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A

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OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

Translated by Members of the English Church.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* xxx. 20.

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TO THE MEMORY

OF THE

MOST REVEREND FATHER IN GOD

WILLIAM

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,

FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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UNTIL HIS DEPARTURE HENCE IN PEACE,

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FIVE BOOKS

OF

S. IRENAEUS

BISHOP OF LYONS

AGAINST HERESIES

TRANSLATED BY

THE REV. JOHN KEBLE, M.A.

WITH THE FRAGMENTS THAT REMAIN OF HIS OTHER WORKS.

JAMES PARKER AND CO.
OXFORD, AND 377 STRAND, LONDON;
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PREFACE.

THIS Translation of S. Irenæus' work against Heresies was finished by the Translator though not begun to be printed in his lifetime. One very remarkable feature in the work, the depth of S. Irenæus' fervent and loyal Love for his Master, as of one who all but remembered His earthly Life, amid the drearier exposure of the wild Gnostic Heresies, ever glowing forth;—the firm gentle lowly loyal mind of the Author of the Christian Year could best render into English.

For correcting the Press, except the two first sheets, for the few notes signed E, as also for the Translation of the earlier Fragments, the son of the last surviving Editor of the Library of the Fathers is responsible. The Very Rev. Dr. Smith, Dean of Canterbury, kindly vouches for the accuracy of the fragments translated from the Syriac, and these last have been collated afresh with the Mss. from which they were printed.

With regard to the genuineness of the fragments, Massuet the Benedictine Editor who had bestowed much pains in verifying those which his predecessors had collected from Catenae, &c., points out (i. 338) that they were of two kinds, those given by Eusebius and other ancient writers being undoubtedly genuine, those given by later writers

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or again by Catenae (whose compilers constantly condensed very considerably, whose transcribers sometimes put by mistake the wrong name) are of more doubtful authority. Massuet sums up, *We give here all the fragments which have been collected by Feuardent, Halloix, Sirmond, Combefis, Grabe and others and those which ourselves have collected, yet not attaching to them more credit than they deserve.*

The first 13 fragments and the 6 Syriac ones, and again those marked 35 to 38 will probably be genuine, the 14th and again the last fragment from the Armenian almost certainly spurious; of the Catenae-fragments some rest on the authority of several Mss., (and for these the probability of the wrong name having been appended is very considerably diminished,) some again at present on that of one Ms. only, while fragment xxxix attributed to S. Irenæus by the Vatican Ms. 331 and one of the Mss. used by the editor of the Leipzig Catena, is by his other Ms. attributed to Diodorus, and probably also (since Muenter was the first to publish it) the 3 Paris Catenae consulted by Massuet attribute this fragment to Diodorus or some other writer.

P. E. PUSEY.

OXFORD,
Oct. 1. 1872.

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B. I. PROEM § 1.

§ 1.

FORASMUCH as there are some, who, putting the truth away from them[1], introduce in its stead[a] false tales and vain genealogies, which *minister questions,* according to the saying of the Apostle, *rather than godly edifying which is of faith,* and by a cunning assemblage of plausible topics pervert the mind of the simpler sort, and lead them away captive, adulterating[2] the oracles of the Lord; so becoming evil expounders of good words, and subvert many, withdrawing them, under pretence of knowledge, from Him by Whom this universe was framed and adorned, as though they had something higher and greater to show them than *God Who made Heaven and Earth and all things that are therein:* allur- Acts xvii. 24. ing persuasively enough, in the first instance, by dexterity of words, such as are unsuspecting into this mode of enquiry, but in the most revolting way bringing them to ruin at last, by framing their minds to all blasphemy and impiety against the Creator; they having no power, even on this point[3] to distinguish falsehood from truth:

[1] παραπεμπόμενοι. 1 Tim. i. 4.

[2] ῥαδιουργοῦντες.

[3] μηδὲ ἐν τῷ, MSS. μηδὲ ἐν τούτῳ μὴ Conj. Lat. Vers.

§ 2.

(For no false teaching is wont to offer itself to our view singly and apart, lest such exposure should lead to conviction; but craftily putting on a plausible dress, makes itself by its outward habiliments appear to the simpler sort truer than Truth itself, according to what was said of such cases by one superior to us: "[b] The precious stone, the real emerald, accounted by some of great value, is dishonoured by the artful imitation of itself in glass, whenever he is not by,

[a] ἐπεισάγουσιν, alluding to divorce and after-marriage.

[b] The same unknown authority is quoted under the same title below, c. 18. § 3., and b. iii. c. 17, sub fin.

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who hath power to prove it, and detect the craft so cunningly put in practice. Again, when there is an alloy of brass with our silver, what simple person shall be lightly able to assay it?")

In order therefore that it may not be our fault, if any be snatched away as sheep by wolves, not *knowing* them on account of the sheepskin which they outwardly wear;[4] which sort the Lord commanded us to beware of, speaking as we do, but meaning all the contrary: I have judged it needful, on meeting with the writings of those who call themselves disciples of Valentinus; and also after conversation had with some of them, and understanding their drift; to declare unto thee, well-beloved, their portentous and deep mysteries, "[c] which all men receive not," because all have not yet spit out their brains: that thou also, having learned them, mayest disclose them to all who are with thee, and exhort them to avoid the depth of these men's folly, and blasphemy against Christ.

[4] ἐπιβουλὴν MSS. ἐπιβολὴν Lat. St. Matt. vii. 15.

And to the best of our power, we will shortly and clearly set forth the meaning of those who are now teaching amiss, I mean of Ptolemy and his partizans, which school is a kind of efflorescence[5] from that of Valentinus: and then we will suggest topics according to our moderate ability, for the refutation of the same; shewing how monstrous their assertions are, and how inconsistent with the Truth. And this, although we have neither been accustomed to composition, nor trained to any arts of discourse; charity only urging us to make known to thee, and all who are with thee, what things they teach:—things hitherto concealed, but which now at length by the grace of God have found their way into the light. *For there is nothing covered which shall not be revealed, nor hid, which shall not be made known.*

[5] ἀνάθεμα: perhaps "Scum."

St. Matt. x. 26.

§ 3. But thou wilt not require of us, who dwell among Celts, and converse for the most part in a foreign language, skill in discourse which we have not learned, nor power of composition, which we have not practised, nor eloquence of phrase, nor persuasiveness, of which we know nothing.

[c] He seems to be ironically describing them in their own words.

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Rather in simplicity, and truth, and plainness, the things which are written to thee lovingly, thou wilt lovingly accept, and what is more, wilt cherish them within thyself, as being more competent than we are, receiving them from us as a kind of seeds and principles. That which we have briefly expressed, thou wilt cause to bear much fruit in the wide field of thine understanding; and wilt forcibly represent to them that are with thee what we have but faintly detailed. And as we have sought, according to thy request made long ago for information about their meaning, not only to make it known to thee, but also to provide thee with resources for demonstrating its falsehoods: so wilt thou too seek honestly to minister unto others, according to the grace given thee by the Lord: to the end that our people may be no longer perverted by their show of reasoning: whereof the account is as follows;—

CHAP. I. § 1.

They affirm that there is in certain high places unseen and unnamed, I know not what perfect Æon; existing before all; whom they call sometimes Proarche, the First Beginning, sometimes Propator, the First Father, sometimes Bythos, that is, the Deep; that he is likewise invisible and incomprehensible; and that being incomprehensible and invisible, eternal also and unbegotten, he abode in great tranquillity and calm through boundless ages:

That there exists with him also, Thought, the same whom they likewise denominate Grace and Silence; and that at some unknown time it occurred to the said Bythos to put forth from himself what should be a beginning of all things; and that this which he was minded to put forth, being as it were seed, he deposited, as in a womb, with the partner of his being, Silence:

That she, having received this seed, and become pregnant, brought forth Mind, who is similar to him that begat him, and alone comprehendeth the greatness of his Father; to which Mind they also give the name of Only-begotten, and Father, and principle of all things: and that there was produced together with him, Truth: and that this is the first and aboriginal quaternion of Pythagoras, which also

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they style the root of all things; namely, the Deep, and Silence, and, after them, Mind and Truth.

Further, that the Only Begotten, having become aware of the purposes for which he was produced, did himself also produce the Word, and the Life; thus becoming the Father of all who should be after him, and the principle and formative power, of the whole Pleroma: next, that from the Word and the Life were produced, as in marriage, the Man and the Church; and that this was the aboriginal Ogdoas or Eight, the root and substance of all things; having according to them, four names, the Deep, the Mind, the Word, and the Man: each of these being both male and female; as follows:—First, the Great Father they said, was united as in marriage to his own Thought; next the Only-begotten, that is, the Mind, to the Truth; afterwards the Word to the Life; and the Man to the Church:

§ 2. Moreover, that these Æons, as they were produced for the Father's glory, so wishing also themselves to glorify the Father by something of their own, produced offspring as in marriage: first, that the Word and the Life, after the Man and the Church, brought into being other ten Æons, whose names they say are these:—the Profound, and Commixture; the Undecaying, and Union; the Self-originated, and Pleasure; the Unmoved, and Incorporation; the Only-begotten, and the Blessed One. These are the ten additional Æons, who they say were produced by the Word and Life. They add that the Man also for his part with the Church produced twelve Æons, on whom they bestow these names:—the Comforter, and Faith; the Paternal One, and Hope; the Maternal One, and Love; the Ever-Intelligent, and Understanding; the Ecclesiastical One, and Blessedness; the Desired, and Wisdom.

§ 3. These are the 30 Æons of their false doctrine, kept hitherto in silence, and unknown. This is the invisible and spiritual Fulness they talk of, with its threefold division into sets respectively of eight, and ten, and twelve beings. And they affirm this to have been the reason why the Saviour, (for they are not willing to call Him Lord), for 30 years did

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nothing openly; declaring this mystery of the Æons. Yea, and in the parable of the labourers which were sent into the vineyard they say it is most evident that these 30 Æons are indicated; in that some are sent about the first hour, some about the third, others about the sixth, others again the ninth, and a further set about the eleventh. Now the aforesaid hours, being added together, make up the number thirty. For $1+3+6+9+11=30$. And the Hours, they affirm, signify the Æons. And these, they add, are the great and wonderful and unutterable mysteries, the fruit of which themselves only bear; as also of any among the many sayings of Scripture, which one haply may be able to accommodate, and cause to appear like their invention.[d] CHAP. II.

To proceed. Their First Father they affirm to be known unto none but the Only-Begotten who sprang from him, that is, to the Mind; to all the rest, they say, he remains invisible and incomprehensible. But the Mind alone, according to them, having delight in the contemplation of the Father, and rejoicing in the thought of His immeasurable greatness, was purposing to communicate to the other Æons also the greatness of the Father, how vast his duration and extent; how he was unoriginated and incomprehensible, and incapable of being beheld. But Silence restrained him, by the will of the Father, because he was minded to bring them all to imagine and long for some mode of searching out their First Father, such as we have described him. And thus all the other Æons continued alike in a kind of silence, longing to behold the first originator of their seed, and to acquaint themselves with the Root which has no beginning. CHAP. II. § 1.

Only the last and youngest Æon of the Family of twelve, produced by the Man and the Church, that is, Wisdom, made a spring far onward, and was affected, in some way without intercourse with her partner, the Desired; (a kind of thing which had begun in the case of the Mind, and Truth, but in § 2.

[d] *ἃ καρποφοροῦσιν αὐτοὶ, καὶ εἴ που τι τῶν ἐν πλήθει εἰρημένων ἐν ταῖς γραφαῖς δυνηθείη [τις] προσαρμόσαι καὶ εἰκάσαι τῷ πλάσματι αὐτῶν.* τις has been introduced by the Editor to complete the sentence. *Ἐν πλήθει* is thus used in the lxx often, in a similar sense, but always with a question after it. E. g. Eccl. v. 2. Might it mean here "in the Multitude": pointing out the distinction between the popular utterance of a Text, and the recondite sense which they pretended to receive from it?

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CHAP. II. its result affected only this perverted Æon; perverted, in pretence, by Love, but in reality by Presumption); on account of his not having communion with the Perfect Father, as the Mind also had. Now the Passion which this Æon conceived was searching after the Father. For he would fain, they say, comprehend His greatness. Next, they add, not being able, because it was a thing impossible which he was attempting, he was in a very intense inward strife, because of the vastness of that Deep, and the unsearchable nature of the Father, and his yearning after him. Which things continually urging him onward, he would at length have been absorbed by His delightsomeness, and resolved into His whole being, had he not met with that power which supports and guards all things, excepting only the greatness which is unspeakable. And to this power they give the name also of Horos, that is, Order, or Limit. And by this, that youngest Æon, they say, was restrained and steadied: and having hardly returned to himself and become convinced that the Father is incomprehensible, he put off his former intention, together with the impression which had come upon him from that astounding wonder!

§ 3. And some of them make a kind of legend of that which befel Wisdom, and her recovery: as though she having attempted a thing impossible and inconceivable, brought forth a substance without form; even as it was natural for her, being a female, to bring forth[e]. And on considering her offspring, they add, she was first of all vexed, because of the imperfect birth, then affrighted, lest her being itself might prove incapable of perfection[f]; and upon that she was beside herself, and in despair, enquiring the cause, and how she might conceal what happened. And that being sore beset with these passions, she took a turn, and endeavoured to hasten back to the Father, and having ventured a certain way, failed through weakness, and became a suppliant to the Father, and that she was joined in her supplication by the other Æons, especially by the Mind.

[e] οἵαν φύσιν εἶχε θήλειαν τεκεῖν. "according to the nature which she had that being a female she should be &c."

[f] μηδὲ αὐτὸ τὸ εἶναι τελείως ἔχειν *ne hoc ipsum finem habeat, Lat.*

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This, they say, was the first origin of the substance[5] of matter, namely, out of that ignorance and grief, and fear, and astonishment. CHAP. II.

§ 4. Moreover, the Father, with a view to these things, produces the aforesaid Order, or Limit, by the Only Begotten, in his own image, unpaired, with nothing of the weaker sex about him. (For so they affirm the Father to exist, sometimes in concert with Silence, sometimes above male and female alike). And this being, called Order, they denominate also the Cross, and the Redeemer, and the Assertor of Liberty, and Assigner of Boundaries, and Maintainer of Causes. And by means of this Order, they say, Wisdom was purified, and confirmed, and restored to her place as one of a pair of Æons. That is, the fruit of her fancy having been separated from her, with the passion which accompanied it, she herself remains within the Pleroma; but that this her mental produce, with all passion, is by the aforesaid Order put apart in a state of privation; and being turned out of the Pleroma, continues indeed a spiritual substance, having a certain natural energy such as belongs to an Æon, but without form or kind, as not comprehending any thing. And therefore they call it an imbecile and feminine fruit (of wisdom).

§ 5. But after the separation of the Offspring to a region without the Pleroma of the Æons, and the restoration of the mother to her place as one of a pair, the Only-Begotten, as they say, again produced another pair, according to the purpose of the Father, that none of the Æons might suffer as she had done; another pair; Christ and the Holy Ghost, to fix and consolidate the Pleroma; and so by these *the worlds* [*or Æons*] *were framed.* For that Christ for his part instructed them that they were sufficiently acquainted already[6] with the nature of their own Communion, and the Idea of the Unbegotten; and that he declared among them the mode of coming to more knowledge of the Father; that He is incomprehensible, and inconceivable, and can neither be seen nor heard, any further than He is known through the Only Begotten: also that the principal eternal duration to the other

Heb. xi. 2.

[6] γινώσκοντας, ἱκανοὺς εἶναι.

[5] τῆς ὕλης is not in Epiphanius, but it is recognized in the old Latin version.

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CHAP. II. Æons is the original Incomprehensible nature of the Father: but to him who is the Father's offspring and Son it is His being comprehensible by him; which indeed is what makes him His equal. These then were the proceedings among them of the newly produced Æon, Christ.

§ 6. The one Spirit, again, the Holy one, for his part instructed them to give thanks for being all made mutually equal, and guided them to the true rest.

And so they say the Æons were constituted, equal in form and in purpose; having all become Minds; and all, Words; and all, Men; and all, Christs; and the females in like manner, all, Truths; and all, Lives; and Spirits, and Churches.

And it is added, that hereupon all things being confirmed, and come to perfect rest, with great joy say hymns to the First Father, taking their share in high festal gladness.

And that on account of this benefit, with one will and mind, the whole Pleroma of Æons, Christ and the Spirit consenting, and their Father setting his seal,—each, I say of the Æons severally contributed whatever he had most beautiful and blooming in himself: and having put in each his share, and fitly combined the same, and harmoniously united them, they produced a most perfect Emanation[7] to the honour and glory of Him who is the Deep, the beauty and star of their Pleroma, even their perfect fruit, Jesus, who was also called Saviour, and Christ, and the Word, as a son is called after his father; and *All*, because he is of them all.

[7] προβλημα.

Moreover, that as body-guards to themselves, to their own honour, they produced also Angels, of the same nature with him.

CHAP. III. § 1. These then are the transactions spoken of by them as taking place within the Pleroma; first, what became subject to passion, and well nigh lost itself as it were in a vast and intricate matter[8], trying to search out the Father; next, the composition, equivalent to six Æons in one, of him who is called Order, and the Cross, and the Redeemer and the Assertor of Liberty and the Assigner of bounds, and Maintainers of causes; then the production, by their Father,

[8] ὡς ἐν πολλῇ ὕλῃ

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upon second thoughts, of the first Christ, with the Holy Spirit, subsequent to that of the Æons; lastly, how the second Christ, whom they denominate also Saviour, was put together and framed by way of contribution from them all. CHAP. III.

