Deum, hunc Christus ostendit Patrem, cui et servire soli oportet discipulos Christi), et per eas, quae sunt in lege, sententias, adversarium nostrum evacuante (lex autem Demiurgum laudare Deum, et ipsi soli servire jubet nobis): jam non oportet quaerere alium Patrem, praeter hunc, aut super hunc: quoniam « unus Deus qui justificat circumcisionem ex fide, et praeputium per fidem. » Si enim alius quis erat super hunc perfectus Pater, nequaquam per hujus sermones et praecepta destruxisset Satanam. Nec enim ignorantia per alteram potest dissolvi ignorantiam; quemadmodum neque per labem labes evacuari. Si igitur lex ex ignorantia et labe est, quomodo sententiae quae in ea sunt, diabolica ignorantia solvere poterant, et fortem vincere? Neque enim a minori, neque ab aequali fortis vinci potest; sed ab eo qui plus potest.

For since in the beginning he persuaded man to transgress the precept of the Maker, he therefore had him in his power; and his power is transgression and apostasy, and with these he bound man fast; it was necessary, conversely, that through man himself he should in turn be overcome and bound fast with the same bonds with which he had bound man, so that man, loosed, might return to his Lord, leaving the bonds, that is, transgression, to him by whom he himself had been bound. For his binding became man's loosing, since no one can enter the house of the strong man and plunder his goods, unless he first binds the strong man himself (Matt 12:29). Contrariwise, then, the Lord exposed him by the speech of the God who made all things, and subjected him through the precept (and the precept of God is the Law): his man showed him to be a fugitive, and a transgressor of the Law, and an apostate from God; and afterwards the Word bound him fast as his own fugitive, and plundered his goods, that is, the men who were held by him, whom he himself was using unjustly. And he was justly led captive who had unjustly led man captive; and man, who had before been led captive, was drawn out of the power of his possessor, according to the mercy of God the Father, who had pity on his handiwork and gave it salvation, making it whole again through the Word, that is, through Christ; so that man may learn by experience that it is not from himself but by the gift of God that he receives incorruption.

Chapter 22

The true Lord and one God is declared by the Law, and manifested in the Gospel through Christ his Son; him alone we must worship, and from him we must expect all good things, not from Satan.

1. Since, then, the Lord plainly shows that the true Lord and one God is he who had been declared by the Law (for the God whom the Law had proclaimed, him Christ shows to be the Father, whom alone the disciples of Christ must serve), and since he makes our adversary void through the pronouncements that are in the Law (and the Law commands us to praise God the Demiurge and to serve him alone): we must no longer seek another Father besides him, or above him; for one is God, who justifies the circumcision by faith, and the uncircumcision through faith (Rom 3:30). For if there were some other perfect Father above him, he would by no means have destroyed Satan through this one's words and precepts. For ignorance cannot be dissolved by another ignorance, just as defect cannot be made void by defect either. If, then, the Law is from ignorance and defect, how could the pronouncements that are in it set free from diabolical ignorance, and overcome the strong man? For the strong man cannot be overcome by one who is less, nor by an equal, but by him who can do more.

Plus autem potest super omnia Verbum Dei, qui in lege quidem vociferatur: « Audi, Israel, Dominus Deus tuus Deus unus est, » et: « Diliges Dominum Deum tuum ex tota anima tua; » et: « Hunc adorabis, et huic soli servies. » In Evangelio autem per has easdem sententias destruens apostasiam, et Patris voce devicit fortem, et legis praeceptum suas sententias confitetur, dicens: « Non tentabis Dominum Deum tuum. » Nec enim per alienam, sed per propriam Patris sui sententiam destruxit adversarium, et fortem vicit.

2. Nos autem solutos per ipsum praeceptum docuit, esurientes quidem sustinere eam, quae a Deo datur, escam; in sublimitate autem positos universi charismatis, vel in operibus justitiae confidentes, vel ministrationis supereminentia adornatos, nequaquam extolli, neque tentare Deum, sed humilia sentire in omnibus, et prae manu habere: « Non tentabis Dominum Deum tuum; » quemadmodum et Apostolus docuit: « Non alta, dicens, sentientes, sed humilibus consentientes; » nec divitiis, nec gloria mundana, neque praesenti phantasia capi: scire autem, quoniam Dominum Deum tuum adorare oportet, et ipsi soli servire, et non credere ei, qui falso promisit ea, quae non sunt sua, dicens: « Haec omnia tibi dabo, si procidens adoraveris me. » Ipse enim confitetur, quoniam adorare eum, et voluntatem ejus facere, cadere est a gloria Dei. Et quid aut suave, aut bonum participare potest qui cecidit? Aut quid aliud sperare, vel exspectare potest, qui talis est, nisi mortem? Ei enim qui cecidit, proxima mors est. Deinde nec illa itaque quae promisit praestabit. Quomodo enim praestabit ei, qui cecidit? Deinde, quoniam dominatur hominibus, et ei ipsi Deus; et nolente Patre nostro qui est in coelis, neque passer cadet in terram. Illud igitur quod ait: « Haec omnia mihi tradita sunt, et cui volo, do ea; » ut in superbiam elatus ait. Neque enim conditio sub ejus potestate est; quandoquidem et ipse unus de creaturis est. Neque ipse hominum regnum attribuet hominibus; sed secundum ordinationem Dei Patris, et caetera quaeque, et quae sunt erga homines, disponuntur. Dominus autem ait: Quoniam « diabolus mendax est ab initio, et in veritate non stetit. » Si itaque mendax est, et non stans in veritate, videlicet non verum dicebat: « Quoniam haec omnia mihi tradita sunt et cui volo, do ea; » sed mendacium loquens.

Caput XXIII

Diabolus assuetus est mendaciis, quibus seductus Adam sexto creationis die peccavit, quo tandem per Christum reparatus fuit.

And the Word of God can do more, above all things, who in the Law cries out: Hear, Israel: the Lord your God is one God (Deut 6:4), and: You shall love the Lord your God with all your soul (Deut 6:5), and: Him shall you worship, and him alone shall you serve (Deut 6:13). And in the Gospel, destroying the apostasy through these same pronouncements, he both overcame the strong man by the Father's voice, and confesses the precept of the Law to be his own pronouncements, saying: You shall not tempt the Lord your God (Matt 4:7; Deut 6:16). For not by another's, but by his own Father's pronouncement he destroyed the adversary and overcame the strong man.

2. And us, loosed through this very precept, he taught, when we hunger, to await the food which is given by God; and, when we are placed in the height of every charism, or trust in works of justice, or are adorned with surpassing greatness of ministry, by no means to be lifted up, nor to tempt God, but to think humbly in all things, and to have at hand: You shall not tempt the Lord your God (Deut 6:16); as the Apostle also taught, saying: Not minding high things, but agreeing with the lowly (Rom 12:16); not to be caught by riches, nor by worldly glory, nor by the present show; but to know that you must worship the Lord your God and serve him alone, and not believe him who falsely promised what was not his, saying: All these things I will give you, if you fall down and worship me (Matt 4:9). For he himself confesses that to worship him and to do his will is to fall from the glory of God. And what sweet or good thing can he share who has fallen? Or what else can one who is such hope for or expect, except death? For to him who has fallen death is near. Then, too, he will not grant even the things he promised. For how will he grant them to one who has fallen? Then, too, since God rules over men, and over him himself; and without the will of our Father who is in heaven not even a sparrow shall fall to the ground. That, then, which he said: All these things have been delivered to me, and I give them to whom I will (Luke 4:6), he said as one lifted up into pride. For the creation is not under his power, since he himself too is one of the creatures. Nor will he himself assign the kingdom of men to men; but it is according to the order of God the Father that all other things, and those that concern men, are disposed. But the Lord says: The devil is a liar from the beginning, and did not stand in the truth (John 8:44). If, then, he is a liar and does not stand in the truth, it is clear that he was not speaking the truth in saying: All these things have been delivered to me, and I give them to whom I will (Luke 4:6), but speaking a lie.

Chapter 23

The devil is accustomed to lies; led astray by them, Adam sinned on the sixth day of creation, on which he was at last restored through Christ.

1. Assuetus enim erat jam ad seductionem hominum mentiri adversus Deum. Ab initio enim homini escam multam cum Deus dedisset, ex una autem tantum arbore praecepisset ne manducaret, quemadmodum Scriptura dicit dixisse Deum ad Adam: « Ab omni ligno quod est in paradiso escam manducabis; a ligno autem cognoscendi bonum et malum, ab eo non manducabitis; qua autem die manducaveritis ab eo, morte moriemini; » ille mentiens adversus Dominum, tentavit hominem, quemadmodum Scriptura dicit dixisse serpentem mulieri: « Quid utique dixit Deus: Ne manducaveritis ab omni ligno paradisi? » Et cum illa traduxisset mendacium, et simpliciter retulisset praeceptum, in eo quod diceret: « Ab omni ligno paradisi manducabimus: a fructu autem ligni, quod est in medio paradiso, dixit Deus: Ex eo non manducabitis, neque tetigeritis, ne moriamini; » cum didicisset a muliere praeceptum Dei, astutia usus decepit eam denuo per falsiloquium, dicens: « Non morte moriemini. Sciebat enim Deus, quoniam qua die manducaveritis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum. » Primo quidem in Dei paradiso disputabat de Deo, quasi absente eo: magnitudinem enim ignorabat Dei. Post deinde, ab ipsa discens dixisse Dominum, morituros eos si gustassent de praedicto ligno, tertium mendacium loquens dixit: « Non morte moriemini. » Sed quoniam Deus verax, mendax autem serpens, de effectu ostensum est, morte subsecuta eos qui manducaverant. Simul enim cum esca et mortem asciverunt, quoniam inobedientes manducabant; inobedientia autem Dei mortem infert. Propter hoc ex eo traditi sunt ei, debitores mortis effecti.

2. In ipsa itaque die mortui sunt, in qua et manducaverunt, et debitores facti sunt mortis, quoniam conditionis dies unus. « Factum est enim, inquit, vespere, et factum est mane dies unus. » In ipsa autem hac die manducaverunt; in ipsa autem et mortui sunt. Secundum autem circulum et cursum dierum, secundum quem alia quidem prima, alia autem secunda, alia tertia vocatur, si quis velit diligenter discere, qua die ex septem diebus mortuus est Adam, inveniet ex Domini dispositione. Recapitulans enim universum hominem in se ab initio usque ad finem, recapitulatus est et mortem ejus. Manifestum est itaque, quoniam in illa die mortem sustinuit Dominus, obediens Patri, in qua mortuus est Adam inobediens Deo. In qua autem mortuus est, in ipsa et manducavit. Dixit enim Deus: « In qua die manducabitis ex eo, morte moriemini. » Hunc itaque diem recapitulans in semetipsum Dominus, venit ad passionem pridie ante sabbatum, quae est sexta conditionis dies, in qua homo plasmatus est; secundam plasmationem ei, eam quae est a morte, per suam passionem donans.

1. For he was already accustomed to lie against God for the leading astray of men. For when in the beginning God had given man much food, and had commanded him not to eat from one tree only, as Scripture says that God said to Adam: From every tree that is in paradise you shall eat food; but from the tree of knowing good and evil, from it you shall not eat; but on the day you eat of it, you shall die by death (Gen 2:16–17); he, lying against the Lord, tempted man, as Scripture says that the serpent said to the woman: Why has God said: You shall not eat from every tree of paradise? (Gen 3:1) And when she had exposed the lie and had simply repeated the precept, saying: We shall eat from every tree of paradise; but of the fruit of the tree which is in the midst of paradise God said: You shall not eat of it, nor touch it, lest you die (Gen 3:2–3); having learnt the precept of God from the woman, he used cunning and deceived her again by lying talk, saying: You shall not die by death. For God knew that on the day you eat of it your eyes will be opened, and you will be like gods, knowing good and evil (Gen 3:4–5). First, then, in the paradise of God he argued about God as though God were absent: for he did not know the greatness of God. Then afterwards, learning from her that the Lord had said they would die if they tasted of the tree mentioned, speaking a third lie he said: You shall not die by death (Gen 3:4). But that God is truthful and the serpent a liar was shown by the outcome, death following upon those who had eaten. For together with the food they also took death to themselves, because they ate in disobedience; and disobedience to God brings on death. For this reason from then on they were handed over to it, made debtors of death.

2. On that very day, then, on which they ate, they also died, and became debtors of death, since the day of creation is one. For there was evening, it says, and there was morning, one day (Gen 1:5). And on this very day they ate, and on this very day they also died. But according to the cycle and course of the days, by which one is called the first, another the second, another the third, if anyone wishes to learn carefully on which of the seven days Adam died, he will find it from the disposition of the Lord. For recapitulating the whole man in himself from the beginning to the end, he recapitulated his death also. It is plain, therefore, that the Lord underwent death, obedient to the Father, on the day on which Adam died, disobedient to God. And on the day on which he died, on that day he also ate. For God said: On the day you eat of it, you shall die by death (Gen 2:17). Recapitulating this day in himself, then, the Lord came to his Passion on the day before the Sabbath, which is the sixth day of creation, on which man was moulded; giving him through his Passion the second moulding, that which is from death.

Quidam autem rursus in millesimum annum revocant mortem Adae: quoniam enim « dies Domini, sicut mille anni, » non superposuit autem mille annos, sed intra eos mortuus est, transgressionis adimplens sententiam. Sive ergo secundum inobedientiam, quae est mors: sive quod exinde traditi sint, et facti sint debitores mortis: sive secundum unum et eumdem diem, in quo manducaverunt, et mortui sunt, quoniam una conditionis dies: sive secundum hunc circulum dierum, quia in ipsa mortui sunt, in qua et manducaverunt, hoc est, Parasceve, quae dicitur coena pura, id est sexta feria, quam et Dominus ostendit passus in ea: sive secundum quod non sit supergressus mille annos, sed in ipsis mortuus sit: secundum omnia ergo quae significantur, Deus quidem verax; mortui enim sunt, qui gustaverunt de ligno: serpens autem mendax ostensus est, et homicida, sicut Dominus ait de eo: « Quoniam ab initio homicida est, et in veritate non stetit. »

Caput XXIV

De diaboli perpetuo mendacio, potestatibus quibus nos parere oportet, atque imperiis terrenis, quatenus a Deo, non autem a diabolo constituantur.

1. Sicut ergo in principio mentitus est, ita et in fine mentiebatur, dicens: « Haec omnia mihi tradita sunt, et cui volo, do ea. » Non enim ipse determinavit hujus saeculi regna, sed Deus: « Regis enim cor in manu Dei. » Et per Salomonem autem ait Verbum: « Per me reges regnant, et potentes tenent justitiam. Per me principes exaltabuntur, et tyranni per me regnant terram. » Et Paulus autem apostolus in hoc ipsum ait: « Omnibus potestatibus sublimioribus subjecti estote: non est enim potestas nisi a Deo. Quae autem sunt a Deo dispositae sunt. » Et iterum de ipsis ait: « Non enim sine causa gladium portat; Dei enim minister est, vindex in iram ei qui male operatur. » Quoniam haec autem non de angelicis potestatibus, nec de invisibilibus principibus dixit, quomodo quidam audent exponere, sed de his quae sunt secundum hominem potestates, ait: « Propter hoc enim et tributa praestatis, ministri enim Dei sunt, in hoc ipsum deservientes. » Hoc autem et Dominus confirmavit, non faciens quidem quod a diabolo suadebatur; tributorum autem exactoribus jubens pro se, et pro Petro dari tributum: quoniam « ministri Dei sunt, in hoc ipsum deservientes. »

Some, again, carry the death of Adam back into the thousandth year: for since the day of the Lord is as a thousand years (2 Pet 3:8), he did not go beyond the thousand years, but died within them, fulfilling the judgement on the transgression. Whether, then, it is according to the disobedience, which is death; or because from then on they were handed over and made debtors of death; or according to the one and the same day on which they ate and died, since the day of creation is one; or according to this cycle of days, because they died on the very day on which they also ate, that is, the Preparation, which is called the pure supper, that is, the sixth day of the week, which the Lord too showed by suffering on it; or according to his not having gone beyond the thousand years, but having died within them: according to all that is signified, then, God is truthful, for those who tasted of the tree died; while the serpent was shown to be a liar and a murderer, as the Lord says of him: He is a murderer from the beginning, and did not stand in the truth (John 8:44).

Chapter 24

On the devil's perpetual lie; on the powers we must obey, and on the earthly empires, in so far as they are established by God and not by the devil.

1. As, then, he lied in the beginning, so too at the end he was lying, saying: All these things have been delivered to me, and I give them to whom I will (Luke 4:6). For it was not he who determined the kingdoms of this world, but God: For the heart of the king is in the hand of God (Prov 21:1). And through Solomon too the Word says: By me kings reign, and the mighty hold fast to justice. By me princes shall be exalted, and by me tyrants rule the earth (Prov 8:15–16). And Paul the apostle too says on this very point: Be subject to all the higher powers: for there is no power but from God. And those that are have been disposed by God (Rom 13:1). And again he says of them: For not without cause does he bear the sword; for he is the minister of God, an avenger to wrath on him who does evil (Rom 13:4). And that he did not say these things of the angelic powers, nor of invisible princes, as some dare to expound, but of the powers which are according to man, he shows, saying: This is why you also pay tributes: for they are ministers of God, serving to this very end (Rom 13:6). And this the Lord too confirmed, not doing what the devil was urging him to do, but ordering the tribute to be given to the collectors of the tributes for himself and for Peter: since they are ministers of God, serving to this very end (Rom 13:6).

