

Lecture 10: On the Clause, and in One Lord Jesus Christ, with a Reading from the First Epistle to the Corinthians

1Cor 8:5 - 6

For though there be that are called gods, whether in heaven or on earth [1114] ; yet to us there is One God, the Father, of whom are all things, and we in Him; and One Lord Jesus Christ, through whom are all things, and we through Him.

1. They who have been taught to believe "**In One God the Father Almighty,**" ought also to believe in His Only-begotten Son. For he that denieth the Son, the same hath not the Father [1115] . I am the Door [1116] , saith Jesus; no one cometh unto the Father but through Me [1117] . For if thou deny the Door, the knowledge concerning the Father is shut off from thee. **No man knoweth the father, save the Son, and he to whomsoever the Son shall reveal Him** [1118] . For if thou deny Him who reveals, thou remainest in ignorance. There is a sentence in the Gospels, saying, He that believeth not on the Son, shall not see life; but the wrath of God abideth on him. [1119] For the Father hath indignation when the Only-begotten Son is set at nought. For it is grievous to a king that merely his soldier should be dishonoured; and when one of his nobler officers or friends is dishonoured, then his anger is greatly increased: but if any should do despite to the king's only-begotten son himself, who shall appease the father's indignation on behalf of his only-begotten son?

2. If, therefore, any one wishes to shew piety towards God, let him worship the Son, since otherwise the Father accepts not his service. The Father spake with a loud voice from heaven, saying, This is My beloved Son, in whom I am well pleased [1120] . The Father was well pleased; unless thou also be well pleased in Him, thou hast not life. Be not thou carried away with the Jews when they craftily say, There is one God alone; but with the knowledge that God is One, know that there is also an Only-begotten Son of God. I am not the first to say this, but the Psalmist in the person of the Son saith, The Lord said unto Me, Thou art My Son [1121] . Heed not therefore what the Jews say, but what the Prophets say. Dost thou wonder that they who stoned and slew the Prophets, set at nought the Prophets' words?

3. Believe thou In **One Lord Jesus Christ, the Only-Begotten Son of God.** For we say "One Lord Jesus Christ," that His Sonship may be "Only-begotten:" we say "One," that thou mayest not suppose another: we say "One," that thou mayest not profanely diffuse the many names [1122] of His action among many sons. For He is called a Door [1123] ; but take not the name

literally for a thing of wood, but a spiritual, a living Door, discriminating those who enter in. He is called a Way [1124] , not one trodden by feet, but leading to the Father in heaven; He is called a Sheep [1125] , not an irrational one, but the one which through its precious blood cleanses the world from its sins, which is led before the shearers, and knows when to be silent. This Sheep again is called a Shepherd, who says, I am the Good Shepherd [1126] : a Sheep because of His manhood, a Shepherd because of the loving-kindness of His Godhead. And wouldst thou know that there are rational sheep? the Saviour says to the Apostles, Behold, I send you as sheep in the midst of wolves [1127] . Again, He is called a Lion [1128] , not as a devourer of men, but indicating as it were by the title His kingly, and stedfast, and confident nature: a Lion He is also called in opposition to the lion our adversary, who roars and devours those who have been deceived [1129] . For the Saviour came, not as having changed the gentleness of His own nature, but as the strong Lion of the tribe of Judah [1130] , saving them that believe, but treading down the adversary. He is called a Stone, not a lifeless stone, cut out by men's hands, but a chief corner-stone [1131] , on whom whosoever believeth shall not be put to shame.

4. He is called Christ, not as having been anointed by men's hands, but eternally anointed by the Father to His High-Priesthood on behalf of men [1132] . He is called Dead, not as having abode among the dead, as all in Hades, but as being alone free among the dead [1133] . He is called Son of Man, not as having had His generation from earth, as each of us, but as coming upon the clouds To Judge Both Quick and Dead [1134] . He is called Lord, not improperly as those who are so called among men, but as having a natural and eternal Lordship [1135] . He is called Jesus by a fitting name, as having the appellation from His salutary healing. He is called Son, not as advanced by adoption, but as naturally begotten. And many are the titles of our Saviour; lest, therefore, His manifold appellations should make thee think of many sons, and because of the errors of the heretics, who say that Christ is one, and Jesus another, and the Door another, and so on [1136] , the Faith secures thee beforehand, saying well, In One Lord Jesus Christ: for though the titles are many, yet their subject is one.

5. But the Saviour comes in various forms to each man for his profit [1137] . For to those who have need of gladness He becomes a Vine; and to those who want to enter in He stands as a Door; and to those who need to offer up their prayers He stands a mediating High Priest. Again, to those who have sins He becomes a Sheep, that He may be sacrificed for them. He is made all things to all men [1138] , remaining in His own nature what He is. For so remaining, and holding the dignity of His Sonship in reality unchangeable, He adapts Himself to our infirmities, just as some excellent physician or compassionate

teacher; though He is Very Lord, and received not the Lordship by advancement [1139] , but has the dignity of His Lordship from nature, and is not called Lord improperly [1140] , as we are, but is so in verity, since by the Father's bidding [1141] He is Lord of His own works. For our lordship is over men of equal rights and like passions, nay often over our elders, and often a young master rules over aged servants. But in the case of our Lord Jesus Christ the Lordship is not so: but He is first Maker, then Lord [1142] : first He made all things by the Father's will, then, He is Lord of the things which were made by Him.