But all this, they say, is not openly uttered, being all cannot receive such knowledge; however, our Saviour has mysteriously indicated it in Parables to such as have power to understand it. As for instance: the thirty Æons, they say, are indicated by the thirty years, of which we made mention before, wherein, as they observe, our Saviour did nothing openly; as also by the Parable of the Labourers in the Vineyard. Paul also, as they affirm, most evidently names these Æons in many places; and hath moreover observed the Order in which they follow one another, when he says, *Unto all the generations of the Age of all Ages:* (of the Æon of all Æons). Nay, and that we too, in the Eucharist, when we utter the clause, 'World without end' (unto the Æon of all Æons) give signification of those Æons. In a word, wheresoever mention is made of *Age* or *Ages*, they will have it referred to the aforesaid Æons. St. Matt. xx. 2. Eph. iii. 21.

§ 2. They add that the origination of their band of twelve Æons is signified by our Lord's being twelve years old, when He conversed with the Doctors of the Law; and by His choice of the Apostles, in that there were twelve of them. Again, that the other eighteen Æons are manifested by the circumstance of His abiding eighteen months, as they say, with His Disciples, after He rose from the dead. Also, that by the two first letters of His Name, the I, and the H, those eighteen Æons are clearly enough indicated; and the ten Æons in like manner they say are signified by the letter I, which stands first in His Name. And this was the cause why our Saviour said, "*one iota, or one tittle, must not pass away, till all be fulfilled.*" St. Luke ii. 42. Ib. vi. 13. St. Matt. v. 18.

§ 3. As to the calamity which befel the twelfth Æon, they say it was darkly implied in the apostasy of Judas, who was twelfth among the Apostles. As also by His having suffered in the twelfth month. For they will have it that He preached for one year only after His Baptism.

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CHAP. III.

They add that in the case of the woman with an issue of blood, this is most evidently set forth; in that she, having suffered twelve years, was healed by the presence of Our Saviour, upon touching the hem of His Garment; and that this was why Our Saviour said, "Who touched me?" informing His Disciples of the mysterious event among the Æons, the healing of that Æon which had become subject to Passion. For the woman who had suffered for twelve years, being in fact that Power, when its substance was being drawn out, and melting away without limit, (as they affirm), had she not touched that which He wore, that is, the Truth which makes one of the first quaternion, and of which the hem of His Garment is the symbol,—would have been resolved into that which was the ground of her being. She was stayed, however, and rested from her calamity, because the Power which went out of Him (and this they will have to be Order or Limit) healed her, and withdrew the calamity from her.

§ 4. Again, their doctrine that Our Saviour proceeding from all, is in a certain sense all, they affirm to be signified by the expression, *Every male that openeth the Womb*; and that He, being All, opened the womb of her who is the thought, or Imagination, of that afflicted Æon, the womb, I say of her who was banished from the Pleroma,—the same whom they also denominate the second Ogdoad, whereof we shall give an account a little below. And Paul also evidently for no other reason, as they affirm, used the expression, "*And He is all*," and again, "*All things are to Him, and of Him are all things*," and again, "*In Him dwelleth all The Fulness* (Pleroma) *of the Godhead.*" And this following, "*That He summed up all things in Christ, by God*," they expounded to the same effect; and if there be any thing else of the like sound.

Exod. xiii. 2. St. Luke ii. 23. Col. iii. 2. Rom. xi. 36. Col. ii. 9. Eph. i. 10.

§ 5. Next, as concerning him whom they call Order, or Limit—to whom they give so many names, affirming that he hath two modes of operation, the one apt to establish, the other to divide; and that in respect of his establishing and consolidating he is the Cross, but in respect of his dividing and

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distinguishing, he is Order, or Limit:—the operation of the same Order, they say, our Saviour signified as follows: that is to say, first his work of consolidating, when He says, "*He that taketh not up his cross and followeth Me, cannot become My Disciple;*" and, "*Take up the cross and follow Me;*" and, his distinguishing work again, where it is said, "*I came not to send peace, but a sword.*" John also, according to them, indicated the same by the words, "*The fan is in His Hand, and He shall throughly purge the floor, and shall gather the wheat into His garner, but the chaff He will burn with fire unquenchable.*

CHAP. III.

St. Luke xiv. 27. St. Mark x. 21. St. Matt. x. 34. St. Luke iii. 17.

Now in this speech also, they said there was signified the operation of Order or Limit. For that "Fan," they expound to be the Cross, who, they add, consumes also all material things, as fire the chaff, but purges those who are saved, as the fan does the wheat.

Moreover they affirm that Paul the Apostle also, makes mention of this Cross in the text, "*For the Word of the Cross is to them that perish foolishness; but to us which are saved, it is the Power of God.*"

1 Cor. i. 18.

And again, "*God forbid that I should glory, save in the Cross of Jesus*[h], *by whom the world is crucified unto me, and I unto the world.*"

Gal. vi. 14.

§ 6. Such then are the sayings of them all about their Pleroma, and vain invention; violently adapting the good words to their own evil devices. And not only from the Gospels and Apostolical writings do they endeavour to make out their proofs, perverting their versions, and falsifying their expositions; but also out of the Law and the Prophets; taking occasion from the many Parables and allegories there uttered, which may be wrested many ways, others by their exposition do cleverly and craftily suit what is ambiguous to their own device, and so lead captive from the Truth all such as maintain not firmly their faith in One God the Father Almighty, and in One Lord Jesus Christ, the Son of God.

CHAP. IV.

§ 1. Now the transactions without the Pleroma, stated by them, are as follows.

The conception of the Wisdom which is above, to which

[h] So *Gk. Lat.* Christi.

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CHAP. IV. also they give the name of Achamoth, being excluded, with all Passion, from the Pleroma, and abiding in certain shadows and void places, did there of necessity, as they affirm, effervesce, being turned out of the Light, and the Pleroma, without form or kind, as an abortion, because she had not comprehended anything. Hereupon, they add, the superior Christ pitying her, and overshadowing her by the intervention of him who is the Cross, did of his own power bring her into form; such form as implies resemblance to him in substance only, and not in knowledge. And having done this he has turned back, withdrawing his power, and left her to herself; in order that perceiving her calamity, in that she was separated from the Pleroma, she might aim at the things which are more excellent; having a kind of savour of incorruption, left in her by Christ and the Holy Spirit. And that this is why she is called by both names, namely, Wisdom, from her parent, (for that which produced her is called Wisdom) and the Holy Ghost, from the spirit which attends on Christ.

Further, that having received form and consciousness, but being presently left void of the Invisible Word who was with her, that is, Christ, she set herself to search out the Light which had forsaken her, but was unable to attain unto it, because she was forbidden by the power of Order (or Limit). And that at this point of time, Order, checking her in her onward impulse, uttered the word IAO (JEHOVAH); from which the Holy Name, JEHOVAH, they say, had its origin. And that she, unable to pass by the said Order, because of her being entangled with her affliction, and thus left alone without, sank under every part of her affliction, manifold and various as it was: and so had to endure, first grief, because she could not attain to her end; then fear of the Life forsaking her, even as the Light had done; and besides these perplexity, and the whole together in ignorance. And not as her mother, the first Wisdom, who is also an Æon, did she simply endure alternation in her passions, but even absolute contrariety; another tendency also having befallen her, that of conversion to him who gave her life.

§ 2. This, they say, was the composition and being of matter,

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out of which this world was formed. For on the one hand from this her conversion the whole soul of the world and of its Fabricator took its origin: on the other, from her tears was produced all liquid substance; from her laughter, all that is luminous; from her grief and perplexity, the bodily elements of the world. Since she was now in tears and grief, as they affirm, on account of her being left alone in the darkness and void; one while having lit upon an imagination of the light which had left her, she relaxed into a smile; and then again on the contrary she was smitten with fear; and another time she was in utter perplexity and amazement. CHAP. IV.

§ 3. And what shall I say? in this part of their subject it was all a deep tragedy, and each of them had his own fancy, pompously setting forth in their several ways, through what process and out of what element each substance had its origin. And I think they had much reason in their unwillingness to let all persons openly know of these things, and in rather reserving them for those who are able to pay a large price for the knowledge of so great mysteries; mysteries far differing from those others, concerning which our Lord said, *Freely ye have received, freely give;* whereas these are retired, and prodigious, and deep, and not without much toil coming within reach of those who delight in falsehood. For who would not freely spend all his goods, to be informed, that from the tears of her who is the Conception of that Æon which suffered, seas took their origin, and fountains and rivers, and all liquid matter; and from her smile, the light; and from her amazement and utter perplexity, the solid elements of the world? St. Matt. x. 8.

§ 4. But I have a mind myself also to contribute something to to this plentiful crop of theirs. As thus; perceiving that some waters are sweet, such as fountains, and rivers, and showers, and the like, while those in the seas are briny, it comes into my mind that they did not all emanate from her tears, the moisture of tears being of a briny quality. Clearly then the salt waters only are those which come of her tears. But it is natural to suppose that, being as she was in great agony and distress, there were sweat-drops upon her. From

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CHAP. IV. this then, in conformity with their theory, we ought to imagine, fountains and rivers, and whatsoever other waters are sweet, derived their origin, and not from her tears: it being incredible, since the quality of the tears is one and the same, that both the salt and sweet waters proceeded from them. But this is more credible, that the one came of her tears, the other of her sweat. . . . . For such are the fitting fruits of their theory.

§ 5. Their Mother then, having travelled through her whole calamity, and only just begun to surmount it, betook herself, as they say, to supplication of the Light which had left her, that is, of the Christ. But he, having returned to the Pleroma, shrank, I suppose, from the trouble of descending a second time, and rather sent out to her the Comforter, that is the Saviour; the Father having yielded unto him all his power, and delivered every thing to be under his authority; and the Æons too in like manner, that *in him all things* Col. i. 16. *should be created, visible and invisible, Thrones,* Deities, *Dominions.* He is sent forth to her, with the Angels which were formed at the same time with him.

Thereupon Achamoth, reverencing him, as they say, first put on a veil out of bashfulness; but afterwards beholding him with all his rich shew of fruit, hastened towards him, receiving power to do so, by his manifestation. He, they say, reduced her into form, with such formation as implies perfect knowledge, and acheived the healing of her passions. He separated them from her; he did not entirely neglect them; to annihilate them being impossible, because now they were habitual and strong. But he put them apart by themselves, then mingled and consolidated them, and changed [9] πάθος. them from incorporal accidents[9] into matter still incorporeal. Next accordingly he wrought in them aptitude and a peculiar nature, that they might enter into combinations and bodies: so that two substances might come into being; the one bad, liable to the Passions; the other intelligent, capable of Conversion. And for this cause, they say that our Saviour was virtually the Framer of the Universe.

Moreover that Achamoth being delivered from her trouble,

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and obtaining with that joy the contemplation of the lights that were with Him, that is, of the Angels, his companions, and smitten with longing for them, became pregnant, (so they teach) with offspring after their image: a spiritual offspring, formed after the resemblance of those were the body-guards of our Saviour. CHAP. V.

Having now therefore these three ingredients given her, by their account: the first proceeding from Passion, which was matter; the second from a tendency to recovery, which was the animal part; the third that which she bore, that is, the spiritual part; she next applied herself to the forming thereof. However, the spiritual part she was unable herself to reduce into form, being herself of the same substance with it. But she betook herself to the formation of the animal substance which arose from her tendency to recovery, and so brought to light the instructions she had received from the Saviour. CHAP. V. § 1.

Now her first formation out of the animal substance, they say, was the Father and King of all things; both of such as are of the same substance with himself, that is, the animal, the same which they call also things on the right hand; and of those also which owe their origin to passion and matter, the same which they say are on the left. For all things akin to himself[1], they say, he formed, unconsciously moved thereto by his Mother: whence also they give him the names of Metropator, and Unfathered, and Artificer, and Father: affirming him to be Father of things on the right, that is, animal, but of those on the left, that is, material, Artificer; and of all taken together, King.

For the aforesaid Enthymesis [or Achamoth], they say, desired to do all to the honour of the Æons, and therefore made certain images of them; or rather the Saviour did so by her. And she reserved herself to be in the image of the invisible Father, she not being known by the Demiurgus [or Artificer]; while he was to represent the only-begotten Son, and the images of the other Æons were to be the Archangels and Angels formed by him.

He then, by their account, became Father and God of § 2.

[1] Or "after himself:" κατ' αὐτὸν Gr. *post eum* Lat.

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CHAP. V. things without the Pleroma, being maker of all, both animal and material. For that he separated those two substances, before confused, and brought the incorporeal into bodily shape, and so framed both heavenly and earthly things, and became their Artificer, whether material or animal, on the right hand or on the left, light or heavy, of upward or of downward tendency: he having furnished seven Heavens, above which, they say, is the Demiurgus himself. And therefore they call him the Hebdomad, but his mother Achamoth the Ogdoad, she thus keeping entire the number of the original and first Ogdoad, belonging to the Pleroma.

Further; as to these seven heavens, which they say, are endowed with understanding, they suppose them to be a kind of Angels, and the Demiurgus too himself an angel like unto God. As they say also that Paradise, being above the third heaven, is virtually a fourth angel, and that Adam obtained I know not what from it, in consequence of his abode therein.

§ 3. Moreover, they say that the Demiurgus fancied himself to be framing these things of himself, but that in reality he made them by virtue which came out from Achamoth: so that Heaven was made by him, not knowing heaven; and man was moulded, he not knowing man; and Earth manifested, while he was unacquainted with Earth. And throughout in like manner they say he was ignorant of the substantial forms of what he was making, and of his mother herself, and fancied that he himself alone was all. And the cause of this his imagination, they affirm, was his mother, whose will it had been so to train him up to be head and principle of his own proper substance, and director of this whole work. Which mother of his they call also the Ogdoad, and Wisdom, and Earth, and Jerusalem, and the Holy Spirit, and in the masculine, Lord. Her home, they say, is in the intermediate space, so that she abides above the Demiurgus, but beneath or without the Pleroma, until the consummation.

§ 4. The material substance then being, as they say, made out of three passions or affections, fear, and grief, and perplexity;

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they will have it that the partakers of animal life owe their subsistence partly to fear and partly to an effort after recovery; that from this effort the Demiurgus had his birth; but from fear, all other being that has animal life, as the souls of irrational creatures, and of beasts, and men. Wherefore that he, wanting energy to discern any spiritual things, considered himself alone to be God, and said by his Prophets, *I am God, beside Me there is none.* From grief again they teach that the spiritual powers of wickedness proceeded; that hence the Devil had his origin, whom also they call the Ruler of this world, his demons too, and his angels, and all that spiritually exists on the side of wickedness. The Demiurgus however they call the son of that Mother of theirs, but the Ruler of this world, a creature of the Demiurgus. And that the Ruler of the world knows the things above him, because he is a spirit of wickedness; but the Demiurgus knows them not, as having merely an animal existence. Is. xlv. 6, xlvi. 9.

The abode of their Mother they say is the super celestial region, that is, in the intermediate space; of the Demiurgus, in the heavenly, that is, in the series of seven heavens; of the Ruler of the world, in this world of ours.

Further: that from that astonishment and extreme perplexity as from the meaner passions, the corporeal elements of the world, as we stated before, had their origin; Earth, upon the stay of that amazement; Water, upon the exciting of Fear; air, upon the fixing (or condensation) of grief. Fire, they say, existed in them all to be a cause of death and decay, even as ignorance was secretly mingled in those three passions.

§ 5. Thus having formed the world, he created also the earthly man, not however out of this dry earth, but out of its invisible substance, taking his material from that which is continually exhaled and flowing [from the grosser being]. And into this earthly man as they carefully distinguish, he breathed the animal man. And this, they say, was the man formed after his image, and similitude: the material man being after his image, like but not consubstantial with, his God; while the animal man was after his likeness; for which

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cause also his substance is called *the Spirit of Life*, coming of a spiritual efflux [from Him]. But afterwards, they say, the coat of skins was put on him; and this, they say, is the frail flesh, the object of sense.

§ 6. But the offspring of their Mother Achamoth, whereof she became pregnant in her contemplation of the Angels which waited on the Saviour, being of the same substance with the Mother-spiritual,—was unknown even to the Demiurgus, as they affirm. And they say it was secretly lodged in him without his consciousness, in order that by him having been sown in the soul which he made, and in this material body, and having therein, like an unborn babe received growth, it might be made ready to admit the perfect Word.

That spiritual Man therefore was unknown, as they say, to the Demiurgus, who was sown by Wisdom in the natural man at the moment of his breathing into his nostrils, and that through an ineffable Providence. For as he knew not his Mother, so neither did he know her seed. And this same seed they affirm also to be the Church, corresponding to the Church above.

And with this they maintain their inward being to be completed; as though they had their animal soul from the Demiurgus, their body from the dust of the Earth, and their fleshly part from its matter, while the spiritual Man comes from their Mother Achamoth.

CHAP. VI. § 1. There being then three principles; the material, first of all, which they call also that on the left hand, necessarily, as they affirm, perishes, as being incapable of receiving any breath of incorruption. But the animal principle, which they denominate likewise that on the right hand, as being midway between the spiritual and material, departs in that direction, towards which it makes itself incline. As to the spiritual part, they say it is sent forth, in order that being here joined to the animal, it may be fashioned, sharing the discipline thereof in its conversation here. And this they say is *the salt* and *the light of the world*. For the animal principle had need of outward and sensible discipline of various kinds. By such they say, the world itself was framed, and what is

St. Matt. v. 13, 14.

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more, that the Saviour came to the aid of this, the animal part, it having also free will, that he might save it.

For, of those, whom he was to save, they affirm, he took on him the firstfruits: from Achamoth assuming the spiritual principle, from the Demiurgus the animal Christ wherewith he clothed himself; and by that peculiar dispensation putting on a body which had an animal being, but was constructed by unspeakable art, so as to be both visible and palpable and capable of suffering. They add, that he took not on him any thing at all material; matter not being capable of salvation.