2. Quoniam enim absistens a Deo homo in tantum efferavit, ut etiam consanguineum hostem sibi putaret, et in omni inquietudine, et homicidio, et avaritia sine timore versaretur; imposuit illi Deus humanum timorem (non enim cognoscebant timorem Dei), ut potestati hominum subjecti, et lege eorum astricti, ad aliquid assequantur justitiae, et moderentur ad invicem, in manifesto propositum gladium timentes, sicut Apostolus ait: « Non enim sine causa gladium portat: Dei enim minister est, vindex in iram ei qui male operatur. » Et propter hoc et ipsi magistratus indumentum justitiae leges habentes, quaecunque juste et legitime fecerint, de his non interrogabuntur, neque poenas dabunt. Quaecunque autem ad eversionem justi, inique, et impie, et contra legem, et more tyrannico exercuerint, in his et peribunt; justo judicio Dei ad omnes aequaliter perveniente, et in nullo deficiente. Ad utilitatem ergo gentilium terrenum regnum positum est a Deo (sed non a diabolo, qui nunquam omnino quietus est; imo qui nec ipsas quidem gentes vult in tranquillo agere); ut timentes regnum hominum, non se alterutrum homines vice piscium consumant, sed per legum positiones repercutiant multiplicem gentilium injustitiam. Et secundum hoc « ministri Dei » sunt, qui tributa exigunt a nobis, « in hoc ipsum servientes. »

3. « Quae sunt potestates, a Deo ordinatae sunt; » manifestum est quoniam mentitur diabolus, dicens: « Mihi tradita sunt, et cui volo, do ea. » Cujus enim jussu homines nascuntur, hujus jussu et reges constituuntur, apti his qui illo tempore ab ipsis regnantur. Quidam enim illorum ad correptionem et utilitatem subjectorum dantur, et conservationem justitiae; quidam autem ad timorem, et poenam, et increpationem; quidam autem ad illusionem, et contumeliam, et superbiam, quemadmodum et digni sunt; Dei justo judicio, sicut praediximus, in omnibus aequaliter supergrediente. Diabolus autem, quippe apostata exsistens angelus, hoc tantum potest, quod detegit in principio, seducere et abstrahere mentem hominis ad transgredienda praecepta Dei, et paulatim obcaecare corda eorum qui conarentur servire ei, ad obliviscendum quidem verum Deum; ipsum autem quasi Deum adorare.

4. Quemadmodum autem si quis apostata regionem aliquam hostiliter capiens, perturbet eos qui in ea sunt, ut regis gloriam sibi vindicet apud ignorantes quod apostata et latro sit: sic etiam diabolus, cum sit unus ex angelis his, qui super spiritum aeris praepositi sunt, quemadmodum Paulus apostolus in ea quae est ad Ephesios manifestavit, invidens homini, apostata a divina factus est lege: invidia enim aliena est a Deo.

2. For since man, departing from God, grew so savage as to think even his kinsman his enemy, and to live without fear in every kind of disturbance, and murder, and avarice, God laid upon him a human fear (for they did not know the fear of God), so that, subjected to the power of men and bound by their law, they might attain to some measure of justice and restrain one another, fearing the sword set out in the open, as the Apostle says: For not without cause does he bear the sword: for he is the minister of God, an avenger to wrath on him who does evil (Rom 13:4). And for this reason the magistrates themselves too, having the laws as a garment of justice, will not be called to account for whatever they have done justly and lawfully, nor will they pay penalties. But whatever they have done for the overthrow of what is just, unjustly, and impiously, and against the law, and in the manner of tyrants, in these things they will also perish; the just judgement of God reaching to all equally and failing in nothing. For the benefit of the Gentiles, then, the earthly kingdom was established by God (but not by the devil, who is never at rest at all; indeed, who does not wish even the nations themselves to live in tranquillity), so that, fearing the kingdom of men, men might not devour one another like fishes, but through the enactments of laws might beat back the manifold injustice of the Gentiles. And in this respect those who exact tributes from us are ministers of God, serving to this very end (Rom 13:6).

3. The powers that are have been ordained by God (Rom 13:1): it is plain that the devil lies when he says: They have been delivered to me, and I give them to whom I will (Luke 4:6). For by whose command men are born, by his command kings too are appointed, suited to those who at that time are ruled by them. For some of them are given for the correction and benefit of their subjects and the preservation of justice; others for fear, and punishment, and rebuke; others for mockery, and insult, and pride, according as these also deserve; the just judgement of God, as we said before, coming upon all equally. But the devil, since he is an apostate angel, can do only this, which he made plain in the beginning: lead astray and draw away the mind of man to the transgressing of the precepts of God, and little by little blind the hearts of those who would try to serve him, so that they forget the true God, and worship him himself as God.

4. And as, if some apostate, seizing a region as an enemy, should throw into confusion those who are in it, so as to claim for himself the glory of a king among those who do not know that he is an apostate and a robber; so too the devil, since he is one of those angels who were set over the spirit of the air, as the apostle Paul made manifest in the Letter to the Ephesians, envying man, became an apostate from the divine law: for envy is foreign to God.

Et quoniam per hominem traducta est apostasia ejus, et examinatio sententiae ejus homo factus est; ad hoc magis magisque semetipsum contrarium constituit homini, invidens vitae ejus, et in sua potestate apostatica volens concludere eum. Omnium artifex Verbum Dei, per hominem vincens eum, et apostatam ostendens, e contrario subjecit eum homini: « Ecce » dicens, « do vobis potestatem calcandi super serpentes, et scorpiones, et super omnem virtutem inimici; » ut quemadmodum dominatus est homini per apostasiam, sic iterum per hominem recurrentem ad Deum, evacuetur apostasia ejus.

Caput XXV

Antichristi fraus, superbia, et tyrannicum regnum, prout a Daniele et Paulo descripta sunt.

1. Et non tantum autem per ea quae dicta sunt, sed et per ea quae erunt sub Antichristo, ostenditur, quoniam exsistens apostata et latro, quasi Deus vult adorari; et cum sit servus, regem se vult praeconari. Ille enim omnem suscipiens diaboli virtutem, veniet non quasi rex justus, nec quasi in subjectione Dei legitimus; sed impius, et injustus, et sine lege, quasi apostata, et iniquus, et homicida, quasi latro, diabolicam apostasiam in se recapitulans: et idola quidem seponens, ad suadendum quod ipse sit Deus; se autem extollens unum idolum, habens in semetipso reliquorum idolorum varium errorem: ut hi qui per multas abominationes adorant diabolum, hi per hoc unum idolum serviant ipsi, de quo Apostolus in Epistola quae est ad Thessalonicenses secunda, sic ait: « Quoniam nisi venerit abscessio primum, et revelatus fuerit homo peccati, filius perditionis, qui adversatur et extollit se super omne quod dicitur Deus, aut colitur: ita ut in templo Dei sedeat, ostendens semetipsum tanquam sit Deus. » Manifeste igitur Apostolus ostendit apostasiam ejus, et quoniam extollitur super omne quod dicitur Deus, vel quod colitur, hoc est, super omne idolum (hi enim sunt qui dicuntur quidem ab hominibus, non sunt autem dii), et quoniam ipse se tyrannico more conabitur ostendere Deum.

2. Super haec autem manifestavit et illud, quod a nobis per multa ostensum est, quoniam in Hierosolymis templum dispositione veri Dei factum est. Ipse enim Apostolus ex sua persona diffinitive templum illud dixit Dei. Ostendimus autem in tertio libro, nullum ab apostolis ex sua persona Deum appellari, nisi eum qui vere sit Deus, Patrem Domini nostri: cujus jussu hoc, quod est in Hierosolymis, factum est templum, ob eas causas quae a nobis dictae sunt: in quo adversarius sedebit, tentans

And since his apostasy was exposed through man, and man became the testing of his judgement, for this reason he set himself up more and more as man's adversary, envying his life and wishing to shut him up in his apostate power. The Word of God, the Craftsman of all things, overcoming him through man and showing him to be an apostate, conversely subjected him to man, saying: Behold, I give you authority to tread upon serpents and scorpions, and upon all the power of the enemy (Luke 10:19); so that, as he gained the mastery over man through apostasy, so again through man returning to God his apostasy may be made void.

Chapter 25

The fraud, the pride and the tyrannical reign of Antichrist, as they are described by Daniel and Paul.

1. And not only through the things that have been said, but also through those that will be under Antichrist, it is shown that, being an apostate and a robber, he wills to be adored as God; and that, though he is a slave, he wills to be proclaimed king. For he, taking up all the power of the devil, will come not as a just king, nor as one lawful in subjection to God, but impious, and unjust, and without law, as an apostate, and wicked, and a murderer, as a robber, recapitulating in himself the diabolical apostasy; and setting idols aside, to persuade men that he himself is God, but lifting himself up as the one idol, having in himself the manifold error of the other idols, so that those who adore the devil through many abominations may serve him through this one idol; of whom the Apostle, in the second Epistle to the Thessalonians, speaks thus: For unless the falling-away comes first, and the man of sin is revealed, the son of perdition, who opposes and lifts himself up above all that is called God, or is worshipped, so that he sits in the temple of God, showing himself as if he were God (2 Thess 2:3–4). Plainly, then, the Apostle shows his apostasy, and that he is lifted up above all that is called God, or that is worshipped, that is, above every idol (for these are the ones that are indeed so called by men, but are not gods), and that he himself will try in the manner of a tyrant to show himself God.

2. Beyond this he has also made manifest that which we have shown in many ways, that the temple in Jerusalem was made by the disposition of the true God. For the Apostle himself, in his own person, called that temple definitively the temple of God. Now we have shown in the third book that no one is called God by the apostles in their own person except him who is truly God, the Father of our Lord; by whose command this temple which is in Jerusalem was made, for the reasons which we have given; and in it the adversary will sit, trying to show himself

semetipsum Christum ostendere, sicut et Dominus ait: « Cum autem videritis abominationem desolationis, quod dictum est per Danielem prophetam, stantem in loco sancto (qui legit, intelligat), tunc qui in Judaea sunt, fugiant in montes: et qui in tecto est, non descendat tollere quidquam de domo. Erit enim tunc pressura magna, qualis non est facta ab initio saeculi usque nunc, sed neque fiet. »

3. Daniel autem novissimi regni finem respiciens, id est novissimos decem reges, in quos dividitur regnum illorum, super quos filius perditionis veniet, cornua dicit decem nasci bestiae; et alterum cornu pusillum nasci in medio ipsorum, et tria cornua de prioribus eradicari a facie ejus. « Et ecce, inquit, oculi quasi oculi hominis in cornu hoc, et os loquens magna, et aspectus ejus major reliquis. Videbam, et cornu illud faciebat bellum adversus sanctos, et valebat adversus eos: quoadusque venit Vetustus dierum, et judicium dedit sanctis altissimi Dei, et tempus pervenit, et regnum obtinuerunt sancti. » Postea, in exsolutione visionum, dictum est ei: « Bestia quarta, regnum quartum erit in terra, quod eminebit super reliqua regna, et manducabit omnem terram, et conculcabit eam, et concidet. Et decem cornua ejus, decem reges exsurgent; et post eos surget alius, qui superabit malis omnes, qui ante eum fuerunt, et reges tres deminorabit et verba adversus altissimum Deum loquetur, et sanctos altissimi Dei conteret, et cogitabit demutare tempora, et legem: et dabitur in manu ejus, usque ad tempus temporum, et dimidium tempus, » hoc est, per triennium et sex menses, in quibus veniens regnabit super terram. De quo iterum et apostolus Paulus in secunda ad Thessalonicenses, simul et causam adventus ejus annuntians, sic ait: « Et tunc revelabitur iniquus, quem Dominus Jesus interficiet spiritu oris sui et destruet praesentia adventus sui, cujus est adventus secundum operationem Satanae, in omni virtute, et signis, et portentis mendaciorum, et omni seductione malitiae, pereuntibus, pro eo quod dilectionem veritatis non receperunt, ut salvi fierent. Et ideo mittet eis Deus operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati, sed consenserunt iniquitati. »

as Christ, as the Lord also says: But when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand), then let those who are in Judaea flee to the mountains; and let him who is on the housetop not come down to take anything from the house. For then there will be great affliction, such as has not been from the beginning of the world until now, nor will there be (Matt 24:15–17, 21).

3. And Daniel, looking to the end of the last kingdom, that is, to the last ten kings among whom the kingdom of those men is divided, upon whom the son of perdition will come, says that ten horns are born to the beast, and that another, a little horn, is born in their midst, and that three of the former horns are rooted out before his face. And behold, he says, eyes like the eyes of a man in this horn, and a mouth speaking great things, and its look greater than the rest. I was watching, and that horn was making war against the saints, and prevailing against them, until the Ancient of days came, and gave judgement to the saints of the most high God; and the time came, and the saints obtained the kingdom (Dan 7:8, 20–22). Afterwards, in the explanation of the visions, it was said to him: The fourth beast will be a fourth kingdom on the earth, which will rise above the other kingdoms, and will devour the whole earth, and trample it, and cut it to pieces. And its ten horns: ten kings will arise; and after them will arise another, who will surpass in evils all who were before him, and will bring low three kings, and will speak words against the most high God, and will wear down the saints of the most high God, and will think to change times and law; and it will be given into his hand until a time of times and half a time (Dan 7:23–25), that is, for three years and six months, in which he will come and reign over the earth. Of him again the apostle Paul also, in the second to the Thessalonians, proclaiming at the same time the cause of his coming, speaks thus: And then the wicked one will be revealed, whom the Lord Jesus will slay with the spirit of his mouth, and will destroy by the presence of his coming; whose coming is according to the working of Satan, in all power, and signs, and lying portents, and in every leading astray of wickedness for those who perish, because they did not receive the love of the truth, that they might be saved. And therefore God will send them the working of error, that they may believe the lie, that all may be judged who did not believe the truth, but consented to iniquity (2 Thess 2:8–12).

4. Et Dominus autem hoc item non credentibus sibi dicebat: « Ego veni in nomine Patris mei, et non recepistis me; cum alius venerit in nomine suo, illum recipietis; » alium dicens Antichristum, qui alienus est a Domino, et ipse est « iniquus judex, » qui a Domino dictus est, quoniam « Deum non timebat, neque hominem reverebatur, » ad quem fugit vidua oblita Dei, id est terrena Jerusalem, ad ulciscendum de inimico. Quod et faciet in tempore regni sui: transferet regnum in eam, et in templo Dei sedet, seducens eos qui adorant eum, quasi ipse sit Christus. Quapropter ait Daniel iterum: « Et sanctum desolabitur: et datum est in sacrificium peccatum, et projecta est in terra justitia, et fecit, et prospere cessit. » Et Gabriel angelus exsolvens ejus visionem, de hoc ipso dicebat: « Et in novissimo regni ipsorum exsurget rex improbus facie valde, et intelligens quaestiones, et valida virtus ejus, et admirabilis, et corrumpet, et diriget, et faciet, et exterminabit fortes, et populum sanctum, et jugum torquis ejus dirigetur: dolus in manu ejus, et in corde suo exaltabitur, et dolo disperdet multos, et ad perditionem multorum stabit, et quomodo ova manu conteret. » Deinde et tempus tyrannidis ejus significat, in quo tempore fugabuntur sancti, qui purum sacrificium offerunt Domino: « Et in dimidio hebdomadis, ait, tolletur sacrificium et libatio, et in templum abominatio desolationis, et usque ad consummationem temporis consummatio dabitur super desolationem; » dimidium autem hebdomadis tres sunt anni et menses sex.

5. Ex quibus omnibus non tantum quae sunt apostasiae manifestantur, et quae sunt ejus, qui in se recapitulatur omnem diabolicum errorem; sed et quoniam unus et idem Deus Pater, qui a prophetis annuntiatus, a Christo autem manifestatus. Si enim quae a Daniele prophetata sunt de fine, Dominus comprobavit: « Cum videritis, dicens, abominationem desolationis, quae dicta est per Danielem prophetam » (Danieli autem angelus Gabriel exsolutionem visionum fecit: hic autem est archangelus Demiurgi, et hic idem Mariae evangelizavit manifestum adventum et incarnationem Christi), unus et idem Deus manifestissime ostenditur, qui prophetas misit, et Filium praemisit, et nos vocavit in agnitionem suam.

Caput XXVI

Quia Joannes et Daniel praedixerunt imperii Romani dissolutionem et desolationem, quae finem mundi et regnum Christi aeternum praecedet; refelluntur alium a Demiurgo Patrem confingentes Gnostici, Satanae organa, quorum opera nunc Deum aperte blasphemat.

4. And the Lord too said this likewise to those who did not believe him: I have come in the name of my Father, and you have not received me; when another comes in his own name, him you will receive (John 5:43), calling Antichrist "another", who is alien to the Lord; and he is the unjust judge of whom the Lord spoke, who did not fear God, nor respect man (Luke 18:2), to whom the widow who had forgotten God, that is, the earthly Jerusalem, fled, to be avenged of the enemy. And this he will do in the time of his reign: he will transfer the kingdom to her, and he sits in the temple of God, leading astray those who adore him, as if he himself were Christ. Wherefore Daniel says again: And the sanctuary will be made desolate; and sin was given in sacrifice, and justice was cast down on the earth; and he did, and prospered (Dan 8:11–12). And the angel Gabriel, explaining his vision, said of this very one: And in the last time of their kingdom a king will arise, very shameless of face, and understanding questions, and his power is strong, and wonderful; and he will corrupt, and direct, and do, and destroy the mighty, and the holy people; and the yoke of his collar will be directed; deceit is in his hand, and he will be exalted in his heart, and by deceit he will destroy many, and he will stand for the perdition of many, and he will crush them as eggs in the hand (Dan 8:23–25). Then he also signifies the time of his tyranny, in which time the saints will be put to flight, who offer a pure sacrifice to the Lord: And in the half of the week, he says, the sacrifice and the libation will be taken away, and into the temple the abomination of desolation, and until the consummation of the time a consummation will be given upon the desolation (Dan 9:27); and half a week is three years and six months.