6. Christ the Lord is He who was born in the city of David [1143] . And wouldest thou know that Christ is Lord with the Father even before His Incarnation [1144] , that thou mayest not only accept the statement by faith, but mayest also receive proof from the Old Testament? Go to the first book, Genesis: God saith, Let us make man, not in My image,' but, in Our image [1145] . And after Adam was made, the sacred writer says, And God created man; in the image of God created He him [1146] . For he did not limit the dignity of the Godhead to the Father alone, but included the Son also: that it might be shewn that man is not only the work of God, but also of our Lord Jesus Christ, who is Himself also Very God. This Lord, who works together with the Father, wrought with Him also in the case of Sodom, according to the Scripture: And the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven [1147] . This Lord is He who afterwards was seen of Moses, as much as he was able to see. For the Lord is loving unto man, ever condescending to our infirmities.

7. Moreover, that you may be sure that this is He who was seen of Moses, hear Paul's testimony, when he says, For they all drank of a spiritual rock that followed them; and the rock was Christ [1148] . And again: By faith Moses forsook Egypt [1149] , and shortly after he says, accounting the reproach of Christ greater riches than the treasures in Egypt [1150] . This Moses says to Him, Shew me Thyself. Thou seest that the Prophets also in those times saw the Christ, that is, as far as each was able. Shew me Thyself, that I may see Thee with understanding [1151] . But He saith, There shall no man see My face, and live [1152] . For this reason then, because no man could see the face of the Godhead and live, He took on Him the face of human nature, that we might see this and live. And yet when He wished to shew even that with a little majesty, when His face did shine as the sun [1153] , the disciples fell down affrighted. If then His bodily countenance, shining not in the full power of Him that wrought, but according to the capacity of the Disciples, affrighted them, so that even thus they could not bear it, how could any man gaze upon the majesty of the Godhead? A great thing,' saith the Lord, thou desirest, O

Moses: and I approve thine insatiable desire, and I will do this thing [1154] for thee, but according as thou art able. Behold, I will put thee in the clift of the rock [1155] : for as being little, thou shalt lodge in a little space.'

8. Now here I wish you to make safe what I am going to say, because of the Jews. For our object is to prove that the Lord Jesus Christ was with the Father. The Lord then says to Moses, I will pass by before thee with My glory, and will proclaim the name of the Lord before thee [1156] . Being Himself the Lord, what Lord doth He proclaim? Thou seest how He was covertly teaching the godly doctrine of the Father and the Son. And again, in what follows it is written word for word: And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, both keeping righteousness and shewing mercy unto thousands, taking away iniquities, and transgressions, and sins [1157] . Then in what follows, Moses bowed his head and worshipped [1158] before the Lord who proclaimed the Father, and said: Go Thou then, O Lord, in the midst of us [1159] .

9. This is the first proof: receive now a second plain one. The Lord said unto my Lord, sit Thou on My right hand [1160] . The Lord says this to the Lord, not to a servant, but to the Lord of all, and His own Son, to whom He put all things in subjection. But when He saith that all things are put under Him, it is manifest that He is excepted, which did put all things under Him, and what follows; that God may be all in all [1161] . The Only-begotten Son is Lord of all, but the obedient Son of the Father, for He grasped not the Lordship [1162] , but received it by nature of the Father's own will. For neither did the Son grasp it, nor the Father grudge to impart it. He it is who saith, All things are delivered unto Me of My Father [1163] ; "delivered unto Me, not as though I had them not before; and I keep them well, not robbing Him who hath given them."

10. The Son of God then is Lord: He is Lord, who was born in Bethlehem of Judæa, according to the Angel who said to the shepherds, I bring you good tidings of great joy, that unto you is born this day in the city of David Christ the Lord [1164] : of whom an Apostle says elsewhere, The word which God sent unto the children of Israel, preaching the gospel of peace by Jesus Christ: He is Lord of all [1165] . But when he says, of all, do thou except nothing from His Lordship: for whether Angels, or Archangels, or principalities, or powers, or any created thing named by the Apostles, all are under the Lordship of the Son. Of Angels He is Lord, as thou hast it in the Gospels, Then the Devil departed from Him, and the Angels came and ministered unto Him [1166] ; for the Scripture saith not, they succoured Him, but they ministered unto

Him, that is, like servants. When He was about to be born of a Virgin, Gabriel was then His servant, having received His service as a peculiar dignity. When He was about to go into Egypt, that He might overthrow the gods of Egypt made with hands [1167], again an Angel appeareth to Joseph in a dream [1168]. After He had been crucified, and had risen again, an Angel brought the good tidings, and as a trustworthy servant said to the women, Go, tell His disciples that He is risen, and goeth before you into Galilee; lo, I have told you [1169]: almost as if he had said, "I have not neglected my command, I protest that I have told you; that if ye disregard it, the blame may not be on me, but on those who disregard it." This then is the One Lord Jesus Christ, of whom the lesson just now read speaks: For though there be many that are called gods, whether in heaven or in earth, and so on, yet to us there is One God, the Father, of whom are all things, and we in Him; and One Lord, Jesus Christ, through whom are all things, and we through Him [1170].