As to the end of the world, they say it will be, when the whole spiritual creation is formed and perfected in knowledge; meaning those of mankind who are spiritual, who have the perfect knowledge concerning God, and are initiated by Achamoth into her mysteries. And these, they imagine, are themselves.

§ 2. For mere animal lessons are the discipline of mere animal men, of those who are established by bare faith and works, and possess not the perfect knowledge. And this account they give of us, who belong to the Church, which is the reason why they also affirm good conduct to be necessary for us, since otherwise we cannot be saved. As to themselves, they maintain that not by any course of conduct, but because they are by nature spiritual, they shall in any case and by all means be saved. For as the earthly cannot attain salvation (not being as they say capable of it) so again the spiritual, which they will have to be themselves, never can admit corruption, whatsoever actions they may be engaged in. For even as gold deposited in mud does not cast off its beauty, but keeps its proper nature, the mud having no power to damage the gold at all: just so they affirm of themselves, that whatever kind of material actions they may be concerned in, they are not at all damaged themselves, nor do they cast away their spiritual subsistence.

§ 3. For which cause also the most perfect among them do all forbidden things without fear; such things whereof the scriptures are positive, that they who do them shall not in-

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herit God's Kingdom. Thus, in the first place, they eat indifferently of things sacrificed to idols, not esteeming themselves at all stained thereby. And at every holiday amusement of the Gentiles, taking place in honour of the idols, they are first to assemble; some of them not even abstaining from that murderous spectacle, hated by God and man, of combats with wild beasts, and of single fight. Others again, who are the slaves of all fleshly pleasures, even unto loathing, say that "The carnal things are for the carnal, and the spiritual things for the spiritual, being so assigned." Some of them privately corrupt the women who are instructed by them in this doctrine; as many times certain have confessed, together with the rest of their error; such I mean as had been seduced by one or other of them, and had afterwards returned to the Church of God. Others even publickly, casting off all shame, whatsoever women they have a fancy for, they force away from their husbands and account their own wives. A third sort again, pretending at first to live in all honour, as with sisters, in process of time have been exposed; the sister becoming pregnant by the brother.

§ 4. Yea, and they have many other abominable and godless practices. And while they run down us, who keep ourselves through the fear of God, from sinning so much as in thought or word, for being unlearned and knowing nothing; themselves they magnify above measure, under the names of Perfect, and Seeds of Election. For we, they affirm, receive Grace to be used only; and therefore it will be taken from us[k]. But they have their grace as a possession of their own, having come down from above, from the Unspeakable and
[1] *συζυγίας* Unnameable Combination[1]; and therefore it will be added unto them.

For which cause, they add, it is right for them in every way, to be always practising the mystery of Combination. And of this they convince the foolish, their words being literally such as these: "Whosoever being merely in the world,[1] hath not loved a woman, so as that she should give

[k] Alluding to St. Luke xix. 26.

[1] *ἐν κοσμῷ*, *ἀπὸ κόσμου*, phrases which appear to be taken, by profane and abominable parody, from St. John 17. *Massuet.*

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way to him, is not of the Truth, and shall not proceed unto the Truth: but he that, being of the world, is overcome by a woman, shall not proceed unto the Truth, because he is overcome by desire of woman." For this cause accordingly they call us "good sort of natural men," and say that we are "of the world," and that we "have need of continence and of good conduct," that we may come thereby into the intermediate space; but they, 'Spiritual' and 'Perfect,' as they are called, have no such need. For it is not any conduct which brings men into the Pleroma, but that seed which is sent out from thence in an infant state, and is here brought to perfection.

CHAP. VII. § 1.

Now when the whole seed is made perfect, Achamoth their mother, they say, is to pass from the Intermediate Place, and to enter within the Pleroma, and to receive her Spouse the Saviour, him who was made up of all [m]; that there may be a Combination of the Saviour, and of Wisdom, who is Achamoth. And this, they say, is the meaning of the "Bridegroom," and "Bride;" the Bridechamber being the whole Pleroma.

Next, that all spiritual persons putting off their animal souls, and becoming intellectual spirits, are to enter within the Pleroma, incomprehensibly [2] and invisibly, and to be assigned as the Brides to the Angels which are about the Saviour; and that the Demiurge also for his part is to pass into the region of his mother, Wisdom, that is, in the intermediate state; that the souls also of the righteous will themselves be refreshed in the place of the middle state; for that nothing animal finds place within the Pleroma.

[2] ἀκρατήτως

Moreover, that when all this has so taken place, the fire which lurks in the world is to shine forth and be kindled, and destroying all Matter, is itself to be spent together with it, and to come to an end of its existence:—so they say. But the Demiurge knew none of these things, as they assert, before the coming of the Saviour.

§ 2.

And there are some who say that he also produced a Christ, a son of his own, of animal nature however; that concerning him he spake by the Prophets. And that this was he who

[m] See c. ii. 6.

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passed through Mary, as water passes through a pipe; and that to him at his baptism descended that other, that Saviour from the Pleroma, made up of all, in the form of a Dove. And there was in him also the same spiritual seed of Achamoth. Our Lord therefore they affirm to have been composed of these four, keeping the pattern of the original and first Quaternion: viz. of the Spiritual being, which was from Achamoth; and of the animal which was from the Demiurge; and of the Œconomy—that which was framed with unspeakable art; and of the Saviour, which part was the Dove that descended upon Him. And that as to this part he remained impassive (for he could not suffer, being incomprehensible and invisible); and therefore, they say, it was taken away, when he was brought before Pilate, I mean the Spirit of Christ which had been lodged in him. But neither did the seed suffer, which he had from his mother, by their statement; for this also, the spiritual part of him, is impassive, and invisible even to the Demiurge himself. It remains that what suffered, according to them, was the animal Christ, and he who by the Economy was mysteriously framed, that his Mother might exhibit by him [a] the pattern of the Christ who is above, of him who was extended upon the Cross, and who gave to Achamoth her essential form. For all things here, they say, are types of the things there.

§ 3. Now the souls which had the seed of Achamoth, were better, they say, than the rest. Wherefore also the Demiurge loves them more than the rest, not knowing the reason, but accounting such to be from himself: and so, they add, he ordained them to be, some Prophets, some Priests, some Kings; (and many things by virtue of this seed they expound to be spoken by the Prophets;) as though those souls were of a higher nature. And his Mother too they affirm to have uttered many things concerning that superior world; partly however through him, and partly through the souls that were made by him. And they proceed to divide the Prophecies; one thing, as they will have it, being uttered by the Mother,

[a] *αὐτοῦ* is the present Greek reading, but the old Latin version renders "per eum."

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another by the seed aforesaid, a third by the Demiurge. Yea, and that Jesus also in like manner uttered some things by virtue of the Saviour, some of his Mother, some of the Demiurge; as we shall explain in the progress of our argument.

§ 4. Further; the Demiurge, they say, as being ignorant of the the things above him, although not insensible to what was thus uttered, yet thought little of them, imagining now one cause and now another; either the prophesying Spirit (as though it had also a sort of movement of its own); or man; or the adhesion of the inferior beings: and he continued in this ignorance until the coming of the Lord. But when the Saviour was come, they say that from Him he learned all things, approaching Him, and that with a willing mind, with all his power; and that he is the centurion in the Gospel, who says to our Saviour, *For I too have under my own authority soldiers and slaves, and whatsoever I command, they do;* but that he will himself accomplish the economy of the world until the appointed time, and that chiefly because of his care of the church, partly however through his having come to the knowledge of the reward prepared for him, that is, his being to pass into the region of his Mother.

St. Matt. viii. 9; St. Luke vii. 8.

§ 5. Of men, moreover, they constitute three sorts, Spiritual, Earthly, Animal: such as were Cain, Abel, Seth: and from [o] these the three Natures, having passed from individuals into classes [p]. And the earthly, they say, goes into corruption; and the Animal, if it choose the better part, rests in the place of the middle state, but if the worse, it also will go to its like. But the spiritual beings, whatsoever Achamoth may have sown, from that time even until now, in righteous souls, are first educated and fully nurtured here, as having been sent out in an infantile state; but hereafter are to have perfection vouchsafed to them, and to be assigned as Brides to the Angels of the Saviour. This is their doctrine; and they add that their souls will have thoroughly rested the while of necessity in the middle state with the Demiurge. And the souls too

[o] The Latin version adds the words *ut ostendant*, and *ex his*, &c., "hereby indicating as well the three natures originating in them."

[p] οὐκετι καθ' ἓν, ἀλλὰ κατὰ γένος.

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themselves they again subdivide, saying, Some are naturally good, some naturally bad; the good being these, which are filled to receive that seed, while those which are naturally bad never could exhibit that seed in themselves.

CHAP. VIII. § 1. [s] *ἐπιβολὴν.*

Now such being their Theory[s], which neither Prophets proclaimed, nor the Lord taught, nor Apostles delivered; whereby they flatter themselves that they know more concerning the universe than all others, reading it, out of what was never written, and as the saying is, studying to twist ropes out of sand; they endeavour plausibly to accommodate to what has been said either Parables of our Lord, or prophetic sayings or discourses of the Apostles, that their fiction may not appear to be without witness. The order indeed and connection of the Scriptures they overpass, and as much as in them lies, disjoin the members of the Truth. And they transfer and transform, and make one thing out of another, and so deceive many, by their perverse skill in tacking together the Lord's oracles which they so apply. Much as if there were an image of a king, made beautiful out of brilliant pebbles by some skilful artificer, and one should do away with the form of man which exists in it, and transfer those pebbles, and re-adapt them; and when he had made a form of a dog, or a fox, and that vilely put together, should then definitively affirm this to be that beautiful Image of the King which the skilful Artist constructed; pointing out the pebbles which were well combined by the first work-man to make the Image of the King, but ill transferred by the later one into the form of a dog: and as if by the vain shew[t] of the pebbles he should beguile the more unskilful, such as have no conception of a royal form, and persuade them that this unsound form of a fox is that same beautiful image of the King. In the same way, I say, these also, having stitched together some old women's fables, then drag off from this quarter and that words and sayings and parables; endeavouring to adapt the Oracles of God to their fables.

[t] *φαντασίας*

§ 2. Now as to their adaptations to things within[q] the Pleroma, we have said enough. As to those Scriptural truths which

[q] *ἐν τοῖς τοῦ Πληρώματος*, Lat. Vers. "intra Pleroma," reading *ἐντος*.

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they try to accommodate also to the things without their Pleroma, they are such as follow. The Lord, they say, came for this purpose to His Passion in the last times of the world, that He might exhibit the passion which occurred to the last of the Æons; and by the end thereof might declare the end of the transaction concerning the Æons. Again, that Virgin of twelve years old, the Ruler of the Synagogue's daughter, whom the Lord approached and raised from the dead, is a type, by their account, of Achamoth, whom their Christ, extended over her, brought into form, and into perception of the light which had forsaken her. Again, of Christ's shewing Himself to her, being without the Pleroma, in the state of an abortion, they affirm Paul to have said in his epistle to the Corinthians, "*And last of all, as to one born out of due time, He appeared unto me also.* Also the Saviour's coming to Achamoth with his equals, they say, was declared in like manner by him in the same Epistle where he says, *The woman ought to have a covering on her head, because of the Angels.* And that on the Saviour's coming to her, Achamoth for bashfulness put on a veil, Moses they say made manifest, by putting the veil upon his face. And her passions too, which she suffered, they say that the Lord signified on the Cross. As first, that in saying. *My God why hast Thou forsaken Me,* He signified that Wisdom was forsaken of the Light, and was hindered by Order from rushing forward. Next, that in speaking of her grief, He said, *My soul is exceeding sorrowful, even unto death.* And of her fear, saying, *Father, if it be possible, let this cup pass from Me.* And of her perplexity, when He said, *And what I shall say, I know not*[r].

St. Luke viii. 41.

1 Cor. xv. 8.

Ib. xi. 10.

St Matt. xxvii. 46.

Ib. xxvi. 38.

Ib. 39.

§ 3.

And the three kinds of men, they teach He thus pointed out: the material, in saying, *The Son of Man hath not where to lay his head:* to him that asked him, *Let me follow Thee,* the animal, in replying, *No man having put his hand to the plough, and looking back, is fit for the Kingdom of Heaven,* to him that said, *I will follow Thee, but suffer me first to bid farewell to those in my house.* For he, they say, was the

St. Luke ix. 57, 58.

Ib. v. 61, 62.

[r] St. John xii. 27. Grabe and Massuet conjecture that the words *οὐκ οἶδα* were added by the Valentinians in the interest of their heresy.

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St. Matt. xix. 16, sqq. middle sort of person. And that other too in like manner who professed to have done the most parts of righteousness, and then would not follow Him, but was overcome by wealth, so as not to be made perfect, he too, they will have it, belonged to the animal sort. But the spiritual he signified, by saying, St. Luke ix. 60. *Suffer the dead to bury their own dead, but go thou and preach the Kingdom of God.* And in the case of Zaccheus the Ib. xix. 5. Publican, by saying, *Make haste and come down, for to day I must abide in thine house.* These, I say, they state to have been of the spiritual sort. And the Parable of the Leaven, which the woman is said to have hid in three measures of meal, they say, means the three kinds. For Wisdom they teach to be expressed by a woman, by measures of meal, the three kinds of men, spiritual, animal, earthly. As to leaven, they teach it to be a name of the Saviour Himself. And that Paul expressly spoke of persons temporal, animal, spiritual: 1 Cor. xv. 48. in one place; *As is the earthy, such are they also that are* Ib. ii. 14. *earthy;* in another, *The natural man receiveth not the things* Ib. v. 15. *of the Spirit;* in another, *A spiritual man judgeth all things.* And the saying, *The animal man receiveth not the things of the Spirit,* they say is uttered concerning the Demiurge;—that he, being natural, knew not either his Mother who is spiritual, nor her seed, nor the Æons in the Pleroma. But that whom the Saviour meant to save, of those He took the first fruits, Paul they say affirmed in the words, *And if the* Rom. xi. 16. *first fruit be holy, so is the lump:* affirming that by the first fruit the spiritual part is intended, and that the lump means us; that is, the animal Church; the lump whereof they say He took up, and gathered up in Himself, as being Himself Leaven.

§ 4. And that Achamoth wandered without the Pleroma, and was put in form by Christ, and sought out by the Saviour, they say He signified by declaring, that He had come after St. Luke xv. 4. that which was lost. For the lost sheep they expound to mean their Mother, of whom they will have the Church here to be sown; and her wandering, her abode in passions without the Pleroma; whereby they suppose matter to have been Ib. v. 8. formed. And the woman that sweeps the house, and finds

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§ 5.

And moreover John, the Disciple of our Lord, by their teaching, indicated the first Ogdoad, these being their very words: "John the Disciple of the Lord, meaning to speak of the generation of all things, wherein the Father produced them all, supposes a beginning, the first thing begotten of God; the same whom he called both the Only Begotten Son, and God, in whom the Father produced all as from seed. And by him he saith that the Word was produced, and in Him the whole substance of the Æons, which the Word himself afterwards reduced to form. Since then he speaks of the first birth, well does he frame his instruction from the beginning, that is, from God, and the Word. And thus he speaks: *In the beginning was the Word, and the Word was*

St. John i. 1, 2.

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with God, and the Word was God; He was in the beginning with God. Having before distinguished the three, God, and the Beginning, and the Word, he again unites them: to indicate at the same time the emanation of each of them,—of the Son and the Word, and their union also with one another and with the Father. For in the Father and of the Father is the Beginning, and of the Beginning is the Word. Well therefore said he [10], *In the beginning was the Word;* for he was in the Son: *and the Word was with God;* for so was the Beginning: and the Word was God, by way of inference: for that which is begotten of God, is God. *The same was in the Beginning with God,* pointed out the order of the Production. *All things were made by Him, and without Him was not any thing made:* that is, to all Æons after him the Word was the cause of Form and Birth. But (saith he) That which took place in him is Life. Here He hath given tokens again of a Combination [of Æons] [8]: in saying that all things were made by Him, but that "Life is in Him." This Life then which took place in Him is more properly His own [8], being within Him, than the things which are wrought by Him; for they exist with Him, and by Him bear fruit. And since he adds "*and the Life was the Light of men,*" by expressing the term Man, he signified also the Church under the same title with Man, so by the one name to set forth the communion of the two which make up the pair. For "of the Word and Life are produced the Man and the Church." And He calls the Life the Light of men, because they are enlightened thereby, that is, formed and manifested. And this Paul also speaks of: "*For whatsoever doth make manifest is Light.*" Accordingly since the Church and the Man were manifested and brought into being by the Life, therefore he is called their Light.

St. John i. 3.

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Upon the whole, John in these statements hath clearly set forth, among other things, the second quaternion, The word and the life, The man and the Church. Yea, and he hath indicated also the first quaternion. For speaking of the Saviour, and affirming that all things without the Pleroma were formed

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by Him, he declares Him to be the fruit of the whole Pleroma. Thus for instance, he denominates Him *the Light shining in the darkness, and not comprehended by it,* because it knew Him not, when He had repaired [6] all the results of the great calamity. And he calls Him Son too, and Truth, and Life, and the *Word made Flesh.* "Whose glory," saith he, "we beheld, and His Glory was such as of the Only-Begotten, given Him by the Father, full of Grace and Truth." His words being, "*And the Word was made Flesh, and dwelt among us, and we beheld His Glory, the Glory as of the Only-Begotten of the Father, full of grace and truth.*" Thus hath he accurately indicated the first quaternion also, using the terms Father, and Grace, and the Only-Begotten, and Truth. And so John hath made mention of the First Ogdoad, or Combination of Eight, and Mother of all the Æons; in that he hath spoken of a Father, and Grace, and an Only-Begotten, and Truth, and the Word, and Life, and the Man and the Church."