5. From all these things are made manifest not only the things of the apostasy, and those of him who recapitulates in himself all the diabolical error, but also that the Father is one and the same God, proclaimed by the prophets, and manifested by Christ. For if the Lord confirmed what was prophesied by Daniel concerning the end, saying: When you see the abomination of desolation, which was spoken of through Daniel the prophet (Matt 24:15) (and the angel Gabriel gave Daniel the explanation of the visions; and he is the archangel of the Demiurge, and this same one announced to Mary the good news of the manifest coming and incarnation of Christ), one and the same God is shown most manifestly, who sent the prophets, and sent the Son beforehand, and called us into his knowledge.

Chapter 26

Because John and Daniel foretold the dissolution and desolation of the Roman empire, which will precede the end of the world and the eternal kingdom of Christ, the Gnostics are refuted who feign another Father than the Demiurge, the instruments of Satan, through whose work he now openly blasphemes God.

1. Manifestius adhuc etiam de novissimo tempore, et de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat imperium, significavit Joannes Domini discipulus in Apocalypsi, edisserens quae fuerint decem cornua, quae a Daniele visa sunt, dicens sic dictum esse sibi: « Et decem cornua quae vidisti, decem reges sunt, qui regnum nondum acceperunt, sed potestatem quasi reges una hora accipient cum bestia. Hi unam sententiam habent, et virtutem et potestatem suam bestiae dant. Hi cum agno pugnabunt, et agnus vincet eos, quoniam Dominus dominorum est, et Rex regum. » Manifestum est itaque, quoniam ex his tres interficiet ille qui venturus est, et reliqui subjicientur ei, et ipse octavus in eis; et vastabunt Babylonem, et comburent eam igni, et dabunt regnum suum bestiae, et effugabunt Ecclesiam: post deinde ab adventu Domini nostri destruentur. Quoniam enim oportet dividi regnum, et sic deperire, Dominus ait: « Omne regnum divisum in se, desolabitur; et omnis civitas vel domus divisa in se, non stabit. » Dividi igitur et regnum, et civitatem, et domum oportet in decem: et propterea jam partitionem et divisionem praefiguravit.

Et diligenter Daniel finem quarti regni digitos ait pedum esse ejus imaginis, quae a Nabuchodonosor visa est, in quos venit lapis sine manibus praecisus, et quemadmodum ipse ait: « Pedes, pars quidem aliqua ferrea, et pars aliqua fictilis, quoadusque abscissus est lapis sine manibus, et percussit imaginem in pedes ferreos et fictiles, et comminuit eos usque ad finem. » Post deinde in exsolutione ait: « Et quoniam vidisti pedes et digitos, partem quidem fictilem, partem autem ferream, regnum divisum erit, et a radice ferrea erit in eo, quemadmodum vidisti ferrum commistum testae. Et digiti pedum, pars quidem aliqua ferrea, pars autem aliqua fictilis. » Ergo decem digiti pedum, hi sunt decem reges, in quibus dividetur regnum: ex quibus quidam quidem fortes et agiles, sive efficaces: alii autem pigri et inutiles erunt, et non consentient; quemadmodum et Daniel ait: « Pars aliqua regni erit fortis, et ab ipsa pars erit minuta. Quoniam vidisti ferrum commistum testae, commistiones erunt in semine hominum, et non erunt adjuncti invicem, quemadmodum ferrum non commiscetur cum testa. » Et quoniam finis fiet, inquit: « Et in diebus regum illorum excitabit Deus coeli regnum, quod in aeternum non corrumpetur, et regnum ejus alteri populo non relinquetur. Comminuet et ventilabit omnia regna, et ipsum exaltabitur in aeternum. Quemadmodum vidisti, quoniam de monte praecisus est lapis sine manibus, et comminuit testam, ferrum, et aeramentum, et argentum, et aurum. Deus magnus significavit regi, quae futura sunt post haec; et verum est somnium, et fidelis interpretatio ejus. »

1. Still more manifestly, concerning the last time and the ten kings who are in it, among whom the empire that now reigns will be divided, John, the disciple of the Lord, signified it in the Apocalypse, setting forth what the ten horns were which were seen by Daniel, and saying that it was told him thus: And the ten horns which you saw are ten kings, who have not yet received a kingdom, but will receive power as kings for one hour with the beast. These have one mind, and give their power and authority to the beast. These will fight with the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings (Rev 17:12–14). It is plain, therefore, that of these he who is to come will slay three, and the rest will be subjected to him, and he himself the eighth among them; and they will lay Babylon waste, and burn her with fire, and give their kingdom to the beast, and put the Church to flight; and after that they will be destroyed by the coming of our Lord. For since the kingdom must be divided and so perish, the Lord says: Every kingdom divided against itself will be laid waste; and every city or house divided against itself will not stand (Matt 12:25). The kingdom, then, and the city, and the house must be divided into ten; and therefore he has already prefigured the partition and division.

And Daniel says carefully that the end of the fourth kingdom is the toes of the feet of that image which was seen by Nebuchadnezzar, upon which came the stone cut out without hands; and as he himself says: The feet, part indeed of iron, and part of clay, until the stone was cut out without hands, and struck the image upon the feet of iron and clay, and broke them in pieces to the end (Dan 2:33–34). Then afterwards, in the explanation, he says: And because you saw the feet and the toes, part indeed of clay and part of iron, the kingdom will be divided, and there will be in it something of the root of iron, as you saw iron mixed with earthenware. And the toes of the feet, part indeed of iron, and part of clay (Dan 2:41–42). The ten toes of the feet, then, are the ten kings among whom the kingdom will be divided: of whom some indeed will be strong and active, or energetic, but others sluggish and useless, and they will not agree; as Daniel also says: Some part of the kingdom will be strong, and part of it will be brittle. Since you saw iron mixed with earthenware, there will be minglings in the seed of men, and they will not be joined to one another, as iron does not mingle with earthenware (Dan 2:42–43). And that there will be an end, he says: And in the days of those kings the God of heaven will raise up a kingdom which for ever will not be corrupted, and his kingdom will not be left to another people. It will crush and winnow all kingdoms, and it will itself be exalted for ever. As you saw that a stone was cut out from the mountain without hands, and it crushed the earthenware, the iron, and the bronze, and the silver, and the gold. The great God has signified to the king what is to come after these things; and the dream is true, and its interpretation faithful (Dan 2:44–45).

2. Si ergo Deus magnus significavit per Danielem futura, et per Filium confirmavit: et Christus est lapis, qui praecisus est sine manibus, qui destruet temporalia regna, et aeternum inducet, quae est justorum resurrectio (« Resuscitabit, ait, Deus coeli regnum, quod in aeternum nunquam corrumpetur »); confutati resipiscant qui Demiurgum respuunt, et non consentiunt ab eo Patre praemissos prophetas, a quo et Dominus venit; sed asseverant ex differentibus Virtutibus factas esse prophetias. Quae enim a Demiurgo praedicta sunt similiter per omnes prophetas, haec Christus in fine perfecit, ministrans Patris sui voluntati, et adimplens secundum humanum genus dispositiones. Qui ergo blasphemant Demiurgum, vel ipsis verbis et manifeste, quemadmodum qui a Marcione sunt; vel secundum eversionem sententiae, quemadmodum qui a Valentino sunt, et omnes qui falso dicuntur esse Gnostici, organa Satanae ab omnibus Deum colentibus cognoscantur esse, per quos Satanas nunc, et non ante, visus est, maledicere Deo, qui ignem aeternum praeparavit omni apostasiae. Nam ipse per semetipsum nude non audet blasphemare suum Dominum; quemadmodum et initio per serpentem seduxit hominem, quasi latens Deum. Bene Justinus dixit, quoniam ante Domini adventum nunquam ausus est Satanas blasphemare Deum, quippe nondum sciens suam damnationem: quoniam et in parabolis, et allegoriis, a prophetis de eo sic dictum est. Post autem adventum Domini ex sermonibus Christi et apostolorum ejus discens manifeste, quoniam ignis aeternus ei praeparatus est ex sua voluntate abscedenti a Deo, et omnibus qui sine poenitentia perseverant in apostasia: per hujusmodi homines blasphemat eum Deum, qui judicium importat, quasi jam condemnatus, et peccatum suae apostasiae conditori suo imputat, et non suae voluntati et sententiae: quemadmodum et qui supergrediuntur leges, et poenas dant, queruntur de legislatoribus, sed non de semetipsis. Sic autem et hi diabolico spiritu pleni, innumeras accusationes inferunt factori nostro, qui et Spiritum vitae nobis donaverit, et legem omnibus aptam posuerit; et nolunt justum esse judicium Dei. Quapropter et alterum quemdam excogitant Patrem, neque curantem, neque providentem eorum, quae sunt erga nos, aut etiam consentientem omnibus peccatis.

Caput XXVII

De futuro judicio per Christum, communione et separatione divina, atque infidelium poenis aeternis.

2. If therefore the great God signified the things to come through Daniel, and confirmed them through the Son; and Christ is the stone which was cut out without hands, who will destroy the temporal kingdoms and bring in the eternal one, which is the resurrection of the just (The God of heaven, he says, will raise again a kingdom which for ever will never be corrupted): let those be refuted and come to their senses who reject the Demiurge, and do not agree that the prophets were sent beforehand by that Father from whom the Lord also came, but assert that the prophecies were made by different Powers. For what was foretold by the Demiurge alike through all the prophets, this Christ accomplished at the end, serving the will of his Father, and fulfilling the dispositions concerning the human race. Those, then, who blaspheme the Demiurge, either in so many words and openly, as those from Marcion, or by overturning the meaning, as those from Valentinus and all who are falsely said to be Gnostics, let them be recognised by all who worship God as instruments of Satan, through whom Satan now, and not before, has been seen to curse God, who prepared eternal fire for every apostasy. For he does not dare by himself to blaspheme his Lord openly; just as in the beginning too he led man astray through the serpent, as if hiding from God. Justin said well that before the coming of the Lord Satan never dared to blaspheme God, since he did not yet know his own condemnation; for it was in parables and allegories that this had been said of him by the prophets. But after the coming of the Lord, learning plainly from the words of Christ and of his apostles that eternal fire has been prepared for him, who departed from God of his own will, and for all who persevere in apostasy without repentance, through men of this kind he blasphemes that God who brings the judgement, as one already condemned, and imputes the sin of his apostasy to his Creator, and not to his own will and judgement; just as those who overstep the laws and pay the penalty complain of the lawgivers, but not of themselves. So too these men, full of a diabolical spirit, bring countless accusations against our Maker, who both gave us the Spirit of life and laid down a law suited to all; and they will not have the judgement of God be just. Wherefore they also devise some other Father, who neither cares for nor provides for the things that concern us, or who even consents to all sins.

Chapter 27

On the judgement to come through Christ; on communion with God and separation from him; and on the eternal punishments of the unbelieving.

1. Si enim non judicat Pater, aut non pertinet ad eum, aut consentit his quae fiunt omnibus; et si non judicat, omnes in aequo erunt, et in eodem dinumerabuntur statu. Supervacuus ergo erit adventus Christi, et contrarius, in eo quod non judicet. « Venit enim dividere hominem adversus patrem suum, et filiam adversus matrem, et nurum adversus socrum: » et cum duo sint in eodem lecto, unum assumere et alterum relinquere: et duabus molentibus in mola, alteram assumere, et alteram relinquere: ad finem jubere messoribus colligere primum zizania, et fasciculos alligare, et comburere igni inexstinguibili; triticum autem colligere in horreum; et agnos quidem vocare in praeparatum regnum; haedos autem in aeternum ignem mittere, qui praeparatus est a Patre ejus diabolo et angelis ejus. Et quid enim? Verbum venit in ruinam et in resurrectionem multorum? In ruinam quidem non credentium ei, quibus et majorem damnationem, quam Sodomorum et Gomorrhae in judicio comminatus est; in resurrectionem autem credentium, et facientium voluntatem Patris ejus, qui est in coelis. Si ergo adventus Filii super omnes quidem similiter advenit, judicialis est autem et discretor credentium et non credentium, quoniam ex sua sententia credentes faciunt ejus voluntatem, et ex sua sententia indicto audientes non accedunt ad ejus doctrinam; manifestum, quoniam et Pater ejus omnes quidem similiter fecit, propriam sententiam unumquemque habentem, et sensum liberum; respicit autem omnia, et providet omnibus, « solem suum oriri faciens super malos et bonos, et pluens super justos et injustos. »

2. Et quicunque erga eum custodiunt dilectionem, suam his praestat communionem. Communio autem Dei, vita et lumen, et fruitio eorum quae sunt apud eum bonorum. Quicunque autem absistunt secundum sententiam suam ab eo, his eam quae electa est ab ipsis, separationem inducit. Separatio autem Dei, mors; et separatio lucis, tenebrae; et separatio Dei, amissio omnium quae sunt apud eum bonorum. Qui ergo per apostasiam amiserunt quae praedicta sunt, quippe desolati ab omnibus bonis, in omni poena conversantur; Deo quidem principaliter non a semetipso eos puniente, prosequente autem eos poena, quoniam sint desolati ab omnibus bonis. Aeterna autem, et sine fine sunt a Deo bona: et propter hoc et amissio eorum aeterna et sine fine est: quemadmodum in immenso lumine, qui excaecaverunt semetipsos, vel ab aliis excaecati sunt, semper privati sunt jucunditate luminis; non quod lumen poenam eis inferat caecitatis, sed quod ipsa caecitas superinducat eis calamitatem.

1. For if the Father does not judge, either it does not concern him, or he consents to all that is done; and if he does not judge, all will be on an equal footing and will be reckoned in the same state. Superfluous, then, will be the coming of Christ, and contradictory, in that he would not judge. For he came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law (Matt 10:35); and, when two are in one bed, to take the one and leave the other; and, of two women grinding at the mill, to take the one and leave the other; at the end to command the reapers to gather first the tares, and bind them in bundles, and burn them with unquenchable fire, but to gather the wheat into the barn; and to call the lambs into the prepared kingdom, but to send the goats into the eternal fire, which was prepared by his Father for the devil and his angels. And what then? Did the Word come for the fall and for the resurrection of many (Luke 2:34)? For the fall, indeed, of those who do not believe him, whom he also threatened with a greater condemnation in the judgement than that of Sodom and Gomorrah; but for the resurrection of those who believe and do the will of his Father who is in heaven. If, then, the coming of the Son comes alike upon all, but is judicial and a discerner of believers and unbelievers, since by their own judgement the believers do his will, and by their own judgement the disobedient do not come to his teaching: it is plain that his Father too made all alike, each having his own judgement and a free understanding; and he looks upon all things and provides for all, making his sun rise on the evil and the good, and sending rain on the just and the unjust (Matt 5:45).

2. And to all who keep their love towards him he grants his own communion. And communion with God is life and light, and the enjoyment of the good things that are with him. But upon all who by their own judgement depart from him he brings the separation which they have chosen. And separation from God is death; and separation from light is darkness; and separation from God is the loss of all the good things that are with him. Those, then, who through apostasy have lost what has been spoken of, being bereft of all good things, live in every punishment; God not punishing them principally of himself, but the punishment following them, because they are bereft of all good things. Now the good things from God are eternal and without end; and for this reason the loss of them too is eternal and without end: just as, in a boundless light, those who have blinded themselves or have been blinded by others are always deprived of the delight of the light; not that the light brings on them the punishment of blindness, but that blindness itself brings calamity upon them.

Et propter hoc Dominus dicebat: « Qui credit in me, non judicatur, » id est, non separatur a Deo; adunitus est enim per fidem Deo. « Qui autem non credit, ait, jam judicatus est, quoniam non credidit in nomine unigeniti Filii Dei, » id est, separavit semetipsum a Deo voluntaria sententia. « Hoc est enim judicium, quoniam lumen venit in hunc mundum, et dilexerunt homines magis tenebras, quam lucem. Omnis enim qui male agit, odit lumen, et non venit ad lumen, ne traducantur opera ejus. Qui autem facit veritatem, venit ad lumen, ut manifestentur opera ejus, quoniam in Deo est operatus. »

Caput XXVIII

De piorum et impiorum discrimine, apostasia futura sub Antichristo, atque mundi consummatione.

1. Quoniam igitur in hoc mundo quidam quidem accurrunt lumini, et per fidem uniunt se Deo; alii autem absistunt a lumine, et separant seipsos a Deo: venit Verbum Dei, omnibus aptam habitationem inferens; his quidem qui in lumine sunt, ut fruantur eo, et his quae in eo sunt bonis; his autem qui in tenebris sunt, ut participentur eas calamitates quae in eis sunt. Et propter hoc ait, hos quidem qui sunt ad dexteram, vocari in regnum Patris; illos autem qui sunt ad sinistram, in aeternum ignem missurum. Semetipsos enim omnibus privaverunt bonis.