11. And He is called by two names, Jesus Christ; Jesus, because He saves,-- Christ, because He is a Priest [1171]. And knowing this the inspired Prophet Moses conferred these two titles on two men distinguished above all [1172]: his own successor in the government, Auses [1173], he renamed Jesus; and his own brother Aaron he surnamed Christ [1174], that by two well-approved men he might represent at once both the High Priesthood, and the Kingship of the One Jesus Christ who was to come. For Christ is a High Priest like Aaron; since He glorified not Himself to be made a High Priest, but He that spake unto Him, Thou art a Priest for ever after the order of Melchizedek [1175]. And Jesus the son of Nave was in many things a type of Him. For when he began to rule over the people, he began from Jordan [1176], whence Christ also, after He was baptized, began to preach the gospel. And the son of Nave appoints twelve to divide the inheritance [1177]; and twelve Apostles Jesus sends forth, as heralds of the truth, into all the world. The typical Jesus saved Rahab the harlot when she believed: and the true Jesus says, Behold, the publicans and the harlots go before you into the kingdom of God [1178]. With only a shout the walls of Jericho fell down in the time of the type: and because Jesus said, There shall not be left here one stone upon another [1179], the Temple of the Jews opposite to us is fallen, the cause of its fall not being the denunciation but the sin of the transgressors.

12. There is One Lord Jesus Christ, a wondrous name, indirectly announced beforehand by the Prophets. For Esaias the Prophet says, Behold, thy Saviour cometh, having His own reward [1180]. Now Jesus in Hebrew is by interpretation Saviour. For the Prophetic gift, foreseeing the murderous spirit of the Jews against their Lord [1181], veiled His name, lest from knowing it plainly beforehand they might plot against Him readily. But He was openly

called Jesus not by men, but by an Angel, who came not by his own authority, but was sent by the power of God, and said to Joseph, Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus [1182] . And immediately he renders the reason of this name, saying, for He shall save His people from their sins. Consider how He who was not yet born could have a people, unless He was in being before He was born [1183] . This also the Prophet says in His person, From the bowels of my mother hath He made mention of My name [1184] ; because the Angel foretold that He should be called Jesus. And again concerning Herod's plot against him he says, And under the shadow of His hand hath He hid Me [1185] .

13. Jesus then means according to the Hebrew "Saviour," but in the Greek tongue "The Healer;" since He is physician of souls and bodies, curer of spirits, curing the blind in body [1186] , and leading minds into light, healing the visibly lame, and guiding sinners' steps to repentance, saying to the palsied, Sin no more, and, Take up thy bed and walk [1187] . For since the body was palsied for the sin of the soul, He ministered first to the soul that He might extend the healing to the body. If, therefore, any one is suffering in soul from sins, there is the Physician for him: and if any one here is of little faith, let him say to Him, Help Thou mine unbelief [1188] . If any is encompassed also with bodily ailments, let him not be faithless, but let him draw nigh; for to such diseases also Jesus ministers [1189] , and let him learn that Jesus is the Christ.

14. For that He is Jesus the Jews allow, but not further that He is Christ. Therefore saith the Apostle, Who is the liar, but he that denieth that Jesus is the Christ [1190] ? But Christ is a High Priest, whose priesthood passes not to another [1191] , neither having begun His Priesthood in time [1192] , nor having any successor in His High-Priesthood: as thou heardest on the Lord's day, when we were discoursing in the congregation [1193] on the phrase, After the Order of Melchizedek. He received not the High-Priesthood from bodily succession, nor was He anointed with oil prepared by man [1194] , but before all ages by the Father; and He so far excels the others as with an oath He is made Priest: For they are priests without an oath, but He with an oath by Him that said, The Lord sware, and will not repent [1195] . The mere purpose of the Father was sufficient for surety: but the mode of assurance is twofold, namely that with the purpose there follows the oath also, that by two immutable things, in which it was impossible for God to lie, we might have strong encouragement [1196] for our faith, who receive Christ Jesus as the Son of God.

15. This Christ, when He was come, the Jews denied, but the devils confessed. But His forefather David was not ignorant of Him, when he said, I have ordained a lamp for mine Anointed [1197] : which lamp some have interpreted to be the brightness of Prophecy [1198] , others the flesh which He took upon Him from the Virgin, according to the Apostle's word, But we have this treasure in earthen vessels [1199] . The Prophet was not ignorant of Him, when He said, and announceth unto men His Christ [1200] . Moses also knew Him, Isaiah knew Him, and Jeremiah; not one of the Prophets was ignorant of Him. Even devils recognised Him, for He rebuked them, and the Scripture says, because they knew that He was Christ [1201] . The Chief-priests knew Him not, and the devils confessed Him: the Chief Priests knew Him not, and a woman of Samaria proclaimed Him, saying, Come, see a man which told me all things that ever I did. Is not this the Christ [1202] ?