[6] ἁρμόσας.

St. John i. 14.

CHAP. IX. § 1.

Thou seest, dearly beloved, their craft, which they that use deceive themselves, dealing rudely with the Scriptures, in their endeavours to make good out of them their own fiction. And this is why I have adduced their very words, that by them thou mightest discern their cunning craftiness, and wicked misleading.

For, first, had it been John's purpose to speak indirectly of their Eight that are on high, he would have kept the order of the emanation; and the first Quaternion, being, by their statement, the most venerable, he would have set down in his first enumeration; and so would have subjoined the second; that by the order of the names, the order of the Eight might be indicated. And he would not, after so great an interval, as though upon forgetting and afterwards recollecting, have mentioned the first quaternion in the very conclusion.

Next, had he really meant to signify their Combinations, he would not have left out the name of the Church also: but would either have contented himself in the other pairs, with naming the Males, the others being to be equally understood,

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that the Unity might be kept by him in all things[t]. Or, if he had reckoned up the partners of the rest, he would have indicated also the Man's partner, and would not have left us to find out her name by divination.

§ 2. Manifest then is the perversity of their exposition. For whereas John is proclaiming One God Almighty, and One Only Begotten Christ Jesus, by Whom, he saith, all things were made;—that He is the Son of God, He the Only Begotten, He the Maker of all things, He the True Light, enlightening every man, He the Maker of the world;—that He came to His own, that He Himself was made flesh and dwelt among us: these men, plausibly wresting their interpretation, will have one person to be the Only Begotten by way of Emanation, whom also they call, as it seems, the Beginning; but the Saviour, they will have it, was by origin another; and that the Word, the Son of the Only Begotten, was different from the Christ, who was put forth[u] to reform the Pleroma. Yea, each one of the terms which have been mentioned, they have taken up, and abusing the names, have transferred them to their own purpose[7]. So that, according to them, in so many words John makes no mention[x] of the Lord Jesus Christ. For though he hath spoken of a Father, and of Grace, and of the Only-Begotten, and of Truth, and of the Word, and of Life, and of Man, and of the Church; by their supposition he spake of the first Eight, among whom Jesus is not yet, not yet Christ the teacher of John.

[7] ὑπόθεσιν

But that the Apostle spake not of their Combinations, but of our Lord Jesus Christ, Whom also He recognizes as The Word of God; he hath himself made manifest. For in his recapitulation, concerning the Word Whom he had mentioned above in the beginning, he concludes, "*And the Word was made flesh, and dwelt among us.*" But by their supposition, *the Word was* not *made flesh,* (seeing that He never so much as passed without the Pleroma,) but the offspring of the Economy, born[y] after the Word, the Saviour.

[t] Lat. "aut si." Gr. *εἰ.*

[u] *προβεβλημένον,* "put forth by way of emanation."

[x] Lat. "memor... om. *μή.*

[y] *ὁ τῆς οἰκο...* nibus factus;" the old interpreter giving the meaning instead of the words; for the œconomy here meant is the making up of the Saviour by the gifts of the several Æons. See above, c. 6. §. 1.

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§ 3. Learn therefore, O ye fools, that Jesus Who suffered for us, Who *dwelt among us*, This same is the Word of God. For had any other of the Æons become flesh for our proper salvation, it was natural for the Apostle to have spoken of another. But if the Word of the Father Who descended, is the same also Who ascended, the Only-Begotten Son of the Only God, by the Father's good pleasure incarnate in men's behalf; not of any other, nor of any company of Eight, did he introduce that discourse, but only of the Lord Jesus Christ. For in fact the Word, by their account, was not in any proper sense made Flesh; but the Saviour, they say, clothed Himself with an animal body, framed according to His dispensation with ineffable foresight, that He might become visible and palpable. But Flesh means the old formation, that which God made out of the dust of the earth, as we read concerning Adam; which flesh John hath told us that the Word of God truly became. So is there an end of their first and aboriginal Eight. For when we have shewn that one and the same Person is the Word, and the Only-Begotten, and Life, and Light, and the Saviour and Christ, and the Son of God, and He too incarnate for us, the framework of their Ogdoad is done away. And on its dissolution, their whole system falls to pieces;—the system of their own invention, which they falsely dreaming of, inveigh against the Scriptures.

[8] προηγουμένως.

§ 4. Then, collecting phrases and terms that lie here and there, they transfer them, as we said before, from the natural to the unnatural; doing much the same as those who at their own pleasure express any given meaning, and then endeavour to make it out [9] from the poems of Homer: whereupon the less informed sort imagine, that Homer made his verses on that subject, thus freshly wrought out; and many, by the connected run of the verses, are surprised into a thought, whether *this as they find it* be not indeed Homer's composition: as he who in Homeric verses thus describes Hercules [illegible] for Eurystheus for the dog in hell:—(for there is no [illegible] our rehearsing these too, for example's sake, [illegible]ing in both cases alike and the same.)

[9] μελετᾷν

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He spake; and forth with many a deep groan went
Bold Hercules, for mighty deeds renown'd,
By Perseus' offspring, proud Eurystheus, sent
To drag from Erebus stern Pluto's hound:
As mountain lion fearless, on he moved,—
Swift through the town; and with him troops of friends,
Nymphs, maidens, sires in many a peril proved,—
With plaintive wail, as who to death descends:
But Hermes, with Minerva, watch'd his way,
For in his heart he mourn'd his brother's evil day[z].—

Which of the simple ones would not be carried away by these verses, and imagine that Homer had so composed them on this very subject? whereas he who is versed in Homer's subject will recognize the verses, but the subject he will not recognize; aware that one portion of them is spoken of Ulysses, another of Hercules himself, another of Priam, another of Menelaus and Agamemnon. And by removing them and restoring each to its own place, he will quite make the subject disappear.

And so too, he that keeps unswerving in himself the rule of the Truth which he received by his Baptism, will recognize[a] the names out of the Scriptures, and the sayings, and the parables, but this blasphemous argument he will not recognize. For though he acknowledge the gems, yet the Fox instead of the royal Image he will not receive.[b] But, by assigning every statement to its proper place, and adapting it to the body[c] of the truth, he will expose their fiction and exhibit its unreality.

§ 5. Since however this stage-play wants the regular words of Dismissal[d], that having finished their plot, one may subjoin the

[z] These Verses are in the original a cento from the following places in the Iliad and Odyssey. Od. 10. 76; 21. 26; Ib. 19. 128; 9. 368. Od. 6. 130; Il. 24. 327; Od. 11. 38; Il. 24. 328; Od. 11. 625; Il. 2. 409.

[a] *ἐπιγνώσεται*, will know better, that is, more accurately. St. Luke i. 4, It is an Ecclesiastical word used of the fuller and instinctive knowledge of truth of the convert who has passed through the catechumen stage.

[b] There seems here to be an allusion to some proverb or anecdote, of which however the Translator has been unable to find any illustration. See c. viii. §. 1.

[c] *σωματείῳ*, the diminutive which Irenæus uses, perhaps reverently to signify so much of the truth as is made known to us.

[d] "Vos valete et plaudite;" the regular form with which all Latin plays concluded.

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refutation; we have thought it well to point out first, wherein the parents themselves of this fable vary from each other, as being of various spirits of Error. For indeed one may hereby accurately discern, even before our proof, the certainty of the truth proclaimed by the Church, and their perverted[1] and false statement.

[1] παρεστοιημένην.

CHAP. X. § 1.

For, as to the Church, dispersed as she is through the whole world unto the ends of the earth, yet having received from the Apostles and their disciples the Faith in One God the Father Almighty, *Who made the Heaven and the earth and the seas and all that is therein;* and in one Christ Jesus, the Son of God, Who was made flesh for our salvation; and in the Holy Ghost, Who by the Prophets declared the Œconomies, and the Advents, and the Birth of a Virgin, and the Passion, and the Rising from the dead, and the bodily Ascension into Heaven of the Beloved, CHRIST JESUS our LORD, and His Coming from the Heavens in the glory of the Father, *to sum up all things*[2] and to raise up all flesh of all human nature; that to CHRIST JESUS, our LORD and GOD, and Saviour and King, according to the good pleasure of the Invisible Father, *every knee may bow, of* things *in Heaven and in Earth and under the Earth, and that every tongue may confess to Him,* and He may administer just judgment to them all; that is, may both send into the everlasting fire *the spiritual things of wickedness,* as well angels that have transgressed and passed into revolt, as the ungodly and unjust and lawless and blasphemous among men; and also to the righteous and holy, and to such as have kept His commandments and persevered in His love, whether from the first or after penitency, may freely give life, grant incorruption, and compass for them eternal glory:—

Acts xiv. 15.

[2] ἀνακεφαλαιώσασθαι τὰ πάντα, Eph. i. 10.

Phil. ii. 10, 11.

Eph. vi. 12.

§ 2.

This preaching and this faith, the Church, as we said before, dispersed as she is in the whole world, keeps diligently, as though she dwelt but in one house: and her belief herein is just as if she had one only soul, and the same heart, and she proclaims and teaches and delivers these things harmoniously, as possessing one mouth. Thus, while the languages of the world differ, the tenor of the tradition is one

Ps. lxviii. 6. LXX.

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Book 1. and the same. And neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other tradition, neither in the parts of Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those which are situate in the middle parts of the world. But as the Sun, the creature of God, is in all the world one and the same; so also the preaching of the Truth shines every where, and enlightens all men who wish to come to the knowledge of the Truth. And neither he who is altogether mighty in speech among those who preside in our Churches, will utter any thing different from this (for no man is above his Master); nor will he who is weak in discourse abate aught of the Tradition. Yea, the Faith being one and the same, neither he that is able to speak much of it hath any thing over, nor hath he that speaks but little, any lack.

S. Matt. x. 24.

Conf. Exod. xvi. 18.

§ 3. And as to some knowing more, some less, in the way of understanding, this happens not by any change in the subject itself, nor by any additional device of another god, besides the Artificer, and Maker, and Nourisher of this universe, as if men were not satisfied [e] with This One; nor of another Christ, or another Only-Begotten: but by their working out such things as are uttered in Parables, and fitting them to the scheme of the Faith; or again, by their fuller expression of the conduct [8] and dispensation of God, such as it hath been towards human nature; or in setting out God's long-suffering, both towards the revolt of the Angels who transgressed, and towards the disobedience of men: or in declaring why some things were made temporal and some eternal, some earthly and some heavenly, by one and the same God: or in perceiving why God, being invisible, shewed Himself to the Prophets, not in one form only, but diversely to divers: or in pointing out why more than one Testament has been made with mankind and teaching what is the special mark of each of these Testaments: or in searching out why God *shut up all things* [f] *in unbelief, that He might have*

[8] *or* dealings, *πραγματείαν*

Rom. xi. 32.

[e] *ἀρκουμένους τούτους*: Lat. "quasi non ipse sufficiat nobis," which seems as if the reading was *τοῦτῳ*.

[f] *πάντα*, not *πάντας*: Lat. "omnia."

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mercy on all men: or in thanking Him for the purpose of the WORD of GOD in becoming flesh and suffering: or in declaring why the coming of the SON of GOD is made manifest in the last times, that is, in the end, being as it is the Beginning; or in unfolding whatever is contained in the Scriptures concerning the end, and the things to come; also in not keeping silence as to the cause of God's making the rejected nations to be *fellow-heirs and of one body, and partakers with the saints*: or in proclaiming how this poor *mortal* flesh *shall put on immortality and the corruptible incorruption:* and in proclaiming how He saith, That which is not a people, is a people, and she who is not beloved is beloved; and how *the children of the desolate are more than of her that hath an husband.* For in regard of these things, and such as are like them, did the Apostle exclaim, *Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable* are *His judgements, and His ways past finding out!*—and not as perversely devising one above the Creator and Artificer, their own Mother and His, the mental Fruit[4] of a stray Æon, and in proceeding to such a point of blasphemy: nor in feigning again the Pleroma above her, sometimes thirty[g] Æons, sometimes an innumerable tribe: as these teachers affirm, who are truly void of Divine understanding; whereas the real Church hath all one and the same faith throughout the world, as we have said before.

Eph. iii. 6. 1 Cor. xv. 54. Rom. ix. 25. Isa. liv. 1. Rom. xi. 33.

[4] ἐνθύμησις

Let us now take a view also of the unstable mind of these men being as they are some two or three, how they make not the same statements on the same subjects, but in their matter and their terms contradict one another.

CHAP. XI. § 1.

Thus he who first adapted his principles, from the heresy called Gnostic, to the peculiar stamp of his school, namely Valentinus, bare his dry fruit[h] as follows. He defined that there is a Duad which cannot be named, whereof the one part is called *Ineffable*, the other *Silence*. Then that from this

[g] *Thirty* is the Latin reading, the Greek has *One*, but it is conjectured that the error arose from the Λ=30 being accidentally changed into A=1.

[h] ἐξηροφόρησεν, a word not used elsewhere, but translated thus; according to the analogy of other compounds from φορέω.

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by Him, he declares Him to be the fruit of the whole Pleroma. Thus for instance, he denominates Him *the Light shining in the darkness, and not comprehended by it*, because it knew Him not, when He had repaired [6] all the results of the great calamity. And he calls Him Son too, and Truth, and Life, and the *Word made Flesh*. "Whose glory," saith he, "we beheld, and His Glory was such as of the Only-Begotten, given Him by the Father, full of Grace and Truth." His words being, "*And the Word was made Flesh, and dwelt among us, and we beheld His Glory, the Glory as of the Only-Begotten of the Father, full of grace and truth.*" Thus hath he accurately indicated the first quaternion also, using the terms Father, and Grace, and the Only-Begotten, and Truth. And so John hath made mention of the First Ogdoad, or Combination of Eight, and Mother of all the Æons; in that he hath spoken of a Father, and Grace, and an Only-Begotten, and Truth, and the Word, and Life, and the Man and the Church."

[6] ἁρμόσας.

St. John i. 14.

CHAP. IX. § 1.

Thou seest, dearly beloved, their craft, which they that use deceive themselves, dealing rudely with the Scriptures, in their endeavours to make good out of them their own fiction. And this is why I have adduced their very words, that by them thou mightest discern their cunning craftiness, and wicked misleading.

For, first, had it been John's purpose to speak indirectly of their Eight that are on high, he would have kept the order of the emanation; and the first Quaternion, being, by their statement, the most venerable, he would have set down in his first enumeration; and so would have subjoined the second; that by the order of the names, the order of the Eight might be indicated. And he would not, after so great an interval, as though upon forgetting and afterwards recollecting, have mentioned the first quaternion in the very conclusion.

Next, had he really meant to signify their Combinations, he would not have left out the name of the Church also: but would either have contented himself in the other pairs, with naming the Males, the others being to be equally understood,

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that the Unity might be kept by him in all things[t]. Or, if he had reckoned up the partners of the rest, he would have indicated also the Man's partner, and would not have left us to find out her name by divination.

§ 2. Manifest then is the perversity of their exposition. For whereas John is proclaiming One God Almighty, and One Only Begotten Christ Jesus, by Whom, he saith, all things were made;—that He is the Son of God, He the Only Begotten, He the Maker of all things, He the True Light, enlightening every man, He the Maker of the world;—that He came to His own, that He Himself was made flesh and dwelt among us: these men, plausibly wresting their interpretation, will have one person to be the Only Begotten by way of Emanation, whom also they call, as it seems, the Beginning; but the Saviour, they will have it, was by origin another; and that the Word, the Son of the Only Begotten, was different from the Christ, who was put forth[u] to reform the Pleroma. Yea, each one of the terms which have been mentioned, they have taken up, and abusing the names, have transferred them to their own purpose[y]. So that, according to them, in so many words John makes no mention[x] of the Lord Jesus Christ. For though he hath spoken of a Father, and of Grace, and of the Only-Begotten, and of Truth, and of the Word, and of Life, and of Man, and of the Church; by their supposition he spake of the first Eight, among whom Jesus is not yet, not yet Christ the teacher of John.

[y] ὑπόθεσιν

But that the Apostle spake not of their Combinations, but of our Lord Jesus Christ, Whom also He recognizes as The Word of God; he hath himself made manifest. For in his recapitulation, concerning the Word Whom he had mentioned above in the beginning, he concludes, "*And the Word was made flesh, and dwelt among us.*" But by their supposition, *the Word was* not *made flesh,* (seeing that He never so much as passed without the Pleroma,) but the offspring of the Economy, born[y] after the Word, the Saviour.

[t] Lat. "aut si." Gr. *εἰ.*

[u] *προβεβλημένον*, "put forth by way of emanation."

[x] Lat. "memoriam non fecerit." Gr. om. *μή.*

[y] *ὁ τῆς οἰκονομίας.* Lat. "qui ex omnibus factus;" the old interpreter giving the meaning instead of the words; for the œconomy here meant is the making up of the Saviour by the gifts of the several Æons. See above, c. 6. §. 1.

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Learn therefore, O ye fools, that Jesus Who suffered for us, Who *dwelt among us*, This same is the Word of God. For had any other of the Æons become flesh for our proper salvation, it was natural for the Apostle to have spoken of another. But if the Word of the Father Who descended, is the same also Who ascended, the Only-Begotten Son of the Only God, by the Father's good pleasure incarnate in men's behalf; not of any other, nor of any company of Eight, did he introduce that discourse, but only of the Lord Jesus Christ. For in fact the Word, by their account, was not in any proper sense made Flesh; but the Saviour, they say, clothed Himself with an animal body, framed according to His dispensation with ineffable foresight, that He might become visible and palpable. But Flesh means the old formation, that which God made out of the dust of the earth, as we read concerning Adam; which flesh John hath told us that the Word of God truly became. So is there an end of their first and aboriginal Eight. For when we have shewn that one and the same Person is the Word, and the Only-Begotten, and Life, and Light, and the Saviour and Christ, and the Son of God, and He too incarnate for us, the framework of their Ogdoad is done away. And on its dissolution, their whole system falls to pieces;—the system of their own invention, which they falsely dreaming of, inveigh against the Scriptures. § 3.