2. Et propter hoc Apostolus ait: « Pro eo quod dilectionem Dei non receperunt, ut salvi fierent, et ideo mittet eos Deus in operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati, sed consenserunt iniquitati. » Illo enim veniente, et sua sententia apostasiam recapitulante in semetipsum, et sua voluntate et arbitrio operante quaecunque operabitur, et in templo Dei sedente, ut sicut Christum adorent illum qui seducentur ab illo; quapropter et juste « in stagnum projicietur ignis: » Deo (autem) secundum suam providentiam praesciente omnia, et apto tempore eum, qui talis futurus erat, immittente, « ut credant falso, et judicentur omnes, qui non crediderunt veritati, sed consenserunt iniquitati. »

Cujus adventum Joannes in Apocalypsi significavit ita: « Et bestia quam videram, similis erat pardo, et pedes ejus quasi ursi, et os ejus quasi os leonis, et dedit ei draco virtutem suam, et thronum suum, et potestatem magnam, et unum ex capitibus ejus quasi occisum in mortem, et plaga mortis ejus curata est, et admirata est universa terra post bestiam: et adoraverunt draconem, quoniam dedit potestatem bestiae; et adoraverunt bestiam dicentes: Quis similis bestiae illi, et quis potest pugnare cum ipsa?

And for this reason the Lord said: He who believes in me is not judged (John 3:18), that is, he is not separated from God; for he is united to God through faith. But he who does not believe, he says, has already been judged, because he has not believed in the name of the only-begotten Son of God (John 3:18), that is, he has separated himself from God by a voluntary judgement. For this is the judgement, that the light has come into this world, and men loved darkness rather than the light. For everyone who does evil hates the light, and does not come to the light, lest his works be exposed. But he who does the truth comes to the light, that his works may be made manifest, because he has worked in God (John 3:19–21).

Chapter 28

On the distinction between the godly and the ungodly; on the apostasy to come under Antichrist; and on the consummation of the world.

1. Since, then, in this world some run to the light and through faith unite themselves to God, but others depart from the light and separate themselves from God, the Word of God came, bringing to all a dwelling suited to them: to those who are in the light, that they may enjoy it and the good things that are in it; but to those who are in darkness, that they may share in the calamities that are in it. And for this reason he says that those who are on the right are called into the kingdom of the Father, but that those who are on the left he will send into the eternal fire. For they have deprived themselves of all good things.

2. And for this reason the Apostle says: Because they did not receive the love of God, that they might be saved, therefore God will also send them into the working of error, that they may believe the lie, that all may be judged who did not believe the truth, but consented to iniquity (2 Thess 2:10–12). For when he comes, and of his own judgement recapitulates the apostasy in himself, and works whatever he will work by his own will and choice, and sits in the temple of God, so that those who will be led astray by him may adore him as Christ: wherefore he too will justly be cast into the lake of fire (Rev 19:20); God foreknowing all things according to his providence, and at the fitting time sending in him who was to be such, that they may believe what is false, and that all may be judged who did not believe the truth, but consented to iniquity (2 Thess 2:11–12).

Of his coming John signified thus in the Apocalypse: And the beast which I had seen was like a leopard, and its feet as of a bear, and its mouth as the mouth of a lion; and the dragon gave it his power, and his throne, and great authority; and one of its heads as if slain to death, and the wound of its death was healed, and the whole earth wondered after the beast; and they adored the dragon, because he gave authority to the beast; and they adored the beast, saying: Who is like that beast, and who can fight with it?

Et datum est ei os loquens magna et blasphemiam, et data est ei potestas mensibus quadraginta et duobus. Et aperuit os suum blasphemum adversus Deum, blasphemare nomen ejus, et tabernaculum ejus, et eos qui in coelo habitant. Et data est ei potestas super omnem tribum, et populum, et linguam, et gentem. Et adoraverunt eam omnes qui habitant super terram, cujus non est scriptum nomen in libro vitae Agni occisi a constitutione mundi. Si quis habet aures, audiat. Si quis in captivitatem duxerit, in captivitatem ibit. Si quis gladio occiderit, oportet eum in gladio occidi. Hic est sustinentia et fides sanctorum. »

Post deinde et de armigero ejus, quem et pseudoprophetam vocat: « Loquebatur, inquit, quasi draco, et potestatem primae bestiae omnem faciebat in conspectu ejus: et facit terram, et qui habitant in ea, ut adorarent bestiam primam, cujus curata est plaga mortis ejus. Et faciet signa magna, ut et ignem faciat de coelo descendere in terram in conspectu hominum, et seducet inhabitantes super terram. » Haec ne quis eum divina virtute putet signa facere, sed magica operatione. Et non est mirandum, si daemoniis et apostaticis spiritibus ministrantibus ei, per eos faciat signa, in quibus seducat habitantes super terram. « Et imaginem, ait, jubebit fieri bestiae, et spiritum dabit imagini, uti et loquatur imago, et eos qui non adoraverint eam, faciet occidi. Et characterem autem, ait, in fronte, et in manu dextra faciet dari, ut non possit aliquis emere vel vendere, nisi qui habet characterem nominis bestiae, vel numerum nominis ejus: et esse numerum sexcentos sexaginta sex, quod est, sexies centeni, et deni sexies, et singulares sex; » in recapitulationem universae apostasiae ejus, quae facta est in sex millibus annorum.

3. Quotquot enim diebus hic factus est mundus, tot et millenis annis consummatur. Et propter hoc ait Scriptura Geneseos: « Et consummata sunt coelum et terra, et omnis ornatus eorum. Et consummavit Deus die sexto omnia opera sua quae fecit, et requievit in die septimo ab omnibus operibus suis quae fecit. » Hoc autem est et antefactorum narratio, quemadmodum facta sunt, et futurorum prophetia. Si etenim dies Domini quasi mille anni, in sex autem diebus consummata sunt quae facta sunt; manifestum est quoniam consummatio ipsorum sextus millesimus annus est.

4. Et propter hoc in omni tempore, plasmatus initio homo per manus Dei, id est Filii et Spiritus, fit secundum imaginem et similitudinem Dei, paleis quidem abjectis, quae sunt apostasia; frumento autem in horreum assumpto, quod est hi qui ad Deum fide fructificant. Et propterea tribulatio necessaria est his qui salvantur, ut quodammodo contriti, et attenuati, et consparsi per patientiam Verbo Dei, et igniti, apti sint ad convivium regis.

And there was given to it a mouth speaking great things and blasphemy, and authority was given to it for forty-two months. And it opened its blasphemous mouth against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven. And authority was given to it over every tribe, and people, and tongue, and nation. And all who dwell upon the earth adored it, whose name is not written in the book of life of the Lamb slain from the foundation of the world. If anyone has ears, let him hear. If anyone leads into captivity, into captivity he will go. If anyone kills with the sword, he must be killed by the sword. Here is the endurance and the faith of the saints (Rev 13:2–10).

Then afterwards, of his armour-bearer too, whom he also calls the false prophet: He spoke, he says, like a dragon, and he exercised all the authority of the first beast in his sight; and he makes the earth and those who dwell in it adore the first beast, whose wound of death was healed. And he will do great signs, so that he even makes fire come down from heaven to the earth in the sight of men, and he will lead astray those who dwell upon the earth (Rev 13:11–14). This, so that no one may think that he does the signs by divine power, but by magical working. And it is no wonder if, demons and apostate spirits serving him, he does signs through them, by which he leads astray those who dwell upon the earth. And he will command, he says, an image of the beast to be made, and he will give spirit to the image, so that the image even speaks; and those who will not have adored it he will cause to be killed. And a mark too, he says, he will cause to be given on the forehead and on the right hand, so that no one may buy or sell except him who has the mark of the name of the beast, or the number of its name; and that the number is six hundred and sixty-six (Rev 13:15–18), that is, six times a hundred, and ten six times, and six units; for the recapitulation of all his apostasy, which has come about in six thousand years.

3. For in as many days as this world was made, in so many thousands of years is it consummated. And for this reason the Scripture of Genesis says: And the heaven and the earth were consummated, and all their adornment. And God consummated on the sixth day all his works that he made, and rested on the seventh day from all his works that he made (Gen 2:1–2). And this is both a narrative of things done before, as they were done, and a prophecy of things to come. For if the day of the Lord is as a thousand years (2 Pet 3:8), and in six days the things that were made were consummated, it is plain that their consummation is the six-thousandth year.

4. And for this reason at every time man, moulded in the beginning by the hands of God, that is, of the Son and of the Spirit, is made according to the image and likeness of God, the chaff indeed being cast away, which is the apostasy, but the wheat being taken into the barn, which is those who bear fruit to God by faith. And therefore tribulation is necessary for those who are saved, so that, being in a manner ground, and made fine, and kneaded together with the Word of God by patience, and fired, they may be fit for the banquet of the king.

Quemadmodum quidam de nostris dixit, propter martyrium in Deum adjudicatus ad bestias: « Quoniam frumentum sum Christi, et per dentes bestiarum molor, ut mundus panis Dei inveniar. »

Caput XXIX

Universa ad utilitatem hominum facta esse; et de Antichristi dolis, nequitia, vi apostatica, a diluvio et deinceps in Ananiae, Azariae, et Misaelis persecutione praefigurata.

1. Causas autem reddidimus in his qui sunt ante hunc libris, propter quas passus est Deus haec ita fieri: ostendimusque quoniam omnia quae sunt talia, pro eo qui salvatur homine facta sunt: illud quod est sui arbitrii et suae potestatis maturans ad immortalitatem, et aptabiliorem eum ad aeternam subjectionem Deo praeparans. Et propter hoc conditio insumitur homini: non enim homo propter illam, sed conditio facta est propter hominem. Gentes autem quae et ipsae non allevaverunt oculos suos ad coelum, neque gratias egerunt factori suo, neque lumen veritatis videre voluerunt, sed sicut mures caeci absconditi in profundo insipientiae, juste sermo « ut stillicidium de cado, et sicut momentum staterae, et sicut nihil » deputavit; in tantum utiles et aptabiles justis, quantum utilitatis praestat stipula ad tritici augmentum, et palea ejus in ustionem, ad operationem auri. Et propterea cum in fine repente hinc Ecclesia assumetur: « Erit, inquit, tribulatio qualis non est facta ab initio, neque fiet. » Novissimus enim agon hic justorum, in quo vincentes coronantur incorruptela.

2. Et propter hoc in bestia veniente recapitulatio fit universae iniquitatis et omnis doli, ut in ea confluens et conclusa omnis virtus apostatica, in caminum mittatur ignis. Congruenter autem et nomen ejus habebit numerum, sexcentos sexaginta sex; recapitulans in semetipso omnem quae fuit ante diluvium, malitiae commistionem, quae facta est ex angelica apostasia. Noe enim fuit annorum sexcentorum, et diluvium advenit terrae, delens inresurrectionem terrae propter nequissimam generationem, quae fuit temporibus Noe. Recapitulans autem et omnem qui fuit a diluvio errorem commentatorem idolorum, et prophetarum interfectionem, et succensionem justorum. Illa enim quae fuit a Nabuchodonosor instituta imago, altitudinem quidem habuit cubitorum sexaginta, latitudinem autem cubitorum sex: propter quam et Ananias, et Azarias, et Misael, non adorantes eam, in caminum missi sunt ignis, per id quod eis evenit, prophetantes eam, quae in finem futura est justorum succensio. Universa enim imago illa praefiguratio fuit hujus adventus, ab omnibus omnino hominibus ipsum solum decernens adorari.

As one of ours said, condemned to the beasts on account of his martyrdom for God: "For I am the wheat of Christ, and I am ground by the teeth of the beasts, that I may be found the pure bread of God."

Chapter 29

That all things were made for the benefit of men; and on the deceits, the wickedness and the apostate violence of Antichrist, prefigured from the flood onwards and in the persecution of Hananiah, Azariah and Mishael.

1. We have given in the books before this one the reasons why God allowed these things to be so; and we have shown that all such things were made for the sake of the man who is saved, ripening for immortality that which is of his own choice and of his own power, and preparing him to be more fit for eternal subjection to God. And for this reason creation is spent upon man: for man was not made for its sake, but creation was made for the sake of man. But the nations, which themselves did not lift up their eyes to heaven, nor gave thanks to their Maker, nor were willing to see the light of truth, but, like blind mice hidden in the depth of folly, the word justly reckoned as a drop from a jar, and as the turn of a scale, and as nothing (Isa 40:15, 17); useful and fitting for the just in so far as the stalk is useful for the growth of the wheat, and its chaff, by burning, for the working of gold. And therefore, when at the end the Church is suddenly taken up from here, there will be, he says, tribulation such as has not been from the beginning, nor will be (Matt 24:21). For this is the last contest of the just, in which, when they overcome, they are crowned with incorruption.

2. And for this reason in the beast that comes there takes place a recapitulation of all iniquity and of every deceit, so that all apostate power, flowing together and shut up in it, may be sent into the furnace of fire. And fittingly its name too will have the number six hundred and sixty-six, recapitulating in himself all the commingling of wickedness that was before the flood, which came about from the angelic apostasy. For Noah was six hundred years old, and the flood came upon the earth, destroying the uprising of the earth because of the most wicked generation that was in the times of Noah. And recapitulating too all the error since the flood, the deviser of idols, and the slaying of the prophets, and the burning of the just. For that image which was set up by Nebuchadnezzar had a height of sixty cubits and a breadth of six cubits; on account of which Hananiah, Azariah and Mishael, not adoring it, were sent into the furnace of fire, prophesying, through what befell them, that burning of the just which is to be at the end. For that whole image was a prefiguration of this coming, decreeing that he alone be adored by absolutely all men.

Sexcenti itaque anni Noe, sub quo fuit diluvium propter apostasiam, et numerus cubitorum imaginis, propter quam justi in caminum ignis missi sunt, numerum nominis significat illius, in quem recapitulatur sex millium annorum omnis apostasia, et injustitia, et nequitia, et pseudoprophetia, et dolus, propter quae et diluvium superveniet ignis.

Caput XXX

Certus quidem est numerus nominis Antichristi; sed de hoc nihil temere affirmandum, cum multis nominibus is aptari queat; et cur aperte a Spiritu S. explicatum non fuerit; ac de regno morteque illius.

1. His autem sic se habentibus, et in omnibus antiquis et probatissimis et veteribus scripturis numero hoc posito, et testimonium perhibentibus his, qui facie ad faciem Joannem viderunt, et ratione docente nos, quoniam numerus nominis bestiae, secundum Graecorum computationem, per litteras quae in eo sunt, sexcentos habebit, et sexaginta, et sex; hoc est, decadas aequales hecatontasin, et hecatontadas aequales monasin (numerus enim qui digitus sex, similiter custoditus, recapitulationes ostendit universae apostasiae ejus quae initio, et quae in mediis temporibus, et quae in fine erit), ignoro quomodo erraverunt quidam sequentes idiotismum, et medium frustrantes numerum nominis, quinquaginta numeros deducentes, pro sex decadis unam decadem volentes esse. Hoc autem arbitror scriptorum peccatum fuisse, ut solet fieri, quoniam et per litteras numeri ponuntur, facile litteram Graecam, quae sexaginta enuntiat numerum, in iota Graecorum litteram expansam; post deinde quidam sine exquisitione hoc acceperunt; alii quidem simpliciter et idiotice usurpaverunt denarium numerum: quidam autem per ignorantiam ausi sunt et nomina exquirere, habentia falsum erroris numerum. Sed his quidem qui simpliciter et sine malitia hoc fecerunt, arbitramur veniam dari a Deo. Quotquot autem secundum inanem gloriam statuunt nomina continentia falsum numerum, et quod a se fuerit adinventum nomen, definierunt esse illius qui venturus est; non sine damno tales exient, quippe qui et semetipsos, et credentes sibi seduxerunt. Et primum quidem damnum est excidere a veritate, et quod non sit, quasi [sit] arbitrari: post deinde, apponenti, vel auferenti de Scriptura poenam non modicam fore, in quam incidere necesse est eum qui sit talis. Subsequitur autem et aliud non quodlibet periculum eos, qui falso praesumunt scire nomen ejus. Si enim aliud quidem hi putant, aliud autem ille habens adveniet; facile seducentur ab eo, quasi necdum adsit ille, quem cavere convenit.

So the six hundred years of Noah, under whom the flood came because of the apostasy, and the number of the cubits of the image, on account of which the just were sent into the furnace of fire, signify the number of the name of him into whom is recapitulated all the apostasy of six thousand years, and injustice, and wickedness, and false prophecy, and deceit; on account of which a flood of fire too will come.

Chapter 30

The number of the name of Antichrist is certain; but nothing is to be rashly affirmed about it, since it can be fitted to many names; and why it was not explained openly by the Holy Spirit; and on his reign and death.