16. This is Jesus Christ who came a High-Priest of the good things to come [1203] ; who for the bountifulness of His Godhead imparted His own title to us all. For kings among men have their royal style which others may not share: but Jesus Christ being the Son of God gave us the dignity of being called Christians. But some one will say, The name of "Christians" is new, and was not in use aforetime [1204] : and new-fashioned phrases are often objected to on the score of strangeness [1205] . The prophet made this point safe beforehand, saying, But upon My servants shall a new name be called, which shall be blessed upon the earth [1206] . Let us question the Jews: Are ye servants of the Lord, or not? Shew then your new name. For ye were called Jews and Israelites in the time of Moses, and the other prophets, and after the return from Babylon, and up to the present time: where then is your new name? But we, since we are servants of the Lord, have that new name: new indeed, but the new name, which shall be blessed upon the earth. This name caught the world in its grasp: for Jews are only in a certain region, but Christians reach to the ends of the world: for it is the name of the Only-begotten Son of God that is proclaimed.

17. But wouldest thou know that the Apostles knew and preached the name of Christ, or rather had Christ Himself within them? Paul says to his hearers, Or seek ye a proof of Christ that speaketh in me [1207] ? Paul proclaims Christ, saying, For we preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake [1208] . Who then is this? The former persecutor. O mighty wonder! The former persecutor himself preaches Christ. But wherefore? Was he bribed? Nay there was none to use this mode of persuasion. But was it that he saw Him present on earth, and was abashed? He had already been taken up into heaven. He went forth to persecute, and after three days the persecutor is a preacher in Damascus. By what power?

Others call friends as witnesses for friends but I have presented to you as a witness the former enemy: and dost thou still doubt? The testimony of Peter and John, though weighty, was yet of a kind open to suspicion: for they were His friends. But of one who was formerly his enemy, and afterwards dies for His sake, who can any longer doubt the truth?

18. At this point of my discourse I am truly filled with wonder at the wise dispensation of the Holy Spirit; how He confined the Epistles of the rest to a small number, but to Paul the former persecutor gave the privilege of writing fourteen. For it was not because Peter or John was less that He restrained the gift; God forbid! But in order that the doctrine might be beyond question, He granted to the former enemy and persecutor the privilege of writing more, in order that we all might thus be made believers. For all were amazed at Paul, and said, Is not this he that was formerly a persecutor [1209] ? Did he not come hither, that he might lead us away bound to Jerusalem? Be not amazed, said Paul, I know that it is hard for me to kick against the pricks: I know that I am not worthy to be called an Apostle, because I persecuted the Church of God [1210] ; but I did it in ignorance [1211] : for I thought that the preaching of Christ was destruction of the Law, and knew not that He came Himself to fulfil the Law and not to destroy it [1212] . But the grace of God was exceeding abundant in me [1213] .

19. Many, my beloved, are the true testimonies concerning Christ. The Father bears witness from heaven of His Son: the Holy Ghost bears witness, descending bodily in likeness of a dove: the Archangel Gabriel bears witness, bringing good tidings to Mary: the Virgin Mother of God [1214] bears witness: the blessed place of the manger bears witness. Egypt bears witness, which received the Lord while yet young in the body [1215] : Symeon bears witness, who received Him in his arms, and said, Now, Lord, lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people [1216] . Anna also, the prophetess, a most devout widow, of austere life, bears witness of Him. John the Baptist bears witness, the greatest among the Prophets, and leader of the New Covenant, who in a manner united both Covenants in Himself, the Old and the New. Jordan is His witness among rivers; the sea of Tiberias among seas: blind and lame bear witness, and dead men raised to life, and devils saying, What have we to do with Thee, Jesus? we know Thee, who Thou art, the Holy One of God [1217] . Winds bear witness, silenced at His bidding: five loaves multiplied into five thousand bear Him witness. The holy wood of the Cross bears witness, seen among us to this day, and from this place now almost filling the whole world, by means of those who in faith take portions from it [1218] . The palm-tree [1219] on the ravine bears witness, having