[8] προηγουμένως.

Then, collecting phrases and terms that lie here and there, they transfer them, as we said before, from the natural to the unnatural; doing much the same as those who at their own pleasure express any given meaning, and then endeavour to make it out [9] from the poems of Homer: whereupon the less informed sort imagine, that Homer made his verses on that subject, thus freshly wrought out; and many, by the connected run of the verses, are surprised into a thought, whether *this as they find it* be not indeed Homer's composition: as he who in Homeric verses thus describes Hercules sent by Eurystheus for the dog in hell:—(for there is nothing to forbid our rehearsing these too, for example's sake, the endeavour being in both cases alike and the same.) § 4.

[9] μελετῷ

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He spake; and forth with many a deep groan went
Bold Hercules, for mighty deeds renown'd,
By Perseus' offspring, proud Eurystheus, sent
To drag from Erebus stern Pluto's hound:
As mountain lion fearless, on he moved,—
Swift through the town; and with him troops of friends,
Nymphs, maidens, sires in many a peril proved,—
With plaintive wail, as who to death descends:
But Hermes, with Minerva, watch'd his way,
For in his heart he mourn'd his brother's evil day[a].—

Which of the simple ones would not be carried away by these verses, and imagine that Homer had so composed them on this very subject? whereas he who is versed in Homer's subject will recognize the verses, but the subject he will not recognize; aware that one portion of them is spoken of Ulysses, another of Hercules himself, another of Priam, another of Menelaus and Agamemnon. And by removing them and restoring each to its own place, he will quite make the subject disappear.

And so too, he that keeps unswerving in himself the rule of the Truth which he received by his Baptism, will recognize[a] the names out of the Scriptures, and the sayings, and the parables, but this blasphemous argument he will not recognize. For though he acknowledge the gems, yet the Fox instead of the royal Image he will not receive.[b] But, by assigning every statement to its proper place, and adapting it to the body[c] of the truth, he will expose their fiction and exhibit its unreality.

§ 5. Since however this stage-play wants the regular words of Dismissal[d], that having finished their plot, one may subjoin the

[a] These Verses are in the original a cento from the following places in the Iliad and Odyssey. Od. 10. 76; 21. 26; Ib. 19. 128; 9. 368. Od. 6. 130; Il. 24. 827; Od. 11. 38; Il. 24. 328; Od. 11. 625; Il. 2. 409.

[a] *ἐπιγνώσεται*, will know better, that is, more accurately. St. Luke i. 4, It is an Ecclesiastical word used of the fuller and instinctive knowledge of truth of the convert who has passed through the catechumen stage.

[b] There seems here to be an allusion to some proverb or anecdote, of which however the Translator has been unable to find any illustration. See c. viii. §. 1.

[c] *σωματείῳ*, the diminutive which Irenæus uses, perhaps reverently to signify so much of the truth as is made known to us.

[d] "Vos valete et plaudite;" the regular form with which all Latin plays concluded.

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refutation; we have thought it well to point out first, wherein the parents themselves of this fable vary from each other, as being of various spirits of Error. For indeed one may hereby accurately discern, even before our proof, the certainty of the truth proclaimed by the Church, and their perverted[1] and false statement.

[1] παρατεποιημένην.

CHAP. X. § 1.

For, as to the Church, dispersed as she is through the whole world unto the ends of the earth, yet having received from the Apostles and their disciples the Faith in One God the Father Almighty, *Who made the Heaven and the earth and the seas and all that is therein;* and in one Christ Jesus, the Son of God, Who was made flesh for our salvation; and in the Holy Ghost, Who by the Prophets declared the Œconomies, and the Advents, and the Birth of a Virgin, and the Passion, and the Rising from the dead, and the bodily Ascension into Heaven of the Beloved, CHRIST JESUS our LORD, and His Coming from the Heavens in the glory of the Father, *to sum up all things*[2] and to raise up all flesh of all human nature; that to CHRIST JESUS, our LORD and GOD, and Saviour and King, according to the good pleasure of the Invisible Father, *every knee may bow, of* things *in Heaven and in Earth and under the Earth, and that every tongue may confess to Him,* and He may administer just judgment to them all; that is, may both send into the everlasting fire *the spiritual things of wickedness,* as well angels that have transgressed and passed into revolt, as the ungodly and unjust and lawless and blasphemous among men; and also to the righteous and holy, and to such as have kept His commandments and persevered in His love, whether from the first or after penitency, may freely give life, grant incorruption, and compass for them eternal glory:—

Acts xiv. 15.

[2] ἀνακεφαλαιώσασθαι τὰ πάντα, Eph. i. 10.

Phil. ii. 10, 11.

Eph. vi. 12.

§ 2.

This preaching and this faith, the Church, as we said before, dispersed as she is in the whole world, keeps diligently, as though she dwelt but in one house: and her belief herein is just as if she had one only soul, and the same heart, and she proclaims and teaches and delivers these things harmoniously, as possessing one mouth. Thus, while the languages of the world differ, the tenor of the tradition is one

Ps. lxviii. 6. LXX.

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Book 1. and the same. And neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other tradition, neither in the parts of Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those which are situate in the middle parts of the world. But as the Sun, the creature of God, is in all the world one and the same; so also the preaching of the Truth shines every where, and enlightens all men who wish to come to the knowledge of the Truth. And neither he who is altogether mighty in speech among those who preside in our Churches, will utter any thing different from this (for no man is above his Master); nor will he who is weak in discourse abate aught of the Tradition. Yea, the Faith being one and the same, neither he that is able to speak much of it hath any thing over, nor hath he that speaks but little, any lack.

S. Matt. x. 24.

Conf. Exod. xvi. 18.

§ 3. And as to some knowing more, some less, in the way of understanding, this happens not by any change in the subject itself, nor by any additional device of another god, besides the Artificer, and Maker, and Nourisher of this universe, as if men were not satisfied [e] with This One; nor of another Christ, or another Only-Begotten: but by their working out such things as are uttered in Parables, and fitting them to the scheme of the Faith; or again, by their fuller expression of the conduct [g] and dispensation of God, such as it hath been towards human nature; or in setting out God's long-suffering, both towards the revolt of the Angels who transgressed, and towards the disobedience of men: or in declaring why some things were made temporal and some eternal, some earthly and some heavenly, by one and the same God: or in perceiving why God, being invisible, shewed Himself to the Prophets, not in one form only, but diversely to divers: or in pointing out why more than one Testament has been made with mankind and teaching what is the special mark of each of these Testaments: or in searching out why God *shut up all things* [f] *in unbelief, that He might have*

[g] *or* dealings, πραγματείαν

Rom. xi. 32.

[e] ἀρκουμένους τούτους: Lat. "quasi non ipse sufficiat nobis," which seems as if the reading was τοῦτῳ.

[f] πάντα, not πάντας: Lat. "omnia."

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mercy on all men: or in thanking Him for the purpose of the WORD of GOD in becoming flesh and suffering: or in declaring why the coming of the SON of GOD is made manifest in the last times, that is, in the end, being as it is the Beginning; or in unfolding whatever is contained in the Scriptures concerning the end, and the things to come; also in not keeping silence as to the cause of God's making the rejected nations to be *fellow-heirs and of one body, and partakers with the saints*: or in proclaiming how this poor *mortal* flesh *shall put on immortality and the corruptible incorruption:* and in proclaiming how He saith, That which is not a people, is a people, and she who is not beloved is beloved; and how *the children of the desolate are more than of her that hath an husband.* For in regard of these things, and such as are like them, did the Apostle exclaim, *Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable* are *His judgements, and His ways past finding out!*—and not as perversely devising one above the Creator and Artificer, their own Mother and His, the mental Fruit[4] of a stray Æon, and in proceeding to such a point of blasphemy: nor in feigning again the Pleroma above her, sometimes thirty[g] Æons, sometimes an innumerable tribe: as these teachers affirm, who are truly void of Divine understanding; whereas the real Church hath all one and the same faith throughout the world, as we have said before.

Eph. iii. 6. 1 Cor. xv. 54. Rom. ix. 25. Isa. liv. 1. Rom. xi. 33.

[4] ἐνθύμησις

Let us now take a view also of the unstable mind of these men being as they are some two or three, how they make not the same statements on the same subjects, but in their matter and their terms contradict one another.

CHAP. XI. § 1.

Thus he who first adapted his principles, from the heresy called Gnostic, to the peculiar stamp of his school, namely Valentinus, bare his dry fruit[h] as follows. He defined that there is a Duad which cannot be named, whereof the one part is called *Ineffable*, the other *Silence*. Then that from this

[g] *Thirty* is the Latin reading, the Greek has *One*, but it is conjectured that the error arose from the A = 30 being accidentally changed into A = 1.

[h] ἐξηροφόρησεν, a word not used elsewhere, but translated thus; according to the analogy of other compounds from φορέω.

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Book I. Duad there emanated another Duad, whereof the one part he calls Father, the other Truth. And that from this quaternion are produced the Word and the Life, the Man and the Church. And that this is the first Ogdoad. And from the Word indeed and the Life ten powers, he says, emanated, as we said before, but from the Man and the Church, twelve: whereof one revolted and failed, and so occasioned the rest of the transaction. And he supposed two beings called Horos or Limit, one between Bythus and the rest of the Pleroma, separating the Æons, born in time from the Unoriginate Father; and another, him that separates their mother from the Pleroma. And that Christ too emanated not from the Æons in the Pleroma, but that by his Mother, being put out according to the mind of the superior powers, he was produced, with a kind of shadow. And that he indeed, as being male, severed the shadow from him, and hastened back to the Pleroma; but his Mother being left behind with the shadow, and despoiled of her spiritual substance, produced another son, and that this is the Demiurge, whom also he styles Almighty over the things subject to him. And that together with him was brought forth a Ruler also on the left hand, was part of his doctrine, as of theirs whom we shall have to speak of, falsely called Gnostics. And Jesus, he sometimes says, emanated from him who withdrew himself from their mother, and infused himself among all things, i. e. from Theletus: sometimes again from him that hastened back to the Pleroma, that is, from Christ: and sometimes from the Man and the Church. And the Holy Spirit too he says emanated from the Church to search out the Æons and make them fruitful, invisibly entering into them; by whom the Æons bear fruit, even the plants of the Truth.

§ 2. Secundus says that the first Ogdoad is a quaternion on the right and a quaternion on the left, with a tradition that they are thus denominated; the one Light and the other Darkness. And that the Power which revolted and failed was not of the 30 Æons but of those whom they produced.

§ 3. And a certain other teacher of theirs, who is also

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Epiphanes[1], reaching forward to somewhat higher and of more perfect knowledge, affirmed the first Quaternion thus: "There is before all things a certain Proarché (i. e. First Beginning) inconceivable from the first, unspeakable and unnameable, which I account to be Onlyness. With this Onlyness co-exists a power, which I name for its part also Oneness. This Oneness, and Onlyness, constituting absolute Unity, emitted, yet without emitting, a Principle over all, the object of thought only, unbegotten and unseen; which principle their speech calls an Unit. With this Unit co-exists a power of the same substance with it, which also I denominate Unity. These Powers, Onlyness and Oneness, the Unit and Unity, emitted the other emanations which make up the Æons."

Ho, Ho! Alas, alas! For truly one may well utter the Tragical cry, at such a coining of names, and such audacity; at his having so shamelessly put a name to his own figment. For by his saying, "There is a certain first beginning before all, before and above comprehension, *which I call Onlyness*:" and again, "With this Onlyness co-exists a power, *which I also call Oneness*:" he hath most distinctly avowed both the statement to be his own coining, and that he did himself put names to what he had coined, such as no other had imposed before. And it is plain that of himself he ventured to give these names. And if he had not been in life, the Truth would have had no name. Nothing therefore hinders, but that some other also, on the same plan, may define names as follows. "[k] There is a kind of first beginning, royal, before and above comprehension, a power before and above substance, rolling itself ever onward. Now with this exists a power, which I call a gourd: and with this gourd is a power, which also I call perfect emptiness. This gourd, and perfect emptiness, being one thing, emitted, without emitting it, a fruit, in all respects visible, eatable, and sweet, which fruit their speech calls a Cucumber. But with this § 4.

[1] Epiphanes. This is an ingenious conjecture of Pearson, the Greek being here deficient, and the old Latin giving *clarus*, "called illustrious," which Mr. Keble gives as an alternative. E.

[k] This passage in which St. Irenæus regularly parodies the doctrine of Epiphanes, is extant in the old Latin only.

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Book 1. fruit is a power of the same tendency with it, which also I call a Pompion. These powers, the gourd, and perfect emptiness, and the cucumber, and the pompion, emitted the rest of the multitude of Valentinus' delirious pompions." For if any discourse about universals, may be properly expressed in terms such as those first four, and one may assign the names at one's own pleasure; what hinders our using these names, being of course much more credible than the former, and in common use, and known by all?

§ 5. And others again of them call the first and aboriginal Ogdoad by these names: first Proarché (or first beginning) then Incomprehensible, and the third Unspeakable, and the fourth Invisible: and that from the First Beginning emanated in the first and fifth place, Beginning; and from the Incomprehensible in the second and sixth place the Inconceivable; and from the Unspeakable in the third and seventh place the Unnameable; and from the Invisible the Unbegotten, the completion of the first Ogdoad. These Powers, they will have it, are before the Deep and Silence, that they may shew themselves more perfect than the perfect, and more knowing than the knowing: to whom one might reasonably exclaim, O rotten melons[5], and drivelling sophists! Since even concerning the Deep himself there are among them many and various opinions, some saying that he is unyoked, neither male nor female, nor in short any thing at all: others again say that he is male and female, ascribing to him the nature of an hermaphrodite. And Silence again others conjoin with him as his consort, to form the first combination.

[5] "O rotten melons," not in the Greek.

Chap. XII. § 1. But Ptolemy and his set—he being, as we are told, yet more skilful than their very Teacher—devised and granted to the God who among them is called the Deep, two wives: and these also he called Dispositions, first Thought and then Will: For He first thought of producing (so he speaks); then He willed it. Whereupon, these two dispositions, or rather powers, Thought and Will, being as it were blended with each other, the emanation took place of the Only Begotten and of the Truth, in conjunction: who they say came forth as a sort of types and images of the two dispositions of the

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Father, the visible of the invisible, of the Will, Mind; of the Thought, Truth: and therefore of the supervening Will the Male is the image, the Female of the unbegotten Thought. The Will then was an actuation[6] of the Thought. For although the Thought devised the Emanation, yet it could not alone by itself produce what it devised. But when the power of the Will came on, then it produced what it devised.

[6] δύναμις

§ 2. Do not these men, dearly beloved, seem to thee rather to have had in their minds the Homeric Jupiter, not sleeping for anxiety, but full of care as to when he shall be able to honour Achilles and to destroy many of the Greeks,—rather than Him Who is God of all? Who as soon as it is conceived, fulfils also that very thing which He hath willed; both thinking that which He wills, and then willing, when it is thought of: being all Thought, all Will, all Mind, all Light, all Eye, all Hearing, all, a Fountain of every good thing.

§ 3. Those[1] however, who are thought to be more prudent than the last, say that the first Ogdoad was not produced by gradual descent, one Æon by another, but that the emanation of the six Æons was brought forth once for all by the Forefather and His Thought; this he affirms, as though himself had assisted at the birth. And he and his party no longer affirm, as the rest do, The Man and The Church to have been born of The Word and The Life, but the Word and the Life of the Man and The Church: but they affirm this in another sense; viz. What the Fore-Father was minded to produce, this was called the Father: but when what he produced was true, this was called the Truth. When therefore He would manifest Himself, this was called Man, and those whom He reckoned on beforehand, when He produced them, this was named The Church. And The Man spake The Word: this is the first-born Son. And upon the Word follows also The Life. And so the first set of eight was completed.

§ 4. And there is much dispute too among them concerning our Saviour. For while some say He was made up of all,

[1] The Colorbasii, S. Epiph. 36. 1, Theodoret, Hæret. Fab. i. 12. Bened.

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Book 1. for which cause He is also called, they say, Accepted [7], because all the Pleroma accepted Him: others affirm that He emanated from those ten Æons only, who sprung out of The Word and The Life, and that He is therefore called The Word and The Life, preserving His Progenitors' names. Others say, He was produced of the twelve Æons, who sprang from The Man and the Church, and therefore that He professes Himself Son of Man, as being a descendant of the Man. While others say that He was framed by Christ and the Holy Ghost, who had been produced for the full confirmation of the Pleroma: and that on this account He is called Christ, preserving the name of His father from whom He emanated. And certain other romancers [8] (so to call them) of their number, say that the Forefather of all, and First Beginning, and First Inconceivable, is called Man, and that this is the great and hidden Mystery, namely that the Power which is above all kinds, and includes all creatures, is called Man: and that therefore the Saviour calls Himself Son of Man.

[7] εὐδοκητός

[8] βαψῳδοί

Chap. XIII. § 1. [m] A certain other also there is of their party, boasting to be a corrector of his own Teacher (and his name is Mark), most skilful in magical jugglery: whereby he hath led astray and brought over to himself both many men and not a few women, as though he were most knowing and perfect, and endowed with exceeding power from the regions which are beyond sight and name:—thus being truly in a manner the Forerunner of Antichrist [n]. For mingling the toys of Anaxilaus [o] with the wickedness of those who are called Magi, he is supposed thereby to work miracles, among those who have not sense, and have wandered from their right mind.