1. These things being so, and this number being set down in all the ancient and most approved and old copies, and those who saw John face to face bearing witness to it, and reason teaching us that the number of the name of the beast, according to the reckoning of the Greeks, by the letters that are in it, will have six hundred, and sixty, and six, that is, tens equal to hundreds, and hundreds equal to units (for the number six, a digit, kept alike, shows the recapitulations of all the apostasy, of that which was at the beginning, and that in the middle times, and that which will be at the end): I do not know how some have erred, following common usage, and have set aside the middle number of the name, taking away fifty, and wanting there to be one ten instead of six tens. And this, I think, was a fault of the copyists, as is wont to happen, since numbers too are set down by letters: the Greek letter which expresses the number sixty was easily spread out into the letter iota of the Greeks; and afterwards some received this without examination; others, in simplicity and in the common way, used the number ten; but some through ignorance even dared to seek out names having the false number of error. But to those who did this in simplicity and without malice we think that pardon is given by God. But as many as, for vainglory, set down names containing the false number, and have determined that the name devised by themselves is that of him who is to come: such men will not come out without loss, since they have led astray both themselves and those who believe them. And the first loss is to fall away from the truth, and to reckon that which is not as if it [were]; and then, that for him who adds to or takes away from Scripture there will be no small punishment, into which he who is such must fall. And another danger, and no ordinary one, follows those who falsely presume to know his name. For if these think one thing, and he comes having another, they will easily be led astray by him, as though he of whom they ought to beware were not yet present.

2. Oportet itaque tales discere, et ad verum recurrere nominis numerum; ut non in pseudoprophetarum loco deputentur. Sed scientes firmum numerum qui a Scriptura annuntiatus est, id est, sexcentorum sexaginta sex, sustineant primum quidem divisionem regni in decem: post deinde, illis regnantibus, et incipientibus corrigere sua negotia, et augere suum regnum; qui de improviso advenerit regnum sibi vindicans et terrebit praedictos, habens nomen continens praedictum numerum, hunc vere cognoscere esse abominationem desolationis. Hoc et Apostolus ait: « Cum dixerint, pax et munitio, tunc subitaneus illis superveniet interitus. » Jeremias autem non solum subitaneum ejus adventum, sed et tribum, ex qua veniet, manifestavit dicens: « Ex Dan audiemus vocem velocitatis equorum ejus; a voce hinnitus decursionis equorum ejus commovebitur tota terra; et veniet, et manducabit terram, et plenitudinem ejus, et civitatem, et qui habitant in ea. » Et propter hoc non annumeratur tribus haec in Apocalypsi cum his quae salvantur.

3. Certius ergo et sine periculo est, sustinere adimpletionem prophetiae quam suspicari et divinare nomina quaelibet; quando multa nomina inveniri possunt habentia praedictum numerum: et nihilominus quidem erit haec eadem quaestio. Si enim multa sunt quae inveniuntur nomina, habentia numerum hunc; quod ex ipsis portabit qui veniet, quaeritur. Quoniam autem non propter inopiam nominum habentium numerum nominis ejus dicimus haec, sed propter timorem erga Deum et zelum veritatis; ΕΥΑΝΘΑΣ enim nomen habet numerum de quo quaeritur: sed nihil de eo affirmamus. Sed et ΛΑΤΕΙΝΟΣ nomen habet sexcentorum sexaginta sex numerum; et valde verisimile est, quoniam novissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant; sed non in hoc nos gloriabimur. Sed et TEITAN, prima syllaba per duas Graecas vocales ε et ι scripta, omnium nominum quae apud nos inveniuntur, magis fide dignum est. Etenim praedictum numerum habet in se, et litterarum est sex, singulis syllabis ex ternis litteris constantibus, et vetus, et semotum; neque enim eorum regum, qui secundum nos sunt, aliquis vocatus est Titan; neque eorum quae publice adorantur, idolorum apud Graecos et barbaros habet vocabulum hoc: et divinum putatur apud multos esse hoc nomen, ut etiam sol Titan vocetur ab his qui nunc tenent: et ostentationem quamdam continet ultionis, et vindictam inferentis, quod ille simulat se male tractatos vindicare.

2. Such men, therefore, must learn, and return to the true number of the name, that they may not be counted in the place of the false prophets. But, knowing the sure number which has been proclaimed by Scripture, that is, six hundred and sixty-six, let them await first the division of the kingdom into ten; then afterwards, when these are reigning and beginning to set their affairs in order and to increase their kingdom, let them recognise that he who comes unexpectedly, claiming the kingdom for himself, and who will terrify those spoken of, having a name containing the said number, is truly the abomination of desolation. The Apostle says this too: When they say: Peace and safety, then sudden destruction will come upon them (1 Thess 5:3). And Jeremiah made manifest not only his sudden coming, but also the tribe from which he will come, saying: From Dan we shall hear the sound of the swiftness of his horses; at the sound of the neighing of the running of his horses the whole earth will be shaken; and he will come, and devour the earth and its fullness, and the city, and those who dwell in it (Jer 8:16). And for this reason this tribe is not numbered in the Apocalypse with those that are saved.

3. It is therefore more certain and without danger to await the fulfilment of the prophecy than to suspect and divine any names whatever, since many names can be found having the said number; and none the less this same question will remain. For if the names that are found having this number are many, which of them he who comes will bear is the question. Now, it is not for lack of names having the number of his name that we say these things, but out of fear of God and zeal for the truth; for the name ΕΥΑΝΘΑΣ has the number in question; but we affirm nothing about it. But the name ΛΑΤΕΙΝΟΣ too has the number six hundred and sixty-six; and it is very likely, since the last kingdom has this name. For it is the Latins who now reign; but we will not boast of this. But TEITAN too, its first syllable written with the two Greek vowels ε and ι, is of all the names that are found among us the most worthy of credit. For it has the said number in itself, and it is of six letters, each syllable consisting of three letters; and it is ancient and remote; for none of our kings was called Titan, nor do any of the idols which are publicly worshipped among the Greeks and the barbarians have this name; and this name is thought divine among many, so that even the sun is called Titan by those who now hold sway; and it carries a certain show of vengeance, and of one who inflicts punishment, because he pretends to avenge those who have been ill-treated.

Et alias autem et antiquum, et fide dignum, et regale, magis autem et tyrannicum nomen. Cum igitur tantum suasionum habeat hoc nomen Titan, tamen habet verisimilitudinem, ut ex multis colligamus ne forte Titan vocetur, qui veniet. Nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, hoc eum nomen habiturum: scientes, quoniam si oporteret manifeste praesenti tempore praeconari nomen ejus, per ipsum utique editum fuisset, qui et Apocalypsim viderat. Neque enim ante multum temporis visum est, sed pene sub nostro saeculo ad finem Domitiani imperii.

4. Hunc autem numerum nominis ostendit, ut caveamus illum venientem, scientes quis est: nomen autem ejus tacuit, quoniam dignum non est praeconari a Spiritu sancto. Si enim praeconatum ab eo fuisset, fortassis et in multum permaneret. Nunc autem quoniam « fuit, et non est, et ascendet ab abysso, et in perditionem vadit, » quasi qui non sit; sic nec nomen ejus praeconatum est: ejus enim quod non est, nomen non praeconatur. Cum autem vastaverit Antichristus hic omnia in hoc mundo, regnans annis tribus et mensibus sex, et sederit in templo Hierosolymis; tunc veniet Dominus de coelis in nubibus, in gloria Patris, illum quidem et obedientes ei in stagnum ignis mittens; adducens autem justis regni tempora, hoc est, requietionem, septimam diem sanctificatam; et restituens Abrahae promissionem haereditatis: in quo regno ait Dominus, multos ab Oriente et Occidente venientes, recumbere cum Abraham, Isaac et Jacob.

Monitum

Illi qui in gratia et amicitia moriuntur Dei et qui perfecte sunt purificati, in aeternum cum Christo vivunt. In aeternum sunt similes Deo quia Eum vident « sicuti est » (1 Io 3,2), « facie ad faciem » (1 Cor 13,12):

« Auctoritate apostolica diffinimus: quod secundum communem Dei ordinationem animae sanctorum omnium [...] et aliorum fidelium defunctorum post sacrum ab eis Christi Baptisma susceptum, in quibus nihil purgabile fuit, quando decesserunt, [...] vel si tunc fuerit aut erit aliquid purgabile in eisdem, cum post mortem suam fuerint purgatae [...] etiam ante resumptionem suorum corporum et iudicium generale post Ascensionem Salvatoris Domini nostri Iesu Christi in caelum, fuerunt, sunt et erunt in caelo, caelorum Regno et paradiso caelesti cum Christo, sanctorum angelorum consortio congregatae, ac post Domini Iesu Christi passionem et mortem viderunt et vident divinam essentiam visione intuitiva et etiam faciali, nulla mediante creatura ».

And besides, it is an ancient name, and worthy of credit, and royal, and more than that, tyrannical. Although, then, this name Titan has so much to commend it, yet it has plausibility, so that from among many we may gather that perhaps he who comes will be called Titan. We, however, will not put ourselves at risk over it, nor will we pronounce with assurance that he will have this name, knowing that, if it had been needful for his name to be proclaimed openly at the present time, it would have been made known by him who also saw the Apocalypse. For it was not seen long ago, but almost in our own age, towards the end of Domitian's reign.

4. Now he has shown this number of the name, that we may beware of him when he comes, knowing who he is; but he kept silent about his name, because it is not worthy to be proclaimed by the Holy Spirit. For had it been proclaimed by him, perhaps it would even endure for a long time. But now, since he was, and is not, and will ascend from the abyss, and goes into perdition (Rev 17:8), as one who is not, so neither has his name been proclaimed; for of that which is not, the name is not proclaimed. But when this Antichrist has laid waste all things in this world, reigning for three years and six months, and has sat in the temple in Jerusalem, then the Lord will come from heaven on the clouds, in the glory of the Father, sending him and those who obey him into the lake of fire, but bringing to the just the times of the kingdom, that is, the rest, the hallowed seventh day, and restoring to Abraham the promise of the inheritance: in which kingdom, the Lord says, many coming from the east and the west will recline with Abraham, Isaac and Jacob.

Note from the library. On the souls of the just after death the Church teaches otherwise than the chapter that follows

Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face:

By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints . . . and other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they died, . . . or, if they then did need or will need some purification, when they have been purified after death, . . .) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Savior Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature.

Catechismus Catholicae Ecclesiae, n. 1023; Benedictus XII, Const. Benedictus Deus: DS 1000.

Caput XXXI

Confirmatur reservatio corporum nostrorum morte, resurrectione et ascensione Christi; animae sanctorum interea tempus illud exspectant, ut perfectam consummatamque gloriam percipiant.

1. Quoniam autem quidam ex his qui putantur recte credidisse, supergrediuntur ordinem promotionis justorum, et motus meditationis ad incorruptelam ignorant, haereticos sensus in se habentes: haeretici enim despicientes plasmationem Dei, et non suscipientes salutem carnis suae, contemnentes autem et repromissionem Dei, et totum supergredientes Deum sensu, simul atque mortui fuerint, dicunt se supergredi coelos et Demiurgum, et ire ad Matrem, vel ad eum, qui ab ipsis affingitur, Patrem. Qui ergo universam reprobant resurrectionem, et quantum in ipsis est, auferunt eam de medio, quid mirum est, si nec ordinem resurrectionis sciunt; nolentes intelligere, quoniam si haec ita essent, quemadmodum dicunt, ipse utique Dominus, in quem se dicunt credere, non in tertia die fecisset resurrectionem; sed super crucem exspirans, confestim utique abiisset sursum, relinquens corpus terrae? Nunc autem tribus diebus conversatus est ubi erant mortui, quemadmodum propheta ait de eo: « Commemoratus est Dominus sanctorum mortuorum suorum, eorum qui ante dormierunt in terra sepelitionis, et descendit ad eos, extrahere eos, et salvare eos. » Et ipse autem Dominus: « Quemadmodum, ait, Jonas in ventre ceti tres dies, et tres noctes mansit, sic erit et Filius hominis in corde terrae. » Sed et Apostolus ait: « Ascendit autem, quid est, nisi quia et descendit in inferiora terrae? » Hoc et David in eum prophetans dixit: « Et eripuisti animam meam ex inferno inferiori. » Resurgens autem tertia die, et Mariae, quae se prima vidit, et adoravit, dicebat: « Noli me tangere, nondum enim ascendi ad Patrem; sed vade ad discipulos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum. »

2. Si ergo Dominus legem mortuorum servavit, ut fieret primogenitus a mortuis, et commoratus usque in tertiam diem in inferioribus terrae; post deinde surgens in carne, ut etiam fixuras clavorum ostenderet discipulis, sic ascendit ad Patrem: quomodo non confundantur, qui dicunt inferos quidem esse hunc mundum, qui sit secundum nos; interiorem autem hominem ipsorum derelinquentem hic corpus, in supercoelestem ascendere locum?

Catechism of the Catholic Church, 1023; Benedict XII, Benedictus Deus (1336): DS 1000.

Chapter 31

The keeping of our bodies is confirmed by the death, resurrection and ascension of Christ; meanwhile the souls of the saints await that time, to receive perfect and consummate glory.

1. But since some of those who are reckoned to have believed rightly pass beyond the order of the advancement of the just, and are ignorant of the movements of the practice for incorruption, having heretical notions in themselves: for the heretics, despising the moulding of God, and not accepting the salvation of their flesh, and despising too the promise of God, and passing beyond God altogether in their understanding, say that as soon as they have died they pass beyond the heavens and the Demiurge, and go to the Mother, or to him who is feigned by them as Father. Those, then, who reject the whole resurrection, and as far as in them lies remove it from the midst, what wonder is it if they do not know the order of the resurrection either, not willing to understand that, if these things were as they say, the Lord himself, in whom they say they believe, would certainly not have made his resurrection on the third day, but, expiring upon the cross, would at once have gone away above, leaving his body to the earth? But in fact he spent three days where the dead were, as the prophet says of him: The Lord remembered his holy dead, those who had fallen asleep before in the land of burial, and he went down to them, to draw them out and to save them. And the Lord himself: As Jonah, he says, remained three days and three nights in the belly of the sea-monster, so will the Son of Man also be in the heart of the earth (Matt 12:40). And the Apostle too says: Now that he ascended, what is it but that he also descended into the lower parts of the earth? (Eph 4:9) David too said this, prophesying of him: And you have delivered my soul from the lower hell (Ps 86:13). And rising on the third day, he said to Mary, who saw him first and adored him: Do not touch me, for I have not yet ascended to the Father; but go to the disciples and say to them: I ascend to my Father and your Father (John 20:17).

2. If, then, the Lord kept the law of the dead, that he might become the firstborn from the dead, and stayed until the third day in the lower parts of the earth; then afterwards, rising in the flesh, so that he even showed the prints of the nails to his disciples, so ascended to the Father: how are they not put to shame who say that the underworld is this world, which is ours, and that their inner man, leaving the body here, ascends into the supercelestial place?

Cum enim Dominus « in medio umbrae mortis abierit, » ubi animae mortuorum erant, post deinde corporaliter resurrexit, et post resurrectionem assumptus est: manifestum est quia et discipulorum ejus, propter quos et haec operatus est Dominus, animae abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem: post recipientes corpora, et perfecte resurgentes, hoc est corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei. « Nemo enim est discipulus super magistrum; perfectus autem omnis erit, sicut magister ejus. » Quomodo ergo magister noster non statim evolans abiit, sed sustinens definitum a Patre resurrectionis suae tempus (quod et per Jonam manifestatum est), post triduum resurgens assumptus est; sic et nos sustinere debemus definitum a Deo resurrectionis nostrae tempus, praenuntiatum a prophetis, et sic resurgentes assumi, quotquot Dominus ad hoc dignos habuerit.

Monitum

Haec antichristica fallacia iam in mundo adumbratur quotiescumque intenditur messianicam in historia adimplere spem quae non nisi ultra historiam per iudicium eschatologicum perfici potest: Ecclesia hanc Regni futuri adulterationem, etiam sub eius forma mitigata, nomine millenarismi reiecit, praecipue sub forma politica messianismi saecularizati, « intrinsecus pravi ».

Catechismus Catholicae Ecclesiae, n. 676.

Caput XXXII

In ea carne, qua sancti multas hic aerumnas pertulerunt, laborum suorum fructus percipient; maxime cum id omnis creatura exspectet, ac Deus Abrahae et semini ejus promittat.

1. Quoniam igitur transferuntur quorumdam sententiae ab haereticis sermonibus, et sunt ignorantes dispositiones Dei, et mysterium justorum resurrectionis, et regni, quod est principium incorruptelae, per quod regnum qui digni fuerint, paulatim assuescunt capere Deum: necessarium est autem dicere de illis, quoniam oportet justos primos in conditione hac, quae renovatur, ad apparitionem Dei resurgentes recipere promissionem haereditatis, quam Deus promisit patribus, et regnare in ea: post deinde fieri judicium.

For since the Lord went away into the midst of the shadow of death (Ps 23:4), where the souls of the dead were, then afterwards rose bodily, and after the resurrection was taken up, it is plain that the souls of his disciples too, for whose sake the Lord also worked these things, will go away into an invisible place appointed for them by God, and will stay there until the resurrection, awaiting the resurrection; then, receiving their bodies, and rising perfectly, that is, bodily, as the Lord also rose, so will they come into the presence of God. For no disciple is above his master; but everyone will be perfect as his master (Luke 6:40). Just as, then, our Master did not at once fly away and depart, but, awaiting the time of his resurrection appointed by the Father (which was also made manifest through Jonah), rising after three days was taken up; so we too must await the time of our resurrection appointed by God and foretold by the prophets, and so, rising, be taken up, as many as the Lord shall have accounted worthy of this.

Note from the library. The Church has rejected the doctrine of an earthly kingdom of the just before the judgement, which chapters 32 to 36 teach

The Antichrist's deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgement. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the "intrinsically perverse" political form of a secular messianism.

Catechism of the Catholic Church, 676.

Chapter 32

In the flesh in which the saints endured many hardships here they will receive the fruits of their labours; above all since the whole creation awaits this, and God promises it to Abraham and to his seed.