supplied the palm-branches to the children who then hailed Him. Gethsemane [1220] bears witness, still to the thoughtful almost shewing Judas. Golgotha [1221] , the holy hill standing above us here, bears witness to our sight: the Holy Sepulchre bears witness, and the stone which lies there [1222] to this day. The sun now shining is His witness, which then at the time of His saving Passion was eclipsed [1223] : the darkness is His witness, which was then from the sixth hour to the ninth: the light bears witness, which shone forth from the ninth hour until evening. The Mount of Olives bears witness, that holy mount from which He ascended to the Father: the rain-bearing clouds are His witnesses, having received their Lord: yea, and the gates of heaven bear witness [having received their Lord [1224]], concerning which the Psalmist said, Lift up your doors, O ye Princes, and be ye lift up ye everlasting doors; and the King of Glory shall come in [1225] . His former enemies bear witness, of whom the blessed Paul is one, having been a little while His enemy, but for a long time His servant: the Twelve Apostles are His witnesses, having preached the truth not only in words, but also by their own torments and deaths: the shadow of Peter [1226] bears witness, having healed the sick in the name of Christ. The handkerchiefs and aprons bear witness, as in like manner by Christ's power they wrought cures of old through Paul [1227] . Persians [1228] and Goths [1229] , and all the Gentile converts bear witness, by dying for His sake, whom they never saw with eyes of flesh: the devils, who to this day [1230] are driven out by the faithful, bear witness to Him.

20. So many and diverse, yea and more than these, are His witnesses: is then the Christ thus witnessed any longer disbelieved? Nay rather if there is any one who formerly believed not, let him now believe: and if any was before a believer, let him receive a greater increase of faith, by believing in our Lord Jesus Christ, and let him understand whose name he bears. Thou art called a Christian: be tender of the name; let not our Lord Jesus Christ, the Son of God, be blasphemed through thee: but rather let your good works shine before men [1231] that they who see them may in Christ Jesus our Lord glorify the Father which is in heaven: To whom be the glory, both now and for ever and ever. Amen.

[1114] 1 Cor. viii. 5, 6. Cyril omits the clause: as there be gods many and lords many.

[1115] 1 John ii. 23.

[1116] Ib. x. 9.

[1117] Ib. xiv. 6.

[1118] Matt. xi. 27.

[1119] John iii. 36.

[1120] Matt. iii. 17.

[1121] Ps. ii. 7.

[1122] to poluonumon, a word used by the Greek Poets of their gods, as by Homer (Hymn to Demeter, 18, 32) of Zeus, Kronou poluonumos huios. Cf. Soph. Ant. 1115; Æschyl. Prom. V. 210.

[1123] John x. 7, 9. Cyril calls Christ a "spiritual," or "rational" (logike) door, and applies the same term to His sheep, below. Origen (In Evang. Joh. Tom. i. cap. 29): Thura ho Soter anagegraptai, ibid. philanthropos de on...poimen ginetai.

[1124] John xiv. 6.

[1125] Ib. i. 29; Is. liii. 7, 8; Acts viii. 32.

[1126] John x. 11.

[1127] Matt. x. 10, 16.

[1128] Gen. xlix. 9; Apoc. v. 5.

[1129] 1 Pet. v. 8.

[1130] Ps. cxviii. 22.

[1131] Is. xxviii. 16; 1 Pet. ii. 4-6.

[1132] The reading of the earlier Editions huper anthropon is free from all difficulty, and so the more likely to have been substituted for what is at first sight more difficult huper anthropon, the reading of Cod. Coislin. adopted by the Benedictine and subsequent Editors. The idea of a super-human Priesthood to which the Son in His Divine nature was anointed by the Father from eternity is repeated by Cyril in § 14 of this Lecture, and in Cat. xi. 1, 14. See Index, "Priesthood," and the reference there given to a fuller consideration of the subject in the Introduction.

[1133] Ps. lxxxviii. 5.

[1134] John v. 27. Comparing what Cyril says here with Cat. iv. 15, and xv. 10, we see that he means to explain why Christ is called the "Son of Man" when "He cometh again from heaven," and "no more from earth." The preceding clause refers to His first coming in the flesh, as differing in the manner of His conception and birth from other men.

[1135] Cf. Athanas. (c. Arian. II. xv. 14), "That very Word who was by nature Lord, and was then made man, hath by means of a servant's form been made Lord of all and Christ."

[1136] Cf. Irenæus (III. xvi. 8): "All therefore are outside the Dispensation, who under pretence of knowledge understand that Jesus was one, and Christ another, and the Only-begotten another (from whom again is the Word), and the Saviour another." The Cerinthians, Ebionites, Ophites, and Valentinians are mentioned by Irenæus as thus separating the Christ from Jesus.

[1137] Cf. Athanas. (Epist. X.): "Since He is rich and manifold, He varies Himself according to the individual capacity of each soul."

[1138] 1 Cor. ix. 22.

[1139] ek prokopes. We learn from Athanasius (c. Arian. i. 37, 38, 40), that from St. Paul's language Philipp. ii. 9: "Wherefore also God highly exalted Him, &c.," and from Ps. xlv. 7: "Thou hast loved righteousness and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows," the Arians argued that Christ first received Divine honour as Son and Lord as the reward of His obedience as Man. Athanasius replies (c. 40): "He was not from a lower state promoted; but rather, existing as God, He took the form of a servant, and in taking it was not promoted but humbled Himself. Where then is there here any reward of virtue, or what advancement (prokope) and promotion in humiliation?" The same doctrine had been previously held by the disciples of Paul of Samosata, who said that Christ was not originally God, but after His Incarnation was by advance (ek prokopes) made God, from being made by nature a mere man: see Athanas. (de Decretis, § 24, c. Arian. i. 38). S. Cyril refers to the error and uses the same word, in xi. 1, 7, 13, 15, 17, and xiv. 27.