§ 2. Pretending to offer the Eucharist in cups mingled with wine, and extending the word of invocation to unusual

[m] This section is translated from the old Latin, the Greek of Epiphanius giving only the substance with some of the phrases.

[n] Is not this the first instance of the use of this phrase, so common in the Church for describing certain forms of Heresy and Sin?

[o] "A Physician quoted by Pliny (25. 15; 28. 11; 30. 8) as writing on Natural Magic. He played this trick with sulphur; putting it hot in a new cup, with burning coals under it, and carrying it about at a feast, he cast by the reflection of the blaze a frightful paleness, like that of death, in the countenance of the guests. Pliny, 25. 15." Massuet *in loc.*

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length, he causes them to appear purple and red: that it might seem as though the Grace[p] from those who are over all were distilling its own blood into that cup, by his invocation; whereupon the bystanders most exceedingly desire to taste of that draught, that on them also may drop as the rain the grace proclaimed by this sorcerer. And again delivering to women mixed chalices, he bids them make their own thank-offering, in his presence; after which he himself brings another cup much larger than that which the deceived woman offered, and pours out some from the smaller, viz. from that offered by the woman, adding words to this effect: "The Grace before all, incomprehensible and unspeakable, fill thine inner man, and multiply in thee the knowledge of itself, sowing the grain of mustard seed in the good ground." Some such words as these he speaks, and drives the unhappy woman to frenzy, and so displays himself as a worker of miracles, the large cup being filled out of the small one, so that some of it even overflows. Certain other things too like these he doth, to the deceiving of many, and drawing them away after him.

§ 3. And it is probable that he has also some Dæmon associate[q] with him, through whom he both seems to prophesy himself, and causes the women to prophesy, as many as he deems worthy partakers of his grace. For he busies himself most about women, those especially who are elegantly clad, and wear purple, and are most wealthy: and often, trying to mislead them, he says to them flatteringly, "I desire to impart to thee of my grace, inasmuch as the Father of all sees continually thine Angel before His face. Now the place of thy Greatness[r] is in us: it is meet for us to become one. Receive first from me and through me the grace. Prepare thyself, as a bride awaiting her spouse, that thou mayest be what I am and I what thou art. Settle in thy bridal chamber the seed of the light. Receive from me the bridegroom, and comprehend him and be comprehended in him. Behold the grace is come down upon thee: open

[p] Some think this means the great Goddess Silence: see above c. i. 1. Ib.

[q] παρεδρον. Vid. infr. c. 23. 4. Tertull. de Anim. 28. cf. Apol. 23.

[r] I. e. "of thine Angel:" vid. infr. 6.

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Book 1. thy mouth and prophesy." And when the woman answers, I never yet prophesied, and I know not how to prophesy: making certain invocations the second time, to astonish the deceived creature, he saith to her, "Open thy mouth, speak anything whatever, and thou wilt prophesy." And she blown up and whirled about by his words, her soul all heated with the expectation of her being about to prophesy, her heart palpitating more than it ought, makes bold to utter words of dotage and all that comes uppermost, vainly and rashly, as heated by empty breath, (as he that was better than we are[s] affirmed of such persons, "A daring and shameless thing is a soul heated with empty air"): and from that time forward accounts herself a Prophetess, and thanks Mark, for giving her a portion of his own grace: and endeavours to requite him, not only in giving of her goods (by which means he hath actually amassed a large property), but also in bodily cohabitation, eager in all to be united with him, that with him she may come to perfect unity.

§ 4. And before now some of the more faithful women, having the fear of God, and not led utterly astray, when he sought to beguile them like the rest, bidding them prophesy, have puffed at him, and devoted him by a curse, and so separated themselves from that kind of wild group: being well aware, that prophesying is wrought in men not by Mark the magician, but on whomsoever God from above shall send His grace, these have their Prophecy given of God, and then speak where and when God willeth, and not when Mark directs. For that which directs is greater and more authoritative than that which is directed, the one leading, the other being subject. If then Mark commands, or any other (as these men are wont every where to play with the lot[t] in their suppers, and bid one another prophesy, and utter oracles to themselves according to their own lusts): he who so directs will be greater and more authoritative than the Prophetic Spirit, he being a man: which is impossible. Nay, but

[s] Vid. ante, c. i. 2.

[t] The Latin Tr. seems to have read τῷ κλήρῳ. "There is a plain allusion to the custom of appointing a ruler of the feast by lot, mentioned often in classical writers. See Hor. Od. 2. 7. 25; 1. 4. 18." Massuet.

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such spirits, receiving commands from them, and speaking when they will, are rotten and helpless, and daring and impudent, sent out by Satan to deceive and destroy those, who keep not steadily braced that faith, which they received, by the Church from the beginning.

§ 5. And that love-potions and charms, with a view to insulting their very persons, are employed by this Mark against some of the women, though not perhaps all; themselves in many cases have confessed, on their return to the Church of God; that they were bodily ill-used by him, and that they loved him with a mad fondness. Yea, and a certain Deacon too, from among ours in Asia, having received him into his house, fell into this calamity: his wife, who was beautiful, being corrupted both in mind and body by this sorcerer, and having followed him a long time. Afterwards the brethren having with much toil converted her, she continued her whole life in the rank of a Penitent, mourning and weeping the corruption which had befallen her by the sorcerer.

§ 6. And certain disciples too of his, lurking about in the same ways, have deceived and corrupted silly women not a few, proclaiming themselves perfect; as though none might compare with the greatness of their knowledge, not though you mention Paul or Peter, or any other of the Apostles: but that they knew more than all, and had alone drunk in the greatness of the knowledge of the unspeakable Power, and that they are on high above all power: wherefore also they do all things freely, having no fear in anything: they becoming, because of their Redemption [y], exempt from the hold and sight of the Judge. And even if he were to lay hold on them, presenting themselves to him with their redemption they would say thus: "O partner of the Throne of God and of the mystical Silence before the world [z], because of whom the Great Powers continually beholding the face of the Father, having thee for their guide and usher, keep drawing upwards the forms of themselves, which that female of high daring [x] imagined, and for the

[y] See below, c. 21.

[z] I. e., The Supreme Sophia, or Wisdom.

[x] I. e., Achamoth. See c. iv.

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Book 1. goodness' sake of the First Father produced, even us their images, then when she had conception of the beings on high as a dream: behold the Judge is near, and the herald summons me to make my defence. But do thou, as knowing the case of both[y], present to the Judge the argument for both of us, as being one and the same." But the Mother, hearing these things, quickly puts on them the helmet of Homer's Pluto[z], that they may invisibly avoid the Judge. And immediately drawing them up, she leads them into the bridal-chamber, and assigns them to their respective spouses.

§ 7. Now by such sayings and doings, in our climates too of the country on the Rhone, they have beguiled many women: 1 Tim. iv. 2. who having had *their conscience seared with a hot iron,* do some of them practise Penitence, and that openly; but others, shrinking from this, and quietly in a manner giving up the hope of the life of God for themselves, have revolted, some of them, altogether, while others waver, and it is with them as in the Proverb, they are neither without nor within; this they have for the fruit of the seed of the children of Knowledge.

Chap. XIV. § 1. This Mark then, affirming himself most entirely by himself to have been made the Womb and Receptacle of Colorbasus' Silence, as being her only-begotten, did somewhat in this way deliver himself of the seed of Decay[a] which was deposited in him: That the Most High Quaternion itself from the unseen and unnamed regions descended to him in a female form (since, says he, the world could not bear the masculine form thereof); and signified what she herself was, and declared to him quite alone the origination of all things, which she never revealed to any either God or Man; thus speaking: "When the Father first had his birthpangs, He who is beyond comprehension and without substance, He who is neither male nor female: when He willed the Unspeakable to become subject to speech, and the Invisible to

[y] I. e. both of Achamoth the Mother and of us the children, both transgressing by inordinate longing.

[z] Hom. Il. 5. 845.

[a] "The Names of their quasi-Goddesses: Decay being a title for Achamoth." Massuet.

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Form, He opened His mouth, and emitted a word like unto Himself: which Word presenting itself shewed Him what He was, itself being made manifest as the Form of the Invisible. And the enunciation of his name was on this wise: He spake the first word of his name, which was the beginning, and the syllable thereof was of four letters: He knit on to it the second, and this also was of four letters: next in order he spake the third, and this was of ten letters: and he spake also the following one, and this was of twelve letters. The enunciation therefore of the whole name was of thirty letters, and four syllables. And each of the letters has its own writing and its own character and its own sound and forms and images: and there is no one of them which discerns the form of that letter which is above itself. Nay it has no knowledge at all thereof, nor does it all care about [10] the pronunciation, each one of that which comes next to it, but the sound which itself utters, it utters as though it were the whole, and thinks it is naming the entire sum of things: that is, each one of them being a part of the whole, utters its own note as the whole, and they cease not sounding, until with their single articulations they are come to the last line of the last letter. And then he said the *restitution of all things* took place, when they all having come down to that one line, shall give forth one and the same utterance: of which utterance he supposed there was an image, when we pronounce the Amen together: while the notes are those who figure the Æon without Substance and Unbegotten, and that these are the forms which the Lord called Angels, which see continually the face of the Father.

[10] πολιορκεῖ, fors. πολυωρεῖ.

Acts iii. 21.

S. Matt. xviii. 10.

"Moreover the names of the letters as they are spoken and ordinary, he named Æons, and words, and roots, and seeds, and plenitudes, and fruits. But those which belong to them one by one, and are peculiar to each, he said were included and understood in the name of the Church. Of the letters whereof the last in its last line uttered its own voice: the sound whereof having gone forth, generated letters of its own after the image of those former letters, out of which both the things here, he saith, were put in order, and the

§ 2.

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Book 1. things before them generated. The letter itself however, to which the sound belonged, following the sound downwards, was received back by its own syllable upwards (so he speaks) to complete the sum of things: but the sound remained in the parts below, as it were cast out. But the element itself, he says, from which the letter together with its proper sound descended below, has thirty letters: and each one of the thirty letters has in itself other letters, by which the name of the letter is spelt; and these others again are named by other letters, and these others by others; so that the multitude of the letters falls out infinite.

"And you may more clearly understand what is said, thus. The Element Delta has five letters in itself, δ itself, and ε, and λ, and τ, and α: and these letters again are written by other letters, and those others by others. If then the whole substance of the Delta turns out infinite, fresh letters continually generating other fresh ones, and succeeding one another; how much greater than that element, saith he, must the whole sea of letters be! And if that one letter is so immense, consider the depth of the letters of the whole name, of which letters Mark's friend Silence laid it down that the First Father is made up. Wherefore also the Father, he says, knowing how incomprehensible He is, permitted the Elements, whom he also calls Æons, each one to cry out his own sound, because no one could utter the whole."

§ 3. And the Quaternion, he said, having explained this to him, added, "Now then I am minded to manifest unto thee the very Truth herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discern her beauty, yea, and hear her speak, and marvel at her wisdom. Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom, Δ and Φ; her chest, E and Υ; her back Z and T; her belly H and Σ; her thighs Θ and P; her knees I and Π; her legs K and O; her ancles Λ and Ξ; her feet M and N." This is the body of that truth which our wizard teaches: this is the figure of the alphabetical element, this the form of the letter: and he calls this element, Man: and

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he says "it is the fountain of all discourse, and the beginning of all sound, and the utterance of all that is unspeakable, and the mouth of that still Silence. And this indeed is her body: but do thou, lifting on high the thought of thy mind, hear from the mouth of Truth the self-producing Word, which also conveys the Father."

Now upon her saying this, "the Truth (he says) looked upon him, and opened her mouth and spake a Word; and the Word became a Name, and it became that Name, which we know and speak, Christ Jesus: which Name as soon as she had pronounced, she became silent. And while Mark was looking for her to say something more, the Quaternion again coming forward saith, Thou didst esteem as contemptible that Word, which thou heardest from the mouth of Truth. It is not that which thou knowest and thinkest, an old name. Nay, thou hast the sound of it only, but knowest not its meaning. For as to JESUS, it is the name of the Sign [b], being six letters, known by all who are of His calling. But that which exists among the Æons of the Pleroma, having many parts, is of another form, and of a different stamp, known by those of that place who are akin to him; whose magnitudes are with him continually. § 4.

"These twenty-four letters then which are among you, understand to be emanations bearing the image of the three Powers, which comprehend the whole number of the elements on high. That is, for the nine mute letters, account thou them to belong to the Father and Truth, because of their being dumb, i. e., unspeakable and ununterable. And the eight semi-vowels, as belonging to the Word and the Life, because they are in a kind of mean between the mutes and vowels, and may be regarded as emanating from those above, and having those beneath referred to them. And the vowels, themselves also being seven, belong to the Man and the Church, since voice going forth through the Man, gave form to all. For the tone of the voice invested them § 5.

[b] τὸ ἐπίσημον ὄνομα. The Greek ϛ' or mark of the number 6, seems to have been called τὸ ἐπίσημον, and the Name of our Lord might well be so called, being so constantly used as a device by the Christians.

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Book 1. with form. First the Word and the Life have their eight, then the Man and the Church their seven, then the Father and the Truth their nine. And towards[1] that sum which fell short he who was set apart in the Father came down, being sent to the same being, from which he had been separated to amend his deeds, that the united Pleroma having equality, might bear as fruit in all the same power, that which proceeds from all. And thus the sum of the seven received the power of the eight; and the regions become equal in their numbers, being so many Ogdoads: which being three, when added to one another, exhibit the number of twenty-four. The three Elements moreover, which he says are in conjunction with the three powers, which make six, from which have flowed out the twenty-four Elementary Forms, being quadrupled by the ratio of the Unspeakable Quaternion, make the same number with them: which Elements, he saith, belong to Him who cannot be named. And that they are worn as dresses by the three Powers, after the similitude of the Invisible. And that the double letters among us are images of the images of those Elements: and being numbered with the twenty-four elements, virtually make up the number thirty, the number which proportion requires.

[1] ἀνειδὴ lege fort. ἐπὶ δή.

§ 6. "Of this discourse, and of this Œconomy, the fruit, he says, appeared in the likeness of an image, He namely, who after six days went with three others into the mountain, and became the sixth in company; He who was overcome, and went down in the space of seven days, being in some signal sense the eighth, and comprehending in himself the whole number of the Elements. That number was manifested, on his coming to Baptism, by the descent of the Dove, which is Ω and A: for its number is 801[o]. And that on this account Moses said, Man was framed on the sixth day: and that the Œconomy too, that is, the appearance of the last Man for the Regeneration of the first man, took place on the sixth day, which is the preparation: of which

S. Matt. xvii. 1.

S. Luke xxiii. 54.

[o] I. e., the sum of the numerical values of the letters in the word περι- στέρα = 801 = ω + α

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Œconomy the beginning and the end was the sixth hour, in which He was nailed to the Cross. Because the Perfect Mind, knowing that the number six had a power of Creation and Regeneration, manifested to the children of light the regeneration which took place by him who shewed himself in a marked way to have relation to that number [d]. Whence also he saith that the double letters have the notable number, [i. e. six [e]]. For the Notable Number joined to the twenty-four letters, makes out the Name of thirty Letters. S. John xix. 14, S. Matt. xxvii. 45.

§ 7. "And he [i. e. the Only Begotten] used as his attendant the Power of the Seven Letters [i. e. The Truth] (as Mark's friend Silence affirms) that the fruit of his self-actuated counsel might be manifested. Consider however, saith she, for the present, this notable number, formed upon the other notable one, consider him who was in a manner divided or cut in sunder, and abode without; who by his own power and wisdom, by the emanation from himself, animated this world of the seven powers, after the pattern of the [f] Seven-fold Virtue, and caused it [his emanation] to be the soul of this visible Universe. And while he himself disposes of this work, as made by him of his free will, all the others ministering supply the imagination of their Mother, being imitations of the things inimitable. And the first Heaven utters the sound A, the next after it E, the third H, the fourth and middle of the seven, its sound is equivalent to I; the fifth the O, the sixth the Υ, the seventh and fourth from the middle utters loudly the Element Ω; as Mark's Silence, so full of babbling, but uttering no kind of truth, constantly affirms. And these powers, she saith, all entwined one with another ring out and glorify Him from whom they emanated; and the glory of their peal is conveyed on to the First Father. She says too that the sound of this hymn of glory being borne to Earth, became the moulder and producer of all things that are on the earth.

[d] φανέντος ἐπισήμου εἰς αὐτὸν ἀριθμόν, the word ἐπίσημος belonging to the number 6, as above § 3.

[e] Being 3 pairs, ζ = σδ, ξ = κσ, ψ = πσ.

[f] τῆς ἑβδομάδος δυνάμεως, i. e. Ἀλήθεια, with her powers implied in the seven letters of her name.

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Book 1. § 8. "And her proof she brings from infants newly born; whose soul, as soon as they come out of the womb, cries out in the sound of each of these Elements. As then the seven Powers (so she speaks) glorify the Word, so also the soul in these babes, weeping and wailing about Mark, glorifies
Ps. viii. 2. him. And that on this account David said, *Out of the mouth of babes and sucklings Thou hast perfected praise*: and again,
Ps. xix. 1. *The Heaven of Heavens declare the glory of God.* Wherefore also the soul, when it is in labours and distresses, for the straining itself off[s], utters aloud the Ω for a token of praise: that the soul above recognising its own kindred, may send it an helper."

§ 9. Concerning the whole Name then, this I mean of thirty letters, and the Deep, whose bulk is made up of the letters thereof, moreover concerning the Body of Truth with its twelve members, each member consisting of two letters, and her word which she solemnly pronounced to him without pronouncing, and concerning the solution of the name which was not spoken, and concerning the soul of the world and of man, how they have their proper Œconomy in a typical way; these are his dotings. But in the next place we will declare how the Quaternion shewed him out of the names the same numerical value: that thou, beloved, as thou hast often requested of us, mayest not be ignorant of any of his statements which have reached us.