1. Since, then, the minds of some are carried over by heretical discourses, and they are ignorant of the dispositions of God, and of the mystery of the resurrection of the just and of the kingdom, which is the beginning of incorruption, the kingdom through which those who have been worthy grow accustomed little by little to contain God: it is necessary to say concerning them that the just, as the first, must, rising in this creation which is renewed, at the appearing of God, receive the promise of the inheritance which God promised to the fathers, and reign in it; and that after that the judgement must take place.

In qua enim conditione laboraverunt, sive afflicti sunt, omnibus modis probati per sufferentiam, justum est in ipsa recipere eos fructus sufferentiae; et qua conditione interfecti sunt propter Dei dilectionem, in ipsa vivificari; et in qua conditione servitutem sustinuerunt, in ipsa regnare eos. Dives enim in omnibus Deus, et omnia sunt ejus. Oportet ergo et ipsam conditionem reintegratam ad pristinum, sine prohibitione servire justis: et hoc Apostolus fecit manifestum in ea quae est ad Romanos, sic dicens: « Nam exspectatio creaturae revelationem filiorum Dei exspectat. Vanitati enim creatura subjecta est non volens, sed propter eum qui subjecit in spe: quoniam et ipsa creatura liberabitur a servitute corruptelae, in libertatem gloriae filiorum Dei. »

2. Sic ergo et promissio Dei, quam promisit Abrahae, firma perseverat. Dixit enim: « Respice sursum oculis, et vide a loco hoc, ubi nunc tu es, ad Aquilonem, et Africum, et Orientem, et mare, quoniam omnem terram, quam tu vides, tibi dabo et semini tuo usque in sempiternum. » Et iterum ait: « Surgens ingredere terram in longitudinem ejus, et in latitudinem, quoniam tibi dabo eam: » et non accepit in illa haereditatem, nec vestigium pedis, sed semper peregrinus et advena in ea fuit. Et quando mortua est Sara uxor ejus, volentibus Ethaeis gratuito locum dare ei, ut sepeliret eam, noluit accipere, sed emit monumentum, quadringentas dans didrachmas argenti, ab Ephron filio Seor Ethaeo; sustinens promissionem Dei, et nolens videri accipere ab hominibus, quod ei promiserat dare Deus, dicens ei iterum sic: « Semini tuo dabo terram hanc, a flumine Aegypti, usque ad flumen magnum Euphratem. » Si ergo huic promisit Deus haereditatem terrae, non accepit autem in omni suo incolatu: oportet eum accipere cum semine suo, hoc est, qui timent Deum, et credunt in eum, in resurrectione justorum.

Semen autem ejus Ecclesia, per Dominum adoptionem, quae est ad Deum, accipiens, sicut dicebat Joannes Baptista: « Quoniam potens est Deus de lapidibus suscitare filios Abrahae. » Sed et Apostolus ait in ea quae est ad Galatas: « Vos autem, fratres, secundum Isaac repromissionis filii estis. » Et iterum manifeste in eadem ait, eos qui in Christo crediderunt percipere Christum, Abrahae promissionem, sic dicens: « Abrahae dictae sunt promissiones, et semini ejus. Et non dicit: et seminibus; quasi de multis, sed quasi de uno: et semini tuo; quod est Christus. » Et iterum confirmans quae dicta sunt, ait: « Quemadmodum Abraham credidit Deo, et deputatum est ei ad justitiam. Cognoscitis ergo, quoniam quidem qui ex fide sunt, ii sunt filii Abrahae. Providens autem Scriptura, quia ex fide justificat gentes Deus, praenuntiavit Abrahae, quia benedicentur in te omnes gentes. Itaque qui ex fide sunt, benedicentur cum fideli Abraham. » Sic ergo qui sunt ex fide, benedicentur cum fideli Abraham, et hi sunt filii Abraham.

For in that creation in which they laboured or were afflicted, proved in every way by endurance, it is just that in it they should receive the fruits of their endurance; and in that creation in which they were slain for the love of God, in it they should be brought to life; and in that creation in which they endured servitude, in it they should reign. For God is rich in all things, and all things are his. The creation itself, then, made whole again to its former state, must serve the just without hindrance; and the Apostle made this manifest in the one to the Romans, saying thus: For the expectation of creation awaits the revelation of the sons of God. For creation was subjected to vanity, not willingly, but because of him who subjected it, in hope; for creation itself too shall be set free from the servitude of corruption into the freedom of the glory of the sons of God (Rom 8:19–21).

2. So, then, the promise of God which he promised to Abraham also remains firm. For he said: Look up with your eyes, and see from this place where you now are, towards the north, and the south-west, and the east, and the sea; for all the land which you see I will give to you and to your seed for ever (Gen 13:14–15). And again he says: Arise, go through the land in its length and in its breadth, for I will give it to you (Gen 13:17); and he did not receive an inheritance in it, not even a footprint, but was always a stranger and a sojourner in it. And when Sarah his wife died, and the Hittites were willing to give him a place freely to bury her, he would not accept it, but bought a tomb, giving four hundred didrachmas of silver, from Ephron son of Seor the Hittite; awaiting the promise of God, and not wishing to seem to receive from men what God had promised to give him, saying to him again thus: To your seed I will give this land, from the river of Egypt to the great river Euphrates (Gen 15:18). If, then, God promised him the inheritance of the earth, and he did not receive it in all his sojourning, he must receive it with his seed, that is, those who fear God and believe in him, at the resurrection of the just.

And his seed is the Church, receiving through the Lord the adoption to God, as John the Baptist said: For God is able from the stones to raise up sons of Abraham (Luke 3:8). And the Apostle too says, in the one to the Galatians: But you, brothers, are sons of the promise according to Isaac (Gal 4:28). And again in the same he says plainly that those who have believed in Christ receive Christ, the promise of Abraham, saying thus: To Abraham were the promises spoken, and to his seed. And he does not say: And to seeds, as of many, but as of one: And to your seed, which is Christ (Gal 3:16). And again, confirming what had been said, he says: As Abraham believed God, and it was reckoned to him for justice. You know, then, that those who are of faith, they are the sons of Abraham. And Scripture, foreseeing that God justifies the nations by faith, foretold to Abraham that in you all the nations shall be blessed. So those who are of faith shall be blessed with faithful Abraham (Gal 3:6–9). So, then, those who are of faith shall be blessed with faithful Abraham, and these are the sons of Abraham.

Repromisit autem Deus haereditatem terrae Abrahae et semini ejus; et neque Abraham, neque semen ejus, hoc est, qui ex fide justificantur, nunc sumunt in ea haereditatem: accipient autem eam in resurrectione justorum. Verus enim et firmus Deus: et propter hoc « beatos » dicebat « mites, quoniam ipsi haereditabunt terram. »

Caput XXXIII

Propositum confirmat promissionibus iis, quibus Christus se de generatione vitis in regno Patris bibiturum esse recepit, simul et mercedem centuplam, et prandia promisit; quod et longe antea benedictio Jacob praesignarat; uti Papias et seniores sunt interpretati.

1. Propter hoc autem ad passionem veniens, ut evangelizaret Abrahae, et iis qui cum eo, apertionem haereditatis, cum gratias egisset, tenens calicem, et bibisset ab eo, et dedisset discipulis, dicebat eis: « Bibite ex eo omnes. Hic est sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis, amodo non bibam de generatione vitis hujus, usque in diem illum, quando illum bibam vobiscum novum in regno Patris mei. » Utique haereditatem terrae ipse novabit, et reintegrabit mysterium gloriae filiorum; quemadmodum David ait: « Qui renovavit faciem terrae. » Promisit bibere de generatione vitis cum suis discipulis; utrumque ostendens, et haereditatem terrae, in qua bibitur nova generatio vitis, et carnalem resurrectionem discipulorum ejus. Quae enim nova resurgit caro, ipsa est quae et novum percepit poculum. Neque autem sursum in supercoelesti loco constitutus cum suis, potest intelligi bibens vitis generationem; neque rursus sine carne sunt, qui bibunt illud: carnis enim proprium est, et non spiritus, qui ex vite accipitur potus.

2. Et propter hoc dicebat Dominus: « Cum facis prandium, vel coenam, noli vocare divites, neque amicos, et vicinos, et cognatos, ne ipsi invicem vocent te, et fiat retributio ab eis: sed voca claudos, caecos, mendicos, et beatus eris, quoniam non habent retribuere tibi: retribuetur enim tibi in resurrectione justorum. » Et iterum ait: « Quicunque dimiserit agros, aut domos, aut parentes, aut fratres, aut filios propter me, centuplum accipiet in hoc saeculo, et in futuro vitam aeternam haereditabit. »

Now God promised the inheritance of the earth to Abraham and to his seed; and neither Abraham nor his seed, that is, those who are justified by faith, now take their inheritance in it; but they will receive it at the resurrection of the just. For God is true and firm; and for this reason he called blessed the meek, for they shall inherit the earth (Matt 5:5).

Chapter 33

He confirms his thesis by the promises in which Christ undertook to drink of the generation of the vine in his Father's kingdom, and promised at once a hundredfold reward and banquets; which the blessing of Jacob had also foreshown long before, as Papias and the elders interpreted it.

1. For this reason, coming to the Passion, that he might announce to Abraham and to those with him the good news of the opening of the inheritance, having given thanks, holding the cup, and having drunk from it and given it to the disciples, he said to them: Drink of it, all of you. This is my blood of the New Testament, which will be poured out for many for the remission of sins. And I say to you, from now on I will not drink of the generation of this vine until that day when I drink it new with you in the kingdom of my Father (Matt 26:27–29). Certainly he himself will renew the inheritance of the earth, and make whole again the mystery of the glory of the sons; as David says: Who renewed the face of the earth (Ps 104:30). He promised to drink of the generation of the vine with his disciples, showing both things: the inheritance of the earth, in which the new generation of the vine is drunk, and the carnal resurrection of his disciples. For the flesh that rises new is the same that also received the new cup. Nor can he be understood as drinking of the generation of the vine when set above in a supercelestial place with his own; nor again are those who drink it without flesh: for the drink which is received from the vine is proper to the flesh, and not to the spirit.

2. And for this reason the Lord said: When you give a dinner or a supper, do not invite the rich, nor friends, and neighbours, and kinsmen, lest they in turn invite you, and a recompense be made by them; but invite the lame, the blind, the beggars, and you will be blessed, because they have nothing to repay you with: for you will be repaid at the resurrection of the just (Luke 14:12–14). And again he says: Whoever has left fields, or houses, or parents, or brothers, or children for my sake will receive a hundredfold in this age, and in the age to come will inherit eternal life (Matt 19:29).

Quae enim sunt in hoc saeculo centupla, et prandia exhibita pauperibus, et coenae quae redduntur? Haec sunt in regni temporibus, hoc est, in septima die, quae est sanctificata, in qua requievit Deus ab omnibus operibus quae fecit, quae est verum justorum Sabbatum, in qua non facient omne terrenum opus; sed adjacentem habebunt paratam mensam a Deo, pascentem eos epulis omnibus.

3. Quemadmodum et Isaac continet benedictio, qua benedixit filium minorem Jacob: « Ecce, dicens, odor filii mei, quasi odor agri pleni, quem benedixit Deus. Ager autem mundus est; » et propterea addidit: « Det tibi Deus de rore coeli, et a fertilitate terrae, multitudinem tritici et vini. Et serviant tibi gentes, et adorent te principes, et esto dominus fratris tui, et adorabunt te filii patris tui. Qui maledicet te, maledictus erit; et qui benedicet te, benedictus erit. » Haec ergo si non quis accipiat ad praefinita regni, in grandem contradictionem et contrarietatem incidet, quemadmodum Judaei incidentes in omni aporia constituuntur. Non solum enim in hac vita huic Jacob non servierunt gentes; sed et post benedictionem ipse profectus, servivit avunculo suo Laban Syro annos viginti: et non tantum non est factus Dominus fratris sui, sed et ipse Esau adoravit fratrem suum, quando reversus est a Mesopotamia ad patrem, et munera multa obtulit ei. Multitudinem autem tritici et vini quomodo haereditavit hic, qui propter famem factam in terra, in qua habitabat, in Aegyptum transmigravit, subjectus Pharaoni, qui tunc regnabat in Aegypto? Praedicta itaque benedictio ad tempora regni sine contradictione pertinet, quando regnabunt justi surgentes a mortuis; quando et creatura renovata, et liberata, multitudinem fructificabit universae escae, ex rore coeli, et ex fertilitate terrae; quemadmodum presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audisse se ab eo, quemadmodum de temporibus illis docebat Dominus, et dicebat: « Venient dies, in quibus vineae nascentur, singulae decem millia palmitum habentes, et in una palmite dena millia brachiorum, et in uno vero palmite dena millia flagellorum, et in unoquoque flagello dena millia botruum, et in unoquoque botro dena millia acinorum, et unumquodque acinum expressum dabit viginti quinque metretas vini. Et cum eorum apprehenderit aliquis sanctorum botrum, alius clamabit: Botrus ego melior sum, me sume, per me Dominum benedic. » Similiter et granum tritici decem millia spicarum generaturum, et unamquamque spicam habituram decem millia granorum, et unumquodque granum quinque bilibres similae clarae mundae; et reliqua autem poma, et semina, et herbam secundum congruentiam iis consequentem: et omnia animalia iis cibis utentia, quae a terra accipiuntur, pacifica et consentanea invicem fieri, subjecta hominibus cum omni subjectione.

For what are the hundredfold returns in this age, and the dinners given to the poor, and the suppers that are repaid? These are in the times of the kingdom, that is, on the seventh day, which is hallowed, on which God rested from all the works which he made, which is the true Sabbath of the just, on which they will do no earthly work, but will have a table prepared by God set beside them, feeding them with every kind of dish.

3. As the blessing of Isaac also contains, with which he blessed his younger son Jacob: Behold, he says, the smell of my son is as the smell of a full field which God has blessed (Gen 27:27). And the field is the world (Matt 13:38); and therefore he added: May God give you of the dew of heaven and of the fertility of the earth, abundance of wheat and wine. And may nations serve you, and princes adore you; and be lord of your brother, and the sons of your father will adore you. He who curses you will be cursed, and he who blesses you will be blessed (Gen 27:28–29). If, then, anyone does not take these things as referring to what was fixed beforehand for the kingdom, he will fall into great contradiction and contrariety, as the Jews, falling into it, are brought into utter aporia. For not only in this life did the nations not serve this Jacob; but even after the blessing he himself set out and served his uncle Laban the Syrian for twenty years; and not only was he not made lord of his brother, but he himself adored Esau, his brother, when he returned from Mesopotamia to his father, and offered him many gifts. And how did he inherit an abundance of wheat and wine here, he who, because of the famine that came upon the land in which he dwelt, moved into Egypt, subject to Pharaoh, who then reigned in Egypt? The blessing spoken of, therefore, belongs without contradiction to the times of the kingdom, when the just, rising from the dead, will reign; when the creation too, renewed and set free, will bear an abundance of every kind of food, from the dew of heaven and from the fertility of the earth; as the presbyters remember, who saw John the disciple of the Lord, that they heard from him how the Lord used to teach about those times, and said: "The days will come in which vines will grow, each having ten thousand branches, and on one branch ten thousand boughs, and on one branch ten thousand shoots, and on each shoot ten thousand clusters, and on each cluster ten thousand grapes, and each grape, when pressed, will give twenty-five metretes of wine. And when one of the saints takes hold of one of those clusters, another will cry out: 'I am a better cluster; take me, bless the Lord through me.'" In like manner, that a grain of wheat too will produce ten thousand ears, and each ear will have ten thousand grains, and each grain five double pounds of clear, clean fine flour; and the other fruits too, and seeds, and grass, in the proportion that answers to these; and that all the animals, using those foods which are taken from the earth, will become peaceful and in harmony with one another, subject to men with all subjection.

4. Haec autem et Papias Joannis auditor, Polycarpi autem contubernalis, vetus homo, per scripturam testimonium perhibet, in quarto librorum suorum: sunt enim illi quinque libri conscripti. Et adjecit, dicens: « Haec autem credibilia sunt credentibus. » Et « Juda, inquit, proditore non credente, et interrogante: Quomodo ergo tales geniturae a Domino perficientur? » dixisse Dominum: « Videbunt qui venient in illa. » Haec ergo tempora prophetans Isaias ait: « Et compascetur lupus cum agno, et pardus conquiescet cum haedo, et vitulus, et taurus, et leo simul pascentur, et puer pusillus ducet eos. Et bos, et ursus simul pascentur, et simul infantes eorum erunt; et leo, et bos manducabunt paleas. Et puer infans in cavernam aspidum, et in cubile filiorum aspidum manum mittet, et non male facient, nec poterunt perdere aliquem in monte sancto meo. » Et iterum recapitulans ait: « Tunc lupi et agni pascentur simul, et leo quasi bos vescetur paleis, serpens autem terram quasi panem; et non nocebunt, neque vexabunt in monte sancto meo, dicit Dominus. » Non ignoro autem, quoniam quidam haec in feros, et ex diversis gentibus et variis operibus credentes, et cum crediderint consentientes justis, tentent transferre. Sed etsi nunc hoc sit in quibusdam hominibus, ex variis gentibus in unam sententiam fidei venientibus; nihilominus in resurrectione justorum super iis animalibus, quemadmodum dictum est: Dives enim in omnibus Deus. Et oportet conditione revocata, obedire et subjecta esse omnia animalia homini, et ad primam a Deo datam reverti escam [quemadmodum autem in obedientia subjecta erant Adae], fructum terrae. Alias autem et non est nunc ostendere leonem paleis vesci. Hoc autem significabat magnitudinem, et pinguedinem fructuum. Si enim leo animal paleis vescitur, quale ipsum triticum erit, cujus palea ad escam congrua erit leonum?