[1140] katachrestikos, i.e. in a secondary or metaphorical sense. Cf. vii. 5.

[1141] neumati, "command" or "bidding," as expressed by nodding the head.

[1142] Origen (De Principiis, I. ii. 10) had argued that "even God cannot be called omnipotent, unless there exist those over whom He may exercise His power," and therefore creation must have been eternal, or God could not have been eternally Omnipotent. In other passages Origen declares it an impiety to hold that matter is co-eternal with God (De Princip. II. i. 4), and yet maintains that there were other worlds before this, and that there was never a time when there was no world existing. Methodius, in a fragment of his work On things Created, preserved by Photius, and quoted by Bishop Bull (Def. Fid. Nic. II. xiii. 9), argues against these theories of Origen, that in John i. 2 the words "The same was in the beginning with God" indicate the authority (to exousiastikon) of the Word which He had with the Father before the world came into existence; since from all eternity God the Father, together with His Word, possessed the Almighty power whereby whenever He would He could create worlds to rule over. Dean Church remarks that "On the other hand Tertullian, contra Hermog. 3, considering the attributes in question to belong not to the Divine Nature, but Office, denies that God was Almighty (Lord?) from eternity; while the Greeks affirmed this (vid. Cyril Alex. in Joann. xvii. 8, p. 963; Athan. Orat. ii. 12-14), as understanding by the term the inherent but latent attribute of doing what He had not yet done, to exousiastikon." Cleopas, the Jerusalem Editor, regards the passage as directed against Paul of Samosata, who asserted that Christ had become God, and received His kingdom and Lordship only after His Incarnation, and remarks:--"S. Cyril evidently regards the Lordship of Jesus Christ as twofold: one that which from eternity belonged to Him as God, which he calls natural, according to which He was ever both Lord and King, as being by nature God' (Cyril Alex. in Johann. cap. xvii.); and the other the Lordship in time relative to the creatures, by which He exercises dominion over the works created by Him, as being their Maker."

[1143] Luke ii. 11.

[1144] Among those who denied the Divine præ-existence of Christ Cleopas enumerates Ebion, Carpocrates, Theodotus, Artemon, Paul of Samosata, Marcellus, and Photinus.

[1145] Gen. i. 26.

[1146] Ib. i. 27.

[1147] Ib. xix. 24.

[1148] 1 Cor. x. 4.

[1149] Heb. xi. 27.

[1150] Heb. xi. 26. Quoting from memory Cyril mistakes the order of the two sentences.

[1151] Ex. xxxiii. 13. Cyril means that even before His Incarnation Christ was seen as far as was possible by Prophets such as Moses. This view was held by many of the Fathers before Cyril. See Justin M. (Tryph. § 56 ff.); Tertull. (adv. Praxean, § 16); Euseb. (Demonstr. Evang. V. 13-16).

[1152] Ex. xxxiii. 20.

[1153] Matt. xvii. 2.

[1154] Ex. xxxiii. 17. Gr. logon, "word," in imitation of the Hebrew idiom.

[1155] Ex. xxxiii. 22.

[1156] Ex. xxxiii. 19. Literally "will call in the name of the Lord (Jehovah):" compare Gen. iv. 26.

[1157] Ex. xxxiv. 5-7. For "keeping righteousness and shewing mercy," the Hebrew has only "keeping mercy."

[1158] Ex. xxxiv. 8.

[1159] Ib. xxxiv. 9.

[1160] Ps. cx. 1. Heb. "An oracle of Jehovah unto my lord." Cyril's argument is based upon the common mistake of supposing that Kurios represents the same Hebrew word in both parts of the sentence.

[1161] 1 Cor. xv. 27, 28.

[1162] Cyril evidently alludes to Philip. ii. 6, "Who being in the form of God thought it not a prize to be on an equality with God:" for the right interpretation of which passage, see Dean Gwynn's notes in the Speaker's Commentary.

[1163] Matt. xi. 27; Luke x. 22. On this text Athanasius wrote a special treatise (In illud Omnia, &c.), against the arguments of Arius, Eusebius, and their fellows, who said,--"If all things were delivered (meaning by all' the Lordship of Creation), there was once a time when He had them not. But if He had them not, He is not of the Father, for if He were, He would on that account have had

them always." Again (contr. Arian. Orat. III. cap. xxvii. § 36), Athanasius argues: "Lest a man, perceiving that the Son has all that the Father hath, from the exact likeness and identity of what He hath, should wander into the impiety of Sabellius, considering Him to be the Father, therefore He has said, Was given unto Me, and I received, and Were delivered to Me, only to shew that He is not the Father, but the Father's Word, and the Eternal Son, who, because of His likeness to the Father, has eternally what He has from Him, and because He is the Son, has from the Father what eternally He hath."