Chap. XV. § 1. Thus then doth their Silence, full of all wisdom, declare the generation of the twenty-four elements: "that with onlyness co-exists oneness, whereof are two Emanations, as was said before, the Monad and the Unity: which being added to two, became four: for $2 \times 2 = 4$. And again, the two and four being put together, exhibited the number of six. And these six being quadrupled, brought forth the twenty-four forms. And that as to the names of the first quaternion, which are most holy, being subjects of thought and incapable of being spoken, they are comprehended by the Son alone: which they are, the Father knoweth. But that these following are

[s] διυλισμὸν. So S. Clem. Alex. Pædag. 1. p. 96. as quoted here by Massuet.

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venerable ones, and named with faith, in his teaching: Unspeakable and Silence; Father and Truth. And of this quaternion the whole number is of twenty-four elements. For the name Ἀρρητος hath in itself seven letters, and σειγὴ and πατὴρ five, and Ἀλήθεια seven: which being added together, the 2×5 and 2×7, complete the number of twenty-four. And in like manner also the second Quaternion, the Word and the Life, the Man and the Church, exhibit the same number of their Elements. And that the Saviour's Name which may be spoken, Ἰησοῦς, is of six letters, but His ineffable one of twenty-four letters. Τἱὸς and Χριστὸς[h] [the Son and Christ] is of twelve letters; but that which is unspeakable in Christ, of thirty letters. And therefore He calls Himself A and Ω, in order to indicate the Dove, this number belonging to that bird.

"But Jesus, saith he, hath the following unspeakable gene- § 2.
ration. From the mother of all, the first Quaternion, the second Quaternion proceeded as a daughter, and it became an Ogdoad, from which proceeded a Decad: thus there came to be a set of eighteen. The Decad therefore combining with the Ogdoad, and making it tenfold, put forth the number of eighty, and having multiplied the eighty again, produced the number of 800. So that the whole number of the letters going on from the Ogdoad to the Decad, is 888, which is JESUS. For the Name JESUS, according to the number in the letters, is 888. Thou hast clearly the supercelestial generation of Jesus also, by their account. And that the Greek Alphabet has accordingly eight units, and eight tens, and eight hundreds, thus exhibiting the calculation of the 888, that is, the Name Jesus, made out of all the numbers: and that He is therefore called A and Ω, signifying His generation from all. And again thus: The first Quaternion in arithmetical progression being added to itself, the number of ten comes out: for $1+2+3+4=10$: which is I: and this, they say, is Jesus. But Christ also, they say, being of eight letters, signifies

[h] Supposed to be spelt χρειστὸς: χ made a double letter. or perhaps χρηστὸς=χρεεστὸς; or the

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Book 1. the first Ogdoad, which being conjoined with the ten, brought forth Jesus=888.

"And he is called too, saith he, the Son Christ, i. e. the number Twelve. For the name Son is of four letters, and Christ of eight: which being added exhibit the sum twelve. Now before the mark of this name, which mark is Jesus, appeared to his sons, men were in much ignorance and error. But He appeared who is the name with six letters, who put on flesh, that He might come to the perception of Man, having in Himself the six and the twenty-four: then knowing Him they ceased from their ignorance, and ascended from death unto life, the name being made their way to the Father of Truth: it having been the will of the Father of all to do away with ignorance and to destroy Death. And the doing away with ignorance was by the better knowledge of Him. And to this end was elected the Man who according to His will was mysteriously provided as an image of the Power on high.

§ 3. "For from the Quaternion proceeded the Æons. And in the Quaternion were the Man and the Church, the Word and the Life. From these then, saith he, certain powers flowing forth, generated the Jesus who appeared on Earth. And the place of the Word was filled by the Angel Gabriel, and of the Life by the Holy Ghost, and of the Man by the Power of the Son: and the place of the Church the Virgin supplied. And thus by his account is produced the Man of the Dispensation by Mary, whom the Father of all selected, after he had passed through the womb, for the perfect knowledge of Himself. And when He had come to the water, there descended upon Him, as a Dove, he that hastened upwards, and fulfilled the number of twelve: and that in him exists the seed of these who are sown with him, and with him descended and arose. But the virtue itself, which descended, he says is the seed of the Father, having in itself both the Father and the Son, and the Power of Silence, made known through these, but without a name, and all the Æons. And this is the Spirit that spake by Jesus, which professed itself to be the Son of Man, and manifested the Father, de-

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scending upon Jesus, yet so as to be made one with Him. And he who by this dispensation is our Saviour, while he destroyed death, made known the Father Christ. Jesus then, he said, is a name for the man who comes of the Œconomy, but it was assigned for a resemblance and figure of the Man who was afterwards to come down upon him. And that he by receiving him, had both the Man himself, and the Word himself, and the Father, and the Unspeakable, and the Silence, and the Truth, and Church, and Life."

These things then surely are what no O, nor Alas, nor any tragical exclamation and deploration can reach. For who would not hate the evil contriver and framer of so great falsehoods, seeing, first of all, The Truth made by Mark but an Idol; and that branded with the letters of the Alphabet? Lately, but yesterday and the day before, as they say, compared with that which was from the beginning, do the Greeks own that they received from Cadmus first sixteen, then afterwards in process of time themselves discovered at one time the aspirates, at another the double letters. Last of all Palamedes they say added to these the long vowels. Was there then no truth, before the Greeks had these? For her body according to thee, Mark, was later than Cadmus and those before him, and later than those who added the other letters; yea, later than thyself; for thou alone didst bring down as an idol that which thou denominatest Truth. § 4.

But who will endure thy Silence, babbling such things? her who names the Unnamed, and explains the Unspeakable, and declares Him who cannot be traced, and saith that He opened His mouth, whom thou affirmest to be without body or form: and that He produced a word, as it might be any one of the animals made up of parts: and that His Word being like Him who produced it, and having been made the Form of the Invisible One, is of thirty Letters, and four Syllables. Wherefore the Father of all, by thy account, according to his resemblance to the Word, will consist of thirty letters and four syllables. Or again who will bear with thee, shutting up the Word of God, the Creator, Artificer § 5.

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Book 1. and Maker of all things in figures and numbers, now thirty, now twenty-four, now six only; and mincing Him small into four syllables and thirty letters: and reducing the Lord of all, the Establisher of the Heavens, to the number of 888, as though He were framed like the Alphabet: subdividing the the Father Who comprehends all and is Himself incomprehensible, into sets of four, and eight, and ten, and twelve respectively, and by such multiplications expressing the Father's being, unspeakable and inconceivable as thou sayest it is. And Whom thou termest incorporeal and without substance, His being and substance thou framest out of many letters, generated one set from another: thyself turning out a false Dædalus, and a bad artificer of the Most High Virtue: dividing moreover that which thou sayest is indivisible into mute and vowel and semivowel sounds, falsely assigning that which is mute in them to the Father of all and to His Mind, thou hast cast all who believe in thee into the highest blasphemy and greatest impiety.

§ 6. Wherefore also justly and suitably to this boldness of thine did the divine Ancient and herald of the truth exclaim against thee in verse, thus saying:

> Thou idol-framer, Mark, and portent-gazer
> Skill'd in the astrologer's and wizard's art
> Strengthening thereby the words of thy false lore,
> Dazzling with signs whome'er thou lead'st astray,
> Strange handywork of God-defying power,
> Such to perform thy father Satan still
> Affords thee might, by an angelic Power
> Azazel:—thee, by the destroyer mark'd
> Chosen forerunner of the impious craft.

Thus far that Elder, beloved of God. But we will endeavour in few words to go through the rest of their mysterious system, far as it reaches; and to bring into the light what has been long hidden: for so will all be able easily to refute it.

Chap. XVI. § 1. The birth then of their Æons, and the wandering and discovery of the sheep, are united, and a mystical exposition

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endeavoured to be put on them, by those who reduce all things to numbers, stating that all sums are made up of the Monad and Duad: and, by numbering from the Monad unto four, so they generate the Decad: for 1 + 2 + 3 + 4, bring forth the number of the ten Æons. And again the Duad proceeding from itself unto the number of the Mark [6] as 2 + 4 + 6, exhibits the sum of twelve. And again if we number in like manner from the Duad to ten, it comes out 30[1], wherein are 8 and 10 and 12. The number of twelve then, because of its containing the Mark as an accompaniment to it, on account of the mark they term the Passion[k]: and therefore that the defect took place in the twelfth number, when the sheep which bounded away was lost: the falling away, as they say, having taken place from the number twelve. And in like manner they conjecture that from the sum of twelve one power revolted and perished: and that this is the woman who lost her *piece of silver*, and lighted *a candle* and found it. Thus then the numbers remaining, in the parable of the Drachma nine, in that of the sheep eleven, conjoining with one another, produce the number ninety-nine, since 9 × 11 = 99. Wherefore also the word Amen, they say, hath this number[l]. S. Luke xv. 8.

§ 2. Neither will I grudge relating to thee another explanation of theirs, to give thee in all ways a notion of the fruit to be had from them. As thus: the letter η (i. e. including the mark [Ϛ]) they say is the Ogdoad, lying in the eighth place from the first. Then again without the mark [Ϛ] calculating the number of the letters themselves, and adding them on as far as the η, they make out thirty. For one beginning at α and ending at η, will find by the number of the letters (subtracting however the mark Ϛ and adding on continually the increment of the letters) = the number thirty. For as far as ϵ[m] it makes up fifteen, then the number seven added to these completes twenty-two: η = 8 adjoining itself produces in full

[1] 2+4+6+8+10 = 30.

[k] The Mark (Ϛ = 6) not being a letter, indicates a defect in the numeral alphabet, and this is called a Passion.

[l] I. e. A = 1, μ = 40, η = 8, ν = 50.

[m] $\alpha + \beta + \gamma + \delta + \epsilon = 15$.

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Book 1. his most marvellous thirty. And hence they demonstrate the Ogdoad to be the mother of the thirty Æons. Since then the number thirty is combined of thirty Powers, itself being taken three times, produces ninety: for 3 × 30 =90. And this triad again multiplied by itself produces nine: and thus the Ogdoad in their account was mother of the number ninety-nine. And because the twelfth Æon fell away and left the eleven on high, the form of the letters, they say, is framed corresponding to the fashion of their argument (for λ is set eleventh of the letters, which is the number of thirty): and is set for an image of the Œconomy on high: Since beginning from *a*, and omitting ϛ, the numerical value of the said letters as far as λ being summed up, by the gradual increase of the letters, makes with λ the number ninety-nine[n]. And that λ being the eleventh in order, came down to seek one like itself, to fill up the number of twelve, and finding it was satisfied:—that this is evident from the very form of the letter. For that Λ having as it were come to seek its own likeness, and having found it, and caught it, supplied the place of the twelfth, the letter M being made up of two Λ's. Wherefore also they by their knowledge escape from the place of the ninety-nine, i. e., deficiency, which answers to the left hand[o]: and follow after the one, which being added to the ninety-nine, transfers them to the right hand.

§ 3. I know well indeed that thou, beloved, going over all this, wilt greatly ridicule this madness of theirs, so wise in its own conceit. But worthy of bewailing are they, who in so cold and forced a way expose to scorn so high worship, and the greatness of that Power Which is truly unspeakable, and such vast Œconomies of God, by their Alpha and Beta, and certain numbers. And as many as withdraw from the Church, and have faith in these old wives' fables, verily they are *self-condemned.* Whom Paul commands us *after a first and second admonition to reject.* But John, the Disciple of

Tit. iii. 11, 10.

[n] α + β + γ + δ + ε + ζ + η + θ + ι + κ + λ = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 20 + 30 = 99.

[o] Because in counting with fingers they passed from the left to the right hand when they got to 100: so it is said of Nestor, "Suos jam dextera computat annos." Massuet.

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the Lord, hath enhanced their condemnation, not willing that so much as "Hail" should be said by us to them. For *he,* saith he, *that biddeth them Hail, is partaker of their evil deeds.* And with reason: for *there is no Peace, saith the Lord, to the impious*[p]. And impious above all impiety are these, who affirm the Maker of Heaven and Earth, the Only Almighty God, above Whom is no other God, to have been produced from a Defect, and that the produce of another Defect[q]: so that by their account He is an Emanation from a third Defect. A notion which we ought altogether to exorcise and anathematize, and to escape from them as we may, to some great distance: and the more obstinate they are, and the more they delight in their inventions, so much the more ought we to know that they are actuated by their own ogdoad of evil spirits. As those who are seized with brain fever, the more they laugh and appear strong, and do all as healthful persons and some things even beyond what sound health could do, so much the worse are they: in like manner these too, the more they seem to have exceeding high thoughts, and unnerve themselves, straining their bow too vehemently, so much the less are they in their sober senses. For *the unclean spirit* of ignorance having *gone out,* afterwards upon finding them at leisure[s] not for God but for worldly disputations, hath taken to him *seven other spirits more wicked than himself,* and puffed up their mind, as though they could understand the things which are higher than God, and thus making each one apt to be entirely cast out, hath packed up in them the whole ogdoad of the folly of wicked spirits.

2 S. John 10, 11.

Isa. xlviii. 22.

S. Matth. xii. 43.

[s] *σχολάζοντας* from ver. 44, "empty." Ib. 45.

I have a mind also to explain to thee, how they affirm the creation itself to have been wrought by the Demiurge, after the image of the things invisible, through the agency of his Mother, as though himself knew it not. First they say that the four elements, fire, water, earth, air, were produced as an image of the first quaternion on high: and that their

CHAP. XVII. § 1.

[p] Isaiah xlviii. 22. LXX., rendering שָׁלוֹם, Peace, the word of salutation (cf. St. Matt. x. 12, 13) by *χαίρειν.*

[q] I. e., Wisdom first by some Passion or Defect produced Achamoth, and Achamoth afterwards the Creator.

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Book 1. operations being counted with them, I mean hot and cold, dry and moist, form an exact image of the Ogdoad. Next they enumerate ten Powers, as follows: first seven circular bodies which they also call Heavens, then the Circle which includes them, which moreover they name the eighth Heaven; and besides these the Sun and the Moon. These, being ten in number, they say are images of the invisible Decad, which proceeded from the Word and the Life. And that the Dodecad is signified by the Circle called the Zodiac: the twelve signs most evidently shadowing out the Dodecad, the daughter of the Man and the Church. And Saturn, they say, being fastened in a contrary direction to the motion of the Universe (which is most rapid) gravitating towards the very bottom, and counter-balancing the swiftness of the others by his own slowness, so as to accomplish in thirty years his circuit from sign to sign:—they say he is the image of Order, who compasses about their mother with the thirty names[r]. And that the Moon again, taking thirty days to perform the circuit of her proper heaven, by those days figures out the number of the thirty Æons. And that the Sun too, revolving in twelve months, and so completing his circular restitution of things, doth by his twelve months declare the Dodecad. And that the days, having their measure of twelve hours, are a type of that Twelve which is not apparent. Yea, and the hour also they observe, being the twelfth part of the day, to be furnished with thirty parts, for the image' sake of the Thirty. And that the Circumference of the Zodiac itself is of 360 parts, each sign having thirty parts. And thus by the circle also the image of the connexion of the twelve with the thirty, they say, is preserved. And again remarking that the earth is divided into twelve climates, they are confident that it too, receiving in each climate a virtue perpendicularly from the Heavens, and bearing children such as correspond to the power which sends down that influence, is a very clear type of the Twelve and the offspring thereof.

[r] That is, the Pleroma with its thirty Æons, down to Sophia: Order (ὅρος) compasses it that there may be no such outbreak as Sophia's was, again.

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They add moreover, that the Demiurge, desiring to imitate the infinity, eternity, freedom from space and time, of the Supernal Ogdoad, and not being able to express its perseverance and eternity, because he is himself the fruit of a Defect, distributed its Eternity into times and seasons and numbers of many years, thinking by the number of his times to imitate the infinitude thereof. And hence, they say, the truth having escaped him, falsehood followed after: and therefore that his work will admit of dissolution, when the times are fullfilled. § 2.

Of the Creation, then, they so speak; and daily each one of them generates something new, as he is able. For none is perfect, unless he have borne fruit of some great fictions among them. Next I must state what passages out of the Prophetic writings they distort, and subjoin the refutation thereof. Thus, Moses, say they, beginning his treatise of the Creation, presently at the outset points out the Mother of all, saying, *In the beginning God created the Heaven and the Earth.* By naming therefore these four, God, and the Beginning, Heaven, and Earth, he draws, as they say, the form of their Quaternion. And that to signify the invisible and occult nature of it he says, *But the earth was invisible and unformed.* And the second Quaternion, the progeny of the first, they will have him to have thus expressed, by mentioning the deep and darkness, in them also water, and the Spirit borne upon the water. After which he, meaning the the Decad, speaks, they say, of Light, and Day, and Night, and the Firmament, and Evening, and what is called Morning, and dry land and sea, moreover also the Herb and in the tenth place the Wood: thus by the ten names signifying the ten Æons. And in like manner the virtue of the Twelve they say is imaged out in his writings: in his mention of the sun and moon and of the stars, and times and years, of whales and fishes and creeping things, of birds and quadrupeds and wild beasts, and after all these the twelfth which is Man. Thus, say they, the Thirty are expressed by the Spirit through Moses. Yea further, that the Man who was moulded after the image of the higher Virtue, hath in him the virtue

CHAP. XVIII. § 1.

Gen. i. 1.

Ib. 2. LXX.

Ib. 5, 4, 5.

Ib. 6.

Ib. 9, 10, 11.

Ib. 12.