Caput XXXIV

Sententiam suam de temporali et terreno sanctorum regno a resurrectione claudit variis Isaiae, Ezechielis, Jeremiae, et Danielis testimoniis, atque parabola vigilantium servorum, quibus se ministraturum Dominus pollicetur.

1. Ipse autem Isaias manifeste annuntiavit tale gaudium in resurrectione justorum futurum, sic dicens: « Resurgent mortui, et surgent qui in monumentis sunt, et laetabuntur qui sunt in terra. Ros enim qui a te, sanitas est eis. » Hoc idem et Ezechiel ait: « Ecce ego aperiam monumenta vestra, et educam vos de monumentis vestris, in quo educam de sepulcris populum meum, et dabo spiritum in vobis, et vivetis, et ponam vos super terram vestram, et cognoscetis quoniam ego sum Dominus. »

4. And Papias too, a hearer of John, a companion of Polycarp, a man of old, bears witness to these things in writing, in the fourth of his books; for five books were composed by him. And he added, saying: "But these things are credible to those who believe." And that, "when Judas the traitor", he says, "did not believe, and asked: 'How then will such growths be brought to pass by the Lord?'", the Lord said: "Those who come into them will see." So Isaiah, prophesying these times, says: And the wolf will feed with the lamb, and the leopard will lie down with the kid, and the calf and the bull and the lion will feed together, and a little child will lead them. And the ox and the bear will feed together, and their young will be together; and the lion and the ox will eat straw. And the infant child will put his hand into the hole of the asps and into the den of the young of the asps, and they will do no harm, nor will they be able to destroy anyone on my holy mountain (Isa 11:6–9). And again, recapitulating, he says: Then wolves and lambs will feed together, and the lion will eat straw like the ox, and the serpent earth as bread; and they will not harm nor trouble on my holy mountain, says the Lord (Isa 65:25). Nor am I unaware that some try to transfer these things to the wild, who, from different nations and of various works, believe, and, when they have believed, agree with the just. But even if this is so now in some men, who from various nations come to one mind of faith, none the less at the resurrection of the just it will be so with those animals, as has been said: for God is rich in all things. And when creation has been brought back, all the animals must obey and be subject to man, and return to the first food given by God (as, indeed, they had been subject to Adam in obedience), the fruit of the earth. Besides, it is not possible now to show a lion feeding on straw. But this signified the greatness and richness of the fruits. For if the lion, an animal, feeds on straw, what will the wheat itself be like, whose straw will be fit food for lions?

Chapter 34

He closes his view of the temporal and earthly kingdom of the saints after the resurrection with various testimonies of Isaiah, Ezekiel, Jeremiah and Daniel, and with the parable of the watchful servants, whom the Lord promises that he will serve.

1. Isaiah himself proclaimed plainly that such joy will be at the resurrection of the just, saying thus: The dead shall rise again, and those who are in the tombs shall rise, and those who are in the earth shall rejoice. For the dew that is from you is health to them (Isa 26:19). Ezekiel too says this same thing: Behold, I will open your tombs, and bring you out of your tombs, when I bring my people out of the graves; and I will give the Spirit in you, and you shall live; and I will set you upon your land, and you shall know that I am the Lord (Ezek 37:12–14).

Et iterum idem sic ait: « Haec dicit Dominus: Colligam Israel ab omnibus gentibus, ubi dispersi sunt illic, et sanctificabor in eis in conspectu filiorum gentium; et habitabunt super terram suam, quam dedi servo meo Jacob, et inhabitabunt super eam in spe, et aedificabunt domos, et plantabunt vineas, et inhabitabunt in spe, quando faciam judicium in omnibus qui inhonoraverunt eos, in iis qui in circuitu sunt eorum, et cognoscent quoniam ego sum Dominus Deus ipsorum, et Deus patrum ipsorum. » Ostendimus autem paulo ante, quoniam Ecclesia est semen Abrahae: et propter hoc, ut sciamus quoniam in Novo Testamento a Veteri qui ex omnibus gentibus colliget eos qui salvabuntur, ex lapidibus suscitans filios Abrahae, Jeremias ait: « Ecce dies veniunt, dicit Dominus, et non dicent adhuc: Vivit Dominus, qui eduxit filios Israel ab Aquilone, et ab omni regione quo expulsi fuerant; restituet illos in terram ipsorum, quam dedit patribus ipsorum. »

2. Quoniam creatura omnis secundum voluntatem ad incrementum et augmentum erit, ut tales afferat et nutriat fructus, Isaias ait: « Et erit super omnem montem altum, et super omnem collem editum aqua pertransiens in die illa, quando perient multi, quando concident muri. Et erit lumen lunae quasi lumen solis, septuplum diei, quando sanabit contritionem populi sui, et dolorem plagae suae sanabit. » Dolor autem plagae est, per quam percussus est homo initio in Adam inobediens, hoc est mors, quam sanabit Deus resuscitans nos a mortuis, et restituens in patrum haereditatem, quemadmodum iterum Isaias ait: « Et eris fidens in Domino, et faciet te ingredi supra omnem terram, et cibabit te haereditate Jacob patris tui. » Hoc est quod a Domino dictum est: « Beati servi illi, quos veniens Dominus inveniet vigilantes. Amen dico vobis, quoniam praecingetur, et recumbere eos faciet, et transiens ministrabit eis. Et si venerit vespertina vigilia, et invenerit sic, beati sunt, quoniam recumbere eos faciet, et ministrabit eis: licet secunda et licet tertia, beati sunt. » Hoc autem idem et Joannes in Apocalypsi ait: « Beatus et sanctus, qui habet partem in resurrectione prima. » Et tempus autem annuntiavit Isaias in quo haec erunt: « Et dixi, inquit: Usquequo, Domine? Quoadusque desolentur civitates ad non inhabitandum, et domus ut non sint homines, et terra derelinquetur deserta. Et post haec longe nos faciet Deus homines, et qui remanserint multiplicabuntur super terram. »

And again the same says thus: Thus says the Lord: I will gather Israel from all the nations where they have been scattered, and I will be sanctified in them in the sight of the sons of the nations; and they shall dwell upon their land, which I gave to my servant Jacob, and they shall dwell upon it in hope, and they shall build houses, and plant vineyards, and dwell in hope, when I execute judgement on all who dishonoured them, on those who are round about them; and they shall know that I am the Lord their God, and the God of their fathers (Ezek 28:25–26). Now we showed a little before that the Church is the seed of Abraham; and for this reason, that we may know that in the New Testament, after the Old, he who will gather out of all the nations those who are to be saved will be raising up sons of Abraham from the stones, Jeremiah says: Behold, the days are coming, says the Lord, and they shall no longer say: The Lord lives, who brought the sons of Israel out of the north and from every region to which they had been driven; he will restore them to their land, which he gave to their fathers (Jer 23:7–8).

2. Since the whole creation, according to the will, will be for increase and growth, that it may bear and nourish such fruits, Isaiah says: And there shall be upon every high mountain and upon every lofty hill water running through on that day, when many shall perish, when walls shall fall. And the light of the moon shall be as the light of the sun, sevenfold that of the day, when he heals the bruising of his people, and heals the pain of his wound (Isa 30:25–26). Now the pain of the wound is that by which man was struck in the beginning, disobedient in Adam, that is, death, which God will heal, raising us from the dead and restoring us to the inheritance of the fathers, as Isaiah again says: And you shall trust in the Lord, and he will make you go over all the earth, and will feed you with the inheritance of Jacob your father (Isa 58:14). This is what was said by the Lord: Blessed are those servants whom the Lord, when he comes, shall find watching. Amen I say to you, that he will gird himself, and make them recline, and passing by he will serve them. And if he comes in the evening watch and finds them so, blessed are they, for he will make them recline, and will serve them; whether in the second or in the third, blessed are they (Luke 12:37–38). And John too says this same thing in the Apocalypse: Blessed and holy is he who has part in the first resurrection (Rev 20:6). And Isaiah too proclaimed the time in which these things will be: And I said, he says, How long, Lord? Until the cities are made desolate so as not to be inhabited, and the houses so that there are no men, and the land shall be left desert. And after these things God will put us men far off, and those who remain shall be multiplied upon the earth (Isa 6:11–12).

Sed et Daniel hoc ipsum ait: « Et regnum, et potestas, et magnitudo eorum quae sub coelo sunt, datum est sanctis altissimi Dei, et regnum ejus sempiternum, et omnes principatus servient ei et obedient. » Et ne ad hoc tempus putetur dicta repromissio, dictum est prophetae: « Et tu veni, et sta in sorte tua in consummatione dierum. »

3. Quoniam autem repromissiones non solum prophetis et patribus, sed Ecclesiis ex gentibus coadunatis annuntiabantur, quas et insulas nuncupat Spiritus, et quod in medio turbulae sint constitutae, et tempestatem blasphemiarum sufferant, et salutaris portus periclitantibus exsistant, et refugium sunt eorum, qui altitudinem ament, et Bythum, id est profundum erroris conantur effugere, Jeremias ita ait: « Audite verbum Domini, gentes, et annuntiate insulis quae longe sunt: dicite, quia ventilabit Deus Israel, congregabit eum, et custodiet eum, sicut pascens gregem ovium suarum: quoniam redemit Dominus Jacob, et eripuit eum de manu fortioris ejus. Et venient, et laetabuntur in monte Sion, et venient ad bona, et in terram tritici, et vini, et fructuum, et animalium, et ovium, et erit anima eorum sicut lignum fructiferum, et non esurient adhuc. Et tunc gaudebunt virgines in congregatione juvenum, et seniores gaudebunt, et convertam luctum eorum in gaudium, et faciam eos in exsultatione, et magnificabo, et inebriabo animam sacerdotum filiorum Levi, et populus meus bonis meis adimplebitur. » Ostendimus autem in superiori libro, quoniam levitae et sacerdotes sunt discipuli omnes Domini: qui et Sabbatum in templo profanabant, et sine culpa sunt. Tales itaque promissiones manifestissime in regno justorum istius creaturae epulationem significant, quam Deus repromittit ministraturum se.

4. Adhuc de Jerusalem, et de regnante in ea, Isaias ait: « Haec dicit Dominus: Beatus qui habet in Sion semen, et domesticos in Jerusalem. Ecce, rex justus regnabit, et principes cum judicio principabunt. » Et de praeparatione, in qua reaedificabitur, ait: « Ecce ego praeparabo tibi carbunculum lapidem, et fundamenta tua sapphirum, et ponam propugnacula tua jasphin, et portas tuas lapidem crystallum, et circumvallum tuum lapides electos, et omnes filios tuos docibiles Dei, et in multa pace filios tuos, et in justitia aedificaberis. »

And Daniel too says this very thing: And the kingdom, and the power, and the greatness of those things that are under heaven was given to the saints of the most high God, and his kingdom is everlasting, and all principalities shall serve and obey him (Dan 7:27). And lest the promise spoken should be thought to be for this time, it was said to the prophet: And you, come, and stand in your lot at the consummation of days (Dan 12:13).

3. And since the promises were proclaimed not only to the prophets and the fathers, but to the churches gathered together from the nations, which the Spirit also calls islands, both because they are set in the midst of turmoil, and endure the tempest of blasphemies, and are a saving harbour for those in peril, and are the refuge of those who love the height and try to escape Bythus, that is, the depth of error, Jeremiah says thus: Hear the word of the Lord, you nations, and proclaim it to the islands that are far off; say that God will winnow Israel, will gather him, and will guard him, as one who feeds the flock of his sheep; for the Lord has redeemed Jacob, and has delivered him from the hand of one stronger than he. And they shall come and rejoice on mount Zion, and they shall come to good things, and to a land of wheat, and wine, and fruits, and animals, and sheep; and their soul shall be like a fruitful tree, and they shall hunger no more. And then the virgins shall rejoice in the assembly of young men, and the old men shall rejoice; and I will turn their mourning into joy, and set them in exultation, and I will magnify them, and make drunk the soul of the priests, the sons of Levi; and my people shall be filled with my good things (Jer 31:10–14). Now we showed in the book above that all the disciples of the Lord are Levites and priests, who also profaned the Sabbath in the temple and are without blame. Such promises, then, most manifestly signify the feasting of this creation in the kingdom of the just, which God promises that he himself will serve.

4. Further, concerning Jerusalem and him who reigns in it, Isaiah says: Thus says the Lord: Blessed is he who has seed in Zion, and household in Jerusalem. Behold, a just king shall reign, and princes shall rule with judgement (Isa 31:9–32:1). And of the preparation with which it will be rebuilt, he says: Behold, I will prepare for you a carbuncle stone, and sapphire for your foundations, and I will make your battlements of jasper, and your gates of crystal stone, and your enclosure of chosen stones, and all your sons taught of God, and your sons in much peace; and in justice you shall be built (Isa 54:11–14).

Et iterum idem ipse ait: « Ecce ego facio Jerusalem exsultationem et plebem meam: etiam non audietur in ea vox fletus, neque vox clamoris, etiam non fiet ibi immaturus et senior, qui non impleat tempus suum. Erit enim juvenis annorum centum: moriens autem peccator centum annorum, et maledictus erit. Et aedificabunt domos, et ipsi inhabitabunt: et plantabunt vineas, et ipsi manducabunt fructus earum, et vinum bibent. Et non ipsi aedificabunt, et alii inhabitabunt: neque ipsi pastinabunt, et alii comedent. Secundum enim dies ligni vitae erunt dies plebis in te; opera enim laborum eorum veterascent. »

Caput XXXV

Contendit superiora testimonia non posse per allegoriam de bonis tantum coelestibus intelligi, sed implenda esse post adventum Antichristi, et resurrectionem in terrena Jerusalem; prioribusque prophetiis, ex Isaia, Jeremia et Joannis Apocalypsi alias subjungit.

1. Si autem quidam tentaverint allegorizare haec, quae ejusmodi sunt; neque de omnibus poterunt consonantes sibimetipsis inveniri, et convincentur ab ipsis dictionibus differentibus, quoniam « cum desolatae fuerint civitates » gentium, « et quod non inhabitentur, et domus, eo quod non sint homines, et derelinquetur terra deserta; ecce enim, » Isaias ait, « dies Domini insanabilis venit, furore et ira plenus, ponere urbem terrae desertam, et peccatores perdere ex ea. » Et iterum ait: « Tollatur, ut non videat gloriam Domini; » et cum haec facta fuerint, « elongabit, inquit, Deus homines, et derelicti multiplicabuntur in terra. Et aedificabunt domus, et ipsi inhabitabunt, et pastinabunt vineas, et ipsi manducabunt. » Haec enim alia universa in resurrectionem justorum sine controversia dicta sunt, quae fit post adventum Antichristi, et perditionem omnium gentium sub eo exsistentium, in qua regnabunt justi in terra, crescentes ex visione Domini, et per ipsum assuescent capere gloriam Dei Patris, et cum sanctis angelis conversationem et communionem, et unitatem spiritalium in regno capient; et illos quos Dominus in carne inveniet, exspectantes eum de coelis, et perpessos tribulationem, qui et effugerint iniqui manus. Ipsi autem sunt de quibus ait propheta: « et derelicti multiplicabuntur in terra. »

And again the same says: Behold, I make Jerusalem an exultation, and my people; and the voice of weeping shall no longer be heard in it, nor the voice of crying; and there shall no longer be there one untimely, or an old man who does not fill out his time. For the young man shall be a hundred years old; but the sinner who dies shall be a hundred years old, and he shall be accursed. And they shall build houses, and dwell in them themselves; and they shall plant vineyards, and eat their fruits themselves, and drink the wine. And they shall not build and others dwell; nor shall they plant and others eat. For according to the days of the tree of life shall be the days of the people in you; for the works of their labours shall grow old (Isa 65:18–22).

Chapter 35

He contends that the foregoing testimonies cannot be understood by allegory of heavenly goods alone, but are to be fulfilled after the coming of Antichrist and the resurrection, in the earthly Jerusalem; and to the earlier prophecies he adds others from Isaiah, Jeremiah and John's Apocalypse.

1. But if some try to allegorise these things, which are of this kind, they will not be able to be found in harmony with themselves on all points, and they will be refuted by the very expressions that differ, since when the cities of the nations have been made desolate, and so that they are not inhabited, and the houses, because there are no men, and the land shall be left desert; for behold, Isaiah says, the day of the Lord comes, incurable, full of fury and wrath, to make the city of the earth desert, and to destroy the sinners out of it (Isa 6:11; 13:9). And again he says: Let him be taken away, so that he may not see the glory of the Lord (Isa 26:10); and when these things have been done, God, he says, will remove men far, and those who are left shall be multiplied on the earth. And they shall build houses, and dwell in them themselves, and they shall plant vineyards, and eat of them themselves (Isa 6:12; 65:21). For all these other things were spoken without dispute of the resurrection of the just, which takes place after the coming of Antichrist and the destruction of all the nations under him, in which the just will reign on the earth, growing by the vision of the Lord; and through him they will grow accustomed to contain the glory of God the Father, and will receive in the kingdom converse and communion with the holy angels, and the unity of spiritual beings; and of those whom the Lord will find in the flesh, expecting him from heaven, who have suffered tribulation, and have also escaped the hands of the wicked one. And they are those of whom the prophet says: And those who are left shall be multiplied on the earth.