[1164] Luke ii. 10, 11.

[1165] Acts x. 36.

[1166] Matt. iv. 11.

[1167] Isa. xix. 1. "Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt shall be moved at His presence." The prophecy was supposed by many of the Fathers to have been fulfilled by the flight into Egypt. Cf. Athanas. (Ep. LXI. ad Maximum, § 4): "As a child He came down to Egypt, and brought to nought its idols made with hands:" and (de Incarn. § 36): "Which of the righteous men or kings went down into Egypt, so that at his coming the idols of Egypt fell?" On the passage of Isaiah see Delitzsch, and Kay (Speaker's Commentary).

[1168] Matt. ii. 13.

[1169] Ib. xxviii. 7.

[1170] 1 Cor. viii. 5, 6.

[1171] Compare Eusebius (Eccl. Hist. I. cap. iii.), a passage which Cyril seems to have followed in his explanation of the names Jesus' and Christ.'

[1172] For the common reading *enkritois panton* Cod. Mon. I. has *ekkritois p.* which is required both by the construction and the sense. The change may have been caused by the occurrence of *enkriton* just below.

[1173] Eusebius (u.s): "His successor, therefore, who had not hitherto borne the name Jesus, but had been called by another name, Auses, which had been given him by his parents, he now called Jesus, bestowing the name upon him as a gift of honour far greater than any kingly diadem." Auses is a common corruption of the name Oshea. See the note on the passage of Eusebius in this series.

[1174] Eusebius: "He consecrated a man high-priest of God, in so far as that was possible, and him he called Christ." Cf. Lev. iv. 5, 16; vi. 22: ho hierous ho Christos

[1175] Heb. v. 4, 5, 6. Cyril omits from his quotation the reference to Ps. ii. 7: "Thou art My Son: this day have I begotten Thee."

[1176] Josh. iii. 1.

[1177] Ib. xiv. 1.

[1178] Matt. xxi. 31.

[1179] Matt. xxiv. 2.

[1180] Isa. lxii. 11: "Behold, thy salvation cometh; behold, his reward is with him."

[1181] to kurioktonon ton 'Ioudaion.

[1182] Matt. i. 20.

[1183] The Anathema appended to the Creed of Nicæa condemns those who said prin gennethenai ouk en. On this Eusebius of Cæsarea (Epist. § 9) remarks: "Moreover to anathematize Before His generation He was not,' did not seem preposterous, in that it is confessed by all, that the Son of God was before the generation according to the flesh."

[1184] Isa. xlix. 1.

[1185] Ib. xlix. 2.

[1186] tuphlon aistheton.

[1187] John v. 14, 8.

[1188] Mark ix. 24.

[1189] Compare the fragment of the Apology of Quadratus presented to Hadrian 127 a.d., preserved by Eusebius (H.E. IV. iii.): "But the works of our Saviour were always present, for they were genuine:--those that were healed, and those that arose from the dead, who were seen not only when they were healed and when they were raised, but were also always present; and not merely while the Saviour was on earth, but also after His death they were alive

for a long while, so that some of them survived even to our times." See the notes on the passage of Eusebius, in this series.

[1190] 1 John ii. 22.

[1191] Heb. vii. 24.

[1192] On the opinion that Christ was from all eternity the true High Priest of the Creation, see Index, Priesthood, and the reference there given to the Introduction. Cf. x. 4: xi. 1. Athan (c. Arian. Or. ii. 12, J. H. N.).

[1193] The word synaxis' was used by the early Christians to distinguish their assemblies from the Jewish synagogue,' a word formed from the same root and more regularly. Synaxis' came to be used more especially of a celebration of the Eucharist. See Suicer, Thesaurus, Sunaxis.

[1194] skeuasto, Ex. xxx. 22-25: "a perfume compounded (murepsikon) after the art of the perfumer" (R.V.).

[1195] Heb. vii. 21.

[1196] Ib. vi. 18.

[1197] Ps. cxxxii. 17. The "lamp for the Anointed" was commonly applied by the Fathers to John the Baptist. Compare John v. 35, and Bishop Westcott's note there.

[1198] 2 Pet. i. 19. The supposed reference in the Psalm to the lamp of prophecy is mentioned by Eusebius (Demonstr. Evang. IV. cap. 16).

[1199] 2 Cor. iv. 7. The reference of the lamp' to Christ's Incarnation is mentioned by Eusebius (u.s.) and other Fathers.

[1200] Amos. iv. 13: "and declareth unto man what is his thought." For v&x#o@"hm, what is his thought,' the LXX. read vchysm, His Anointed,' ton Christon autou.

[1201] Luke iv. 41.

[1202] John iv. 29.

[1203] Heb. ix. 11.

[1204] ouk epoliteueto, "was not in citizenship," "not naturalised." Cf. Sueton. Nero. cap. 16: "Christiani, genus hominum superstitionis novae et maleficae."

[1205] to xenon.