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Book 1. derived from that one Fountain: and that it is situated in the region of the brain, out of which flow four virtues, after the image of the supreme quaternion called, the first Sight, the next Hearing, the third Smell, and the fourth Taste. And the Ogdoad they say is indicated by the Man as follows; by his having two organs of hearing and as many of sight, moreover two of smelling, and a double taste, of the bitter and sweet. And the whole man they teach hath in the following manner the whole image of the thirty. First in his hands by his fingers he bears the ten, then in his whole body divided into twelve members, the twelve: now they divide it as the body of Truth is divided among them, concerning which we have before spoken. And as to the Ogdoad, unspeakable and invisible as it is, they say it is understood to be hidden in the bowels.

Thirty made up of ten, 12, eight.

Above p. 46.

§ 2. And the Sun again, the great light, they say was made on the fourth day because of the number of the four. And of the Tabernacle framed by Moses, the courts being made of fine linen and blue and purple and scarlet, exhibited in their account the same image. And the Priest's long robe, adorned with four rows of precious stones, they define to mean the Tetrad. And whatever such things are found in the Scriptures capable of being brought to the number four, they say were made such because of the Quaternion. And that the Ogdoad again is thus indicated: In the eighth day they say Man was formed, for sometimes they say he had his beginning on the sixth and sometimes on the eighth (except they will tell us that the earthly Man was formed on the sixth day, and the carnal on the eighth, for they make a distinction of these two): and some say that there was a difference between the man made after the image and likeness of God, both male and female (who is also the spiritual man), and him who was formed out of the Earth.

Gen. i. 16.

Ex. xxxviii. 9, 18.

Ib. xxxix. 10.

§ 3. And the dispensation too of the Ark in the Deluge, wherein eight men were saved, they say most evidently indicates the saving Ogdoad; and the same also David signifies, being eighth in birth among his brethren. Yea, and Circumcision too, taking place on the eighth day, points out the circum-

1 S. Pet. iii. 20.

1 Sam. xvii. 12, 14.

Gen. xvii. 12.

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cising of the Ogdoad on high. And in a word, whatsoever things are found in the Scriptures reducible to the number eight, they say, fulfil the mystery of the Ogdoad. Also that the Decad is meant by the ten nations which God promised to give Abraham for a possession: and the Œconomy too about Sarah, how after ten years she gives him her own handmaid Hagar, to raise himself up children by her, they say declares the same. The Servant again of Abraham sent after Rebecca, and his gift to her at the well of bracelets with ten pieces of gold, and her brethren detaining her ten days; moreover also Jeroboam who takes the ten tribal sceptres, and the ten curtains of the Tabernacle, and the pillars of ten cubits, and the ten sons of Jacob, sent first to Egypt to buy corn, and the ten Apostles to whom the Lord manifests Himself after His resurrection, Thomas not being present;—were types according to them of the Invisible Ten.

Gen. xv. 19-21. Ib. xvi. 3. Ib. xxiv. 22. Ib. 55. 1 Reg. xi. 31. Exod. xxxvi. 8. Ib. 21. Gen. xlii. 8. S. John xx. 19, 24.

But as to the number twelve, in which they say the mysterious Passion of Defect took place, from which Passion they will have all things visible to have been framed: they say it occurs everywhere in a marked and evident manner: as the twelve sons of Jacob, of whom are the twelve tribes; and the oracle[3] of embroidered work having twelve stones, and the twelve bells, and the twelve stones placed by Moses under the mountain: and in like manner too those placed by Joshua in the river, and others on the opposite side, and those who bear the Ark of the Covenant, and those set by Elias in the whole burnt-offering of the bullock; and the number too of the Apostles: and all things in short, as many as keep the number twelve, they say denote their Dodecad. But the uniting of all these[4] which is named the Thirty, they eagerly and disputatiously exhibit by the Ark under Noe, thirty cubits high; and by Samuel causing Saul to sit down first among the thirty guests; and by David, when for thirty days he was hidden in the field; and by those who went with him into the cave; and by the length of the holy tabernacle having been thirty cubits; and by whatsoever other things they find equal in number to these.

§ 4.

[3] i. e. the breastplate, Exod. xxxix. 10. Ib. 25. Ib. xxiv. 4. Jos. iv. 9, 20. 1 Kings xviii. 31.

[4] i. e. 8, 10, 12, making 30. Gen. vi. 15. 1 Sam. ix. 22. Cf ib. xx. 19. Cf 2 Sam. xxiii. 13. Exod. xxxvi. 21, 28.

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Book 1. Chap. XIX. § 1. I have thought it right to add to these such points as they try to make out by selection from the Scriptures concerning their First Father, who was unknown to all before the coming of Christ: whereby they would exhibit our Lord as proclaiming another Father, besides the Maker of the Universe; whom, as we have said before, they in their impiety affirm to be the offspring of Defect. Thus, the Prophet Isaiah having said, *But Israel hath not known Me, and My people hath not understood Me,* they distort as though he had spoken of the ignorance of the Invisible Deep. And that which is said by Hosea, *There is no truth in them, nor knowledge of God,* they are positive, tends the same way. And, *There is none that understandeth, nor searcheth out God: they are all gone aside, they have together become useless,* they refer to the ignorance of the Deep. The saying moreover of Moses, *None shall see God, and live,* has reference, they argue, to Him.

Isa. i. 3. Hos. iv. 1. Ps. xiv. 2, 3. Exod. xxxiii. 20.

§ 2. For as to the Creator, they falsely say that He was seen by the Prophets; but the saying, *None shall see God, and live,* they will have to be spoken of that Greatness which is invisible and unknown to all. Now that the invisible Father and Maker of all is He of Whom it is said, *None shall see God,* is manifest to us all: but that it is not spoken of The Deep whom they wrongly imagine, but of the Creator, and that He is Himself the Invisible God, shall be shewn in the course of our argument. And Daniel too, they say, signifies this same, when he asks the Angel the solutions of the Parables, as though not knowing them. Yea, that the Angel also, hiding from him the great Mystery of the Deep, said unto him, "Haste away, Daniel: for these words are shut up, until the understanding understand, and the white are whitened." And they flatter themselves that they are the *white,* and the *truly intelligent.*

Dan. xii. 9, 10.

Chap. XX. § 1. And besides all this, they privily bring in an unspeakable multitude of apocryphal and spurious scriptures, which themselves have devised to astound the foolish, and those who know not the writings of the truth. And they add to this the following forgery also: that the Lord being a child,

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and learning letters, and His master having bidden Him, as the custom is, say Alpha, He said Alpha. And again the Teacher having bidden Him say Beta, the Lord answered, Tell thou Me first what is Alpha, and then I will tell thee what is Beta. And this they relate, as though He only knew that unknown thing which He made manifest under the Type of Alpha.

§ 2. And some also of the things set down in the Gospel they adapt to this stamp: as His answer to His mother at the age of twelve years: *Wist ye not that I must be about the things that are My Father's?* S. Luke ii. 49. And, say they, they knew not that He was telling them of the Father. And that He therefore sent out His disciples to the twelve tribes, proclaiming to them the unknown God. And that to him that called Him Good Master, He confessed that God who is truly good, S. Matt. xix. 16. saying, Why callest thou Me good? one is good, My Father Ib. 17. in the Heavens: and by Heavens, here, the Æons they say are meant. And whereas He made no answer to those who said to Him, *By what power doest Thou this?* but they were Ib. xxi. 23. confounded by His counter-question, they declare that by His not speaking He shewed the ineffable nature of the Father. Yea and His saying "I have often desired to hear one of these words, and had none to tell Me," they say is an indication, by the word *one*, of Him Who is truly one God, Whom they had not known. Moreover in His weeping over Jerusalem when He drew near it, and saying, *Hadst thou* S. Luke xix. 42. *known, even thou, to-day, the things which belong to thy peace, but they are hidden from thee:* by the word *Hidden*, they say, He set forth the hidden Nature of the Deep. And again that in saying, *Come unto Me, all that labour and are heavy* S. Matt. xi. 28, 29. *laden, and I will refresh you; and learn of Me;* He proclaimed the Father of the Truth. For what they knew not, saith He, that He promised to teach them.

§ 3. But for the highest demonstration, and keystone (so to call it) of their argument, they produce these words: *I will* Ib. 25-27. *thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes. Yea, Father, for it seemed good*

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Book 1. *in Thy sight. All things were delivered unto Me of My Father: and no man knoweth the Father but the Son; nor the Son, but the Father, and to whomsoever the Son will reveal Him.* In these they say He hath expressly made declaration, as though before His coming no one had ever known the Father of Truth whom they have devised for themselves. And they want to make it out as though the Creator and Maker had always been known by all: and that our Lord said this about the Father, who is unknown to all, whom they declare.

Chap. XXI. § 1. As to their tradition about the Redemption, it proves to be invisible and incomprehensible, being as it is a mother of those things which cannot be holden nor seen. And therefore being unstable, it cannot be set forth simply, nor in one manner of speech: because they deliver it as they will, each one of them. For according to the number of initiators into this way of thinking, so many are the Redemptions. Now that this kind is forged by Satan to the denying of Baptism, our new Birth unto God, and to the rejection of the whole Faith, we will declare in the course of our refutation of them, in the proper place.

§ 2. However, their statement is, that it is requisite for those who have won the perfect knowledge, i. e., for their being regenerated into the power which is above all: it being else impossible to enter within the Pleroma: since it is this which brings them quite into the Deep. For the Baptism of the visible Jesus they hold to relate to the forgiveness of sins, but the Redemption of the Christ who came down therein, to perfection; the one natural, the other spiritual. And that Baptism was proclaimed by John unto Repentance, but Redemption brought hither by Jesus unto Perfection. And that of this He saith, I have also another Baptism to be baptized with, and I am greatly urged on to the same. Yea also to the sons of Zebedee, when their mother was asking for them to sit on the right hand and on the left with Him, in His Kingdom, they say that of this additional Redemption the Lord said, Can ye be baptized with the Baptism which I am about to be baptized

S. Luke xii. 50.

S. Matt. xx. 22.

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with? And Paul they say hath in terms indicated, and that often, the Redemption in Christ Jesus: and that this is the same which is variously and discordantly delivered by them.

§ 3. For some of them frame a bridal chamber, and solemnize an initiation, with certain invocations upon those who are being perfected, and they say that what they do is a spiritual marriage, after the similitude of the marriages on high. Others bring them to water, and baptizing say over them, Into the Name of the unknown Father of all, into Truth the Mother of all, into him that descended upon Jesus, for uniting, and redemption, and communion of their virtues. While others utter certain Hebrew names, the more to astound the initiated, thus: Basema, &c. Of which the interpretation is like this: "That which is above all power of the Father I invoke, which is named Light, and a good Spirit and Life: for thou hast reigned in the body." And others again rehearse the form of Redemption thus: "The name which is hidden from all Godhead, and Dominion, and Truth, which Jesus of Nazareth put on in the lives of the light of Christ, of Christ who lives by the Holy Spirit, unto Angelical Redemption." The name of Restitution: "Messiah Uphareg &c:" and of these the interpretation runs thus: "I divide not the Spirit, the heart, and the supercelestial Power, the merciful one. May I profit by Thy Name, O Saviour of Truth!" And while the initiators themselves rehearse these forms, the initiated answers, "I have been confirmed, and ransomed, and ransom my own soul from this world, and from all things that are of it, in the name of IAO, who purchased his own soul unto redemption, in Christ the Living." Then those who are present subjoin, "Peace to all, upon whom this Name resteth." Then they besmear the initiated with the juice of balsam. For this ointment they say is the type of the fragrance that is above all.

§ 4. But some of them say that bringing to the water is superfluous, but mix oil and water together, and with invocations like what we have said cast it on the head of the initiated. And this they will have to be redemption. And they too anoint him with balsam. Others again rejecting all these

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Book 1. affirm, that the mystery of the unspeakable and invisible Power must not be wrought by visible and corruptible creatures, nor that of the things inconceivable and incorporeal and remote from sense, by sensible and bodily things. But that it is perfect Redemption, simply to know well the unspeakable Greatness. For that defect and passion having been caused by ignorance, the whole that is framed out of this ignorance is done away by knowledge. And that so knowledge is the redemption of the inner man. And that it is neither bodily, for the body is corruptible; nor animal, for the animal soul too comes of defect, and is moreover a kind of dwelling-house of the spirit: the Redemption therefore must needs also be spiritual. For that by knowledge the inner or spiritual man is redeemed, and that they are content with the right knowledge of all things; and that this is real Redemption.

§ 5. There are others, who redeem their dead, and such as are arrived at the very point of departure, pouring on their heads oil and water, or the aforesaid ointment with water, and the aforesaid invocations, that they may escape the hold and sight of the Principalities and Powers, and that their inner man may ascend up above the invisible things; as though their body were left among the creatures of the world, and their soul cast out to the Demiurge. And they bid them coming to the Powers, after their death, to speak thus: "I, the son of the Father, of the pre-existent Father, and such a son as to be in the Pre-existent:—I am come to see all things, both alien, and mine own: yet not simply alien, but belonging to Achamoth who is female, and made all things for herself. And I deduce my birth from the Pre-existent one, and I go again to mine own, from whence I came." And by these words they say he avoids and escapes the Powers. And that he comes also to the Demiurge's People and says, "I am a precious vessel, more than the female who made you. If your Mother knows not her own root, yet I know myself, and I know whence I am, and I call upon the incorruptible wisdom which is in the Father, and is the mother of your mother who hath no father,

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nor yet any consort. But a Hermaphrodite, made of a female, created you, ignorant even of her own mother, and thinking herself to be alone: but I invoke her mother." And they say that the people of the Demiurge, hearing this, are greatly disturbed, and find fault with their own origin, and the race of their mother: while themselves go to their own place, casting away their chains, i. e., their animal soul. Now concerning their redemption these are the things which have reached us. But whereas they differ from each other both in doctrine and in the mode of teaching, and those who are more recently accounted among them, affect daily to find something new, and to bear fruit such as no one ever thought of; it is hard to write out all their opinions.

CHAP. XXII. § 1.

But we holding the rule of Faith, i. e., that there is one God Almighty, Who created all things by His Word, and adapted them, and made all out of not being to be (as the Scripture saith, *For by the Word of the Lord the Heavens were established, and all the power of them by the breath of His mouth:* and again, *All things were made by Him, and without Him was nothing made*): yea, not one of all was excepted, but the Father made all by Him, whether visible or invisible, sensible or intelligible, temporal with a view to some œconomy, or everlasting and eternal: not by Angels, nor by any Virtues severed from His own Mind[a]—for the God of all hath need of nothing:—but both by His Word and His Spirit making and ordering and guiding and giving being to all: He who made the world (for in truth the world consists of all these); He who moulded man, He the God of Abraham, and God of Isaac, and God of Jacob, above Whom is no other God, nor Beginning, nor Virtue, nor Fulness; He, the Father of our Lord Jesus Christ, as we shall shew: —This rule, I say, we holding, very diverse and many as their sayings are, easily convict them of having erred from the Truth. For almost all existing heresies affirm indeed that there is one God, but by a wrong opinion alter Him, becoming unthankful to their Maker, even as the Gentiles by Idolatry. And the work of God they de-

Ps. xxxiii. 6.

S. John i. 3.

[a] Sententia.

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Book 1. spise, contradicting their own salvation, themselves proving against themselves most bitter accusers, and false witnesses. Who shall indeed rise again in the flesh, though against their will, to acknowledge the power of Him Who raiseth them from the dead: but with the just they will not be numbered, because of their unbelief.

§ 2. The exposure then and refutation of all the Heretics being so various and manifold, and we intending to speak against them all according to each one's distinguishing mark; we have thought it necessary first to state the fountain and root of them, that knowing this most sublime Deep of theirs, thou mayest understand the tree, from which such fruits have flowed.

Chap. XXIII. § 1. Acts viii. 9-11. For Simon the Samaritan, that sorcerer, of whom Luke the disciple and attendant of the Apostles saith, Now a certain man named Simon, who before was in the city, practising art magic, and seducing the people of the Samaritans, saying that He Himself was some great one:—unto whom they all gave heed, from the least unto the greatest, saying, This is the Power of God, which is called great. And they were looking upon him, because that for a long time he had bewitched them with his sorceries:—This Simon, I say, who pretended faith, thinking that by magic, and not by the power of God, the very Apostles wrought cures, and filled with the Holy Ghost by imposition of hands those who believed God by Him Who was preached by them as Christ Jesus:—suspecting this also to be done by some greater reach of magical knowledge, and offering money to the Apostles, that he also might receive this power, of giving the Holy Spirit to whomsoever he will:— Simon, I say, was told by Peter, *Thy money perish with thee, because thou hast thought that the gift of God is purchased by money: thou hast neither part nor lot in this matter, for thy heart is not right before God. For I see that thou art in the gall of bitterness and in the bond of iniquity.* And upon his failing still more to believe in God, in his greediness he even pressed on to contend with the Apostles, that he too might appear glorious, and as having a yet deeper insight into all witchcraft. And

Ib. 20, 21.

Ib. 23.

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so he brought many men to be astonished at him; living as he did under Claudius Cæsar, by whom also he is said to have been honoured with a statue for his magical skill. He then by many was glorified as God, and taught that it was he and no other, who appeared among the Jews as the Son, but in Samaria descended as the Father, and among the other nations used to come as the Holy Ghost. And that he is himself the most high Power, i. e., the Father who is over all; and permits himself to be called whatever men call him.

§ 2. But Simon the Samaritan, from whom all heresies had their being, hath this kind of matter to make up his sect. One Helena, whom he had himself purchased, of Tyre a city of Phœnicia, a common woman, he took about with him, saying that she was the first conception of his mind, the mother of all, by whom at first he conceived in his mind the creation of the Angels and Archangels. For that she being an Understanding leaping forth[t] from him, knowing her father's will, goes down to the lower parts, and produces Angels