Et quotquot ex credentibus ad hoc praeparavit Deus, ad derelictos multiplicandos in terra, et sub regno sanctorum fieri, et ministrare huic Jerusalem, et regnum in ea, significavit Jeremias propheta, « Circumspice, dicens, ad orientem, Jerusalem, et vide laetitiam quae adventat tibi ab ipso Deo. Ecce, venient filii tui quos emisisti, venient collecti ab oriente usque ad occidentem verbo illius sancti, gaudentes ea quae a Deo tuo est claritate. Exuere, Jerusalem, habitum luctus et afflictionis tuae, et induere decorem ejus quae a Deo tuo est claritatis in aeternum: circumdare amictum duplicem ejus quae a Deo tuo est justitiae, impone mitram super caput tuum gloriae aeternae. Deus enim demonstrabit ei quae sub coelo est universae tuum fulgorem. Vocabitur namque nomen tuum ab ipso Deo in aeternum, pax justitiae et gloriae colenti Deo. Surge, Jerusalem, et sta in excelso, et circumspice ad orientem, et vide collectos filios tuos a solis ortu usque ad occidentem verbo illius sancti, gaudentes ipsam Dei recordationem. Profecti sunt enim a te pedites, dum adducerentur ab inimicis. Introducet illos Deus ad te portatus cum gloria tanquam thronus regni. Decrevit enim Deus ut humilietur omnis mons excelsus, et congeries aeternae, et ut valles impleantur, ad redigendam planitiem terrae, ut ambulet Israel tute Dei gloria. Umbracula autem intexuerunt silvae, et omne lignum boni odoris ipsi Israel praecepto Dei. Praeibit enim Deus cum laetitia lumine claritatis suae, cum misericordia et justitia, quae ab ipso est. »

2. Haec autem talia universa non in supercoelestibus possunt intelligi: « Deus enim, ait, demonstrabit ei quae sub coelo est, universae tuum fulgorem; » sed in regni temporibus, revocata terra a Christo, et reaedificata Jerusalem, secundum characterem quae sursum est Jerusalem, de qua ait propheta Isaias: « Ecce in manibus meis depinxi muros tuos, et in conspectu meo es semper. » Et Apostolus autem scribens ad Galatas similiter ait: « Illa autem quae sursum est Jerusalem libera est, quae est mater omnium nostrum; » non ex cogitatione erratici Aeonis dicens hoc, neque de virtute aliqua, quae abscessit Pleromate, et Prunico; sed de Jerusalem quae in manibus descripta est. Et ipsam descendentem in Apocalypsi vidit Joannes super terram novam. Post enim regni tempora, « vidi, inquit, thronum album magnum, et sedentem in eo, cujus a facie fugit terra et coelum, et locus non est eis. »

And as many of the believers as God has prepared for this, to multiply those who are left on the earth, and to come under the kingdom of the saints, and to serve this Jerusalem and the kingdom in it, Jeremiah the prophet signified, saying: Look round towards the east, Jerusalem, and see the joy that comes to you from God himself. Behold, your sons will come, whom you sent forth; they will come gathered from the east to the west by the word of that Holy One, rejoicing in the brightness that is from your God. Put off, Jerusalem, the garment of mourning and of your affliction, and put on the beauty of the brightness that is from your God for ever; put round you the double cloak of the justice that is from your God; set upon your head the mitre of eternal glory. For God will show your splendour to the whole that is under heaven. For your name shall be called by God himself for ever: Peace of justice and of glory to him who worships God. Arise, Jerusalem, and stand on high, and look round towards the east, and see your sons gathered from the rising of the sun to the west by the word of that Holy One, rejoicing in the very remembrance of God. For they went out from you on foot, while they were led by enemies. God will bring them, carried with glory as a throne of the kingdom, in to you. For God has decreed that every high mountain and the everlasting heaps be brought low, and that the valleys be filled up, to make the ground of the earth level, so that Israel may walk safely in the glory of God. And the woods have woven shades, and every sweet-smelling tree, for Israel itself, by the precept of God. For God will go before with joy in the light of his brightness, with the mercy and justice that are from him (Bar 4:36–5:9).

2. But all such things cannot be understood of the regions above the heavens: For God, he says, will show your splendour to the whole that is under heaven; but of the times of the kingdom, when the earth has been brought back by Christ and Jerusalem rebuilt after the stamp of the Jerusalem that is above, of which the prophet Isaiah says: Behold, I have painted your walls on my hands, and you are always in my sight (Isa 49:16). And the Apostle too, writing to the Galatians, says likewise: But that Jerusalem which is above is free, which is the mother of us all (Gal 4:26); not saying this of the thought of an errant Aeon, nor of some Power which departed from the Pleroma, and of Prunicus; but of the Jerusalem which is drawn on the hands. And John saw it in the Apocalypse descending upon the new earth. For after the times of the kingdom, I saw, he says, a great white throne, and him who sat upon it, from whose face the earth and heaven fled, and there is no place for them (Rev 20:11).

Et illa jam, quae sunt generalis resurrectionis et judicii, exponit, vidisse dicens « mortuos magnos et minores. Dedit, inquit, mare mortuos, quos in se habuit, et mors et inferi dederunt mortuos, quos apud se habuerunt, et libri adaperti sunt. Sed et vitae, ait, apertus est liber, et judicati sunt mortui ex iis quae scripta erant in libris, secundum opera sua, et mors, et inferi missi sunt in stagnum ignis, secundam mortem. » Hoc autem est quod vocatur gehenna, quod Dominus dixit ignem aeternum. « Et si quis, inquit, non est inventus in libro vitae scriptus, missus est in stagnum ignis. »

Et post haec ait: « Vidi coelum novum, et terram novam. Primum enim coelum et terra abierunt; etiam mare non est. Et civitatem sanctam Jerusalem novam vidi descendentem de coelo, praeparatam ut sponsam ornatam viro suo. Et audivi, inquit, vocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis, et ipsi populi ejus erunt, et ipse Deus cum eis erit eorum Deus. Et delebit omnem lacrymam ab oculis eorum, et mors non erit amplius, non luctus, non clamor, neque dolor ulterius erit, quia prima abierunt. » Et Isaias autem hoc ipsum ait: « Erit enim coelum novum, et terra nova, et non erunt memores priorum, neque obveniet eis in cor; sed laetitiam et exsultationem invenient in ea. » Hoc autem est quod ab Apostolo dictum est: « Praeterit enim habitus hujus mundi. » Similiter autem et Dominus ait: « Terra et coelum transiet. »

His itaque praetereuntibus super terram, novam superiorem Jerusalem ait Domini discipulus Joannes descendere, quemadmodum sponsam ornatam viro suo; et hoc esse tabernaculum Dei, in quo inhabitabit Deus cum hominibus. Hujus Jerusalem imago illa, quae in priori terra Jerusalem, in qua justi praemeditantur incorruptelam, et parantur in salutem. Et hujus tabernaculi typum accepit Moyses in monte: et nihil allegorizari potest, sed omnia firma, et vera, et substantiam habentia, ad fruitionem hominum justorum a Deo facta. Quomodo enim vere Deus est, qui resuscitat hominem; sic et vere resurgit homo a mortuis, et non allegorice, quemadmodum per tanta ostendimus. Et sicut vere resurgit, sic et vere praemeditabitur incorruptelam, et augebitur, et vigebit in regni temporibus, ut fiat capax gloriae Patris. Deinde omnibus renovatis, vere in civitate habitabit Dei. « Dixit enim, inquit, sedens super thronum: Ecce nova facio omnia. Et dicit Dominus: Omnia scribe, quomodo ii sermones fideles, et veri sunt. Et dixit mihi: Facta sunt. » Et secundum rationem.

And he now sets out the things that belong to the general resurrection and judgement, saying that he saw the dead, great and lesser. The sea, he says, gave up the dead that it had in it, and death and the underworld gave up the dead that they had with them, and the books were opened. But the book of life too, he says, was opened, and the dead were judged by the things that were written in the books, according to their works; and death and the underworld were sent into the lake of fire, the second death (Rev 20:12–14). And this is what is called Gehenna, which the Lord called eternal fire. And if anyone, he says, was not found written in the book of life, he was sent into the lake of fire (Rev 20:15).

And after this he says: I saw a new heaven and a new earth. For the first heaven and earth have passed away; and the sea is no more. And I saw the holy city, the new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband. And I heard, he says, a great voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them, and they will be his peoples, and God himself with them will be their God. And he will wipe away every tear from their eyes, and death shall be no more, nor mourning, nor crying, nor shall there be pain any longer, for the first things have passed away (Rev 21:1–4). And Isaiah too says this very thing: For there shall be a new heaven and a new earth, and they shall not remember the former things, nor shall they come into their heart; but they shall find joy and exultation in it (Isa 65:17–18). And this is what was said by the Apostle: For the fashion of this world passes away (1 Cor 7:31). And likewise the Lord too says: Earth and heaven shall pass away (Matt 24:35).

When these things, then, pass away upon the earth, John, the disciple of the Lord, says that the new Jerusalem above comes down, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem that Jerusalem is an image which is in the former earth, the Jerusalem in which the just practise incorruption beforehand and are prepared for salvation. And the type of this tabernacle Moses received on the mountain; and nothing can be allegorised, but all things are firm, and true, and have substance, made by God for the enjoyment of just men. For just as it is truly God who raises man, so too man truly rises from the dead, and not allegorically, as we have shown through so many things. And as he truly rises, so too he will truly practise incorruption beforehand, and will grow and flourish in the times of the kingdom, that he may become capable of the glory of the Father. Then, when all things have been renewed, he will truly dwell in the city of God. For he who sat upon the throne said, he says: Behold, I make all things new. And the Lord says: Write all things, for these words are faithful and true. And he said to me: They are done (Rev 21:5–6). And rightly so.

Caput XXXVI

Homines vere suscitabuntur, mundusque non penitus exterminabitur: erunt autem variae sanctorum mansiones pro cujusque dignitate, et omnia subjicientur Deo Patri: sicque erit omnia in omnibus.

1. Cum sint enim veri homines, veram esse oportet et plantationem ipsorum, sed non excedere in ea quae non sunt; sed in iis quae sunt, proficere. Non enim substantia, neque materia conditionis exterminatur (verus enim et firmus qui constituit illam); sed « figura transit mundi hujus, » hoc est, in quibus transgressio facta est; quoniam veteratus est homo in ipsis. Et propter hoc figura haec temporalis facta est, praesciente omnia Deo; quemadmodum ostendimus in eo libro qui ante hunc est, et causam temporalium mundi fabricationis, secundum quod potuit ostendimus. Praetereunte autem figura hac, et renovato homine, et vigente ad incorruptelam, ut non possit jam veterascere, erit coelum novum et terra nova, in quibus novus perseverabit homo, semper nova confabulans Deo. Et quoniam haec semper perseverabunt sine fine, Isaias ait: « Quemadmodum enim coelum novum, et terra nova, quae ego facio, perseverant in conspectu meo, dicit Dominus; sic stabit semen vestrum, et nomen vestrum. » Et quemadmodum presbyteri dicunt, tunc qui digni fuerint coelorum conversatione, illuc transibunt, id est, in coelos; alii tute paradisi deliciis utentur; alii autem speciositatem civitatis possidebunt: ubique autem Deus videbitur, et quemadmodum digni erunt videntes eum.

2. Esse autem distantiam hanc habitationis eorum qui centum fructificaverunt, et eorum qui sexaginta, et eorum qui triginta: quorum quidam in coelum assumentur, alii in paradiso conversabuntur, alii in civitate inhabitabunt: et propter hoc dixisse Dominum, multas esse apud Patrem mansiones. Omnia enim Dei sunt, qui omnibus aptam habitationem praestat: quemadmodum Verbum ejus ait, omnibus divisum esse a Patre secundum quod quis est dignus, aut erit. Et hoc est triclinium, in quo recumbent ii qui epulantur vocati ad nuptias. Hanc esse ad ordinationem et dispositionem eorum qui salvantur, dicunt presbyteri apostolorum discipuli, et per hujusmodi gradus proficere, et per Spiritum quidem [ad] Filium, per Filium autem ascendere ad Patrem; Filio deinceps cedente Patri opus suum, quemadmodum et ab Apostolo dictum est: « Quoniam oportet regnare eum, quoadusque ponat omnes inimicos sub pedibus ejus. Novissima inimica destruetur mors. » In temporibus enim regni justus homo super terram exsistens, obliviscetur mori jam. « Quando autem dixerit, inquit: omnia subjecta sunt; scilicet absque eo qui subjecit omnia.

Chapter 36

Men will truly be raised, and the world will not be utterly destroyed: but there will be various dwellings of the saints according to the worth of each, and all things will be subjected to God the Father: and so he will be all in all.

1. For since men are true, their planting too must be true, and must not pass away into things that are not, but advance in the things that are. For neither the substance nor the matter of creation is destroyed (for true and firm is he who established it); but the figure of this world passes away (1 Cor 7:31), that is, the things in which transgression took place; for man has grown old in them. And for this reason this figure was made temporal, God foreknowing all things; as we have shown in the book before this one, and we have shown, as far as was possible, the cause of the fashioning of the temporal things of the world. And when this figure passes away, and man is renewed and flourishes for incorruption, so that he can no longer grow old, there will be a new heaven and a new earth, in which the new man will endure, ever holding new converse with God. And because these things will endure for ever without end, Isaiah says: For as the new heaven and the new earth, which I make, endure in my sight, says the Lord, so shall your seed and your name stand (Isa 66:22). And as the presbyters say, then those who have been worthy of the way of life in the heavens will pass there, that is, into the heavens; others will enjoy the delights of paradise in safety; and others will possess the beauty of the city: but everywhere God will be seen, and as those who see him will be worthy.

2. And that there is this distinction of dwelling between those who bore fruit a hundredfold, and those who bore sixtyfold, and those who bore thirtyfold: of whom some will be taken up into heaven, others will live in paradise, others will dwell in the city; and that for this reason the Lord said that there are many dwellings with the Father. For all things are God's, who grants to all a fitting dwelling; as his Word says, that it has been allotted to all by the Father according as each is worthy, or will be. And this is the banquet hall in which those who feast, called to the wedding, will recline. The presbyters, the disciples of the apostles, say that this belongs to the order and disposition of those who are saved, and that by steps of this kind they advance, and that they ascend through the Spirit [to] the Son, and through the Son to the Father; the Son thereafter yielding his work to the Father, as was also said by the Apostle: For he must reign until he puts all enemies under his feet. Death, the last enemy, will be destroyed (1 Cor 15:25–26). For in the times of the kingdom the just man, being upon the earth, will forget to die any more. But when he says, he says, All things are subjected, plainly except him who subjected all things.

Cum autem ei fuerint subdita omnia, tunc ipse Filius subjectus erit ei, qui sibi subjecit omnia, ut sit Deus omnia in omnibus. »

3. Diligenter ergo Joannes praevidit primam justorum resurrectionem, et in regno terrae haereditatem: consonanter autem et prophetae prophetaverunt de ea. Haec enim et Dominus docuit, mistionem calicis novam in regno cum discipulis habiturum se pollicitus. Et Apostolus autem liberam futuram creaturam a servitute corruptelae, in libertatem gloriae filiorum Dei, confessus est. Et in omnibus iis, et per omnia idem Deus Pater ostenditur, qui plasmavit hominem, et haereditatem terrae promisit patribus, qui eduxit illam in resurrectione justorum, et promissiones adimplet in Filii sui regnum: postea praestans illa paternaliter, quae neque oculus vidit, neque auris audivit, neque in cor hominis ascendit. Etenim unus Filius, qui voluntatem Patris perfecit; et unum genus humanum, in quo perficiuntur mysteria Dei, « quem concupiscunt angeli videre, » et non praevalent investigare sapientiam Dei, per quam plasma ejus conformatum et concorporatum Filio perficitur: ut progenies ejus, primogenitus Verbum, descendat in facturam, hoc est in plasma, et capiatur ab eo; et factura iterum capiat Verbum, et ascendat ad eum, supergrediens angelos, et fiet secundum imaginem et similitudinem Dei.

And when all things have been made subject to him, then the Son himself will be subject to him who subjected all things to him, that God may be all in all (1 Cor 15:27–28).

3. Carefully, then, John foresaw the first resurrection of the just, and the inheritance of the earth in the kingdom; and in harmony the prophets too prophesied concerning it. For the Lord too taught these things, promising that he would have the mixture of the cup new in the kingdom with his disciples. And the Apostle too confessed that the creation will be free from the servitude of corruption, into the freedom of the glory of the sons of God. And in all these things, and through all things, the same God the Father is shown, who moulded man, and promised the inheritance of the earth to the fathers, who brought it out at the resurrection of the just, and fulfils the promises for the kingdom of his Son; afterwards bestowing in a fatherly way those things which neither eye has seen, nor ear heard, nor have they come up into the heart of man (1 Cor 2:9). For the Son is one, who accomplished the will of the Father; and the human race is one, in which the mysteries of God are accomplished, whom the angels long to see (1 Pet 1:12), and they are not able to search out the wisdom of God, through which his handiwork, conformed and made one body with the Son, is made perfect: that his offspring, the firstborn Word, may descend into the thing made, that is, into the handiwork, and be contained by it; and the thing made in turn may contain the Word, and ascend to him, passing beyond the angels, and will be made according to the image and likeness of God.