[1206] Isa. lxx. 15, 16. The LXX. here depart from the meaning of the Hebrew: "He shall call His servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth" (R.V.).

[1207] 2 Cor. xiii. 3.

[1208] Ib. iv. 5.

[1209] Acts ix. 21.

[1210] 1 Cor. xv. 9.

[1211] 1 Tim. i. 13.

[1212] Matt. v. 17.

[1213] 1 Tim. i. 14.

[1214] he theotokos-- Deipara. Gibbon (Chap. xlvii. 34) says, "It is not easy to fix the invention of this word, which La Croze (Christianisme des Indes, tom. i. p. 16) ascribes to Eusebius of Cæsarea and the Arians. The orthodox testimonies are produced by Cyril (of Alexandria) and Petavius (Dogmat. Theolog. tom. v. L. v. cap. 15, p. 254, &c.), but the veracity of the Saint is questionable, and the epithet of theotokos so easily slides from the margin to the text of a Catholic ms." This passage is justly described as "Gibbon's calumny" by Dr. Newman: see his notes on the title theotokos (Athan. c. Arian. Or. ii. cap. 12, n.; Or. iii. capp. 14, 29, 33). The word is certainly used by Origen (Deut. xxii. 13, Lommartzch. Tom. x. p. 378): "She that is already betrothed is called a wife, as also in the case of Joseph and the Theotokos." Cf. Archelaus (Disput. cum Mane, cap. xxxiv. "qui de Maria Dei Genetrice natus est"); Eusebius (de Vita Constantini, III. cap. 43: "The pious Empress adorned with rare memorials the place of the travail of the Theotokos"). For other examples see Suicer's Thesaurus, theotokos, Pearson, Creed, Art. iii. notes l, m, n, o, and Routh, Reliq. Sacr. ii. p. 332.

[1215] "Chrysostom describing the flourishing state of the Church in Egypt in those times, says: Egypt welcomes and saves Him when a fugitive and plotted against, and receives a beginning as it were of its appropriation to Him, in

order that when it shall hear Him proclaimed by the Apostles, it may in their day also be honoured as having been first to welcome Him" (Cleopas).

[1216] Luke ii. 29, 30.

[1217] Mark i. 24.

[1218] See Cat. iv. 10, note 7.

[1219] The Bordeaux Pilgrim, who visited the Holy Places of Jerusalem, a.d. 333, c. speaks of this palm-tree as still existing. The longevity of the palm was proverbial: cf. Aristot. (*De Longitudine Vitæ*, c. iv. 2).

[1220] The same Pilgrim (as quoted by the Benedictine Editor) says, "There is also the rock where Judas Iscariot betrayed Christ." Compare Cat. xiii. 38.

[1221] See Index, Golgotha.

[1222] See the passage of the Introduction referred to in Index, Sepulchre.

[1223] See Cat. ii. 15, note 8, and xiii. 25, 34, 38. On the supernatural character of the darkness mentioned in the Gospels see Meyer, Commentary, Matt. xxvii. 45. An eclipse of the sun was of course impossible, as the moon was full. Mr. J. R. Hind (*Historical Eclipses*, "Times," 19th July, 1872) states that the solar eclipse, mentioned by Phlegon the freedman of Hadrian, which occurred on Nov. 24, a.d. 29, and was partial at Jerusalem, is "the only solar eclipse that could have been visible at Jerusalem during the period usually fixed for the ministry of Christ." He adds, "The Moon was eclipsed on the generally received date of the Crucifixion, 3 April, a.d. 33. I find she had emerged from the earth's dark shadow a quarter of an hour before she rose at Jerusalem (6:36 p.m.), but the penumbra continued upon her disc for an hour afterwards." Thus the "darkness from the sixth hour unto the ninth" cannot be explained as the natural effect of an eclipse either solar or lunar.

[1224] This clause is omitted in Codd. Mon. 1, 2, Roe, Casaub., and is probably repeated from the preceding line: such repetitions, however, are not uncommon in Cyril's style.

[1225] Ps. xxiv. 7. The first clause is mistranslated by the LXX. from whom Cyril quotes.

[1226] Acts v. 15.

[1227] Ib. xix. 12.

[1228] The persecution of the Christians in Persia by Sapor II. is described at length by Sozomen (E.H. II. cc. ix.-xv., in this Series). It commenced in a.d. 343, and was going on at the date of these Lectures and long after. "During fifty years the Cross lay prostrate in blood and ashes" (Dict. Bib. Sassanidæ'). Compare Neander, Church History, Tom. III. p 148, Bohn.)

[1229] The Goths here mentioned are the Gothi minores dwelling on the north of the Danube, where Ulfilas, "the Apostle of the Goths" (311-381), converted many of his countrymen to Christianity. After suffering severe persecution, he was allowed by the Constantius to take refuge with his Arian converts in Moesia and Thrace. This migration took place in 348 a.d., the same year in which Cyril's Lectures were delivered.

[1230] See Index, Exorcism.

[1231] Matt. v. 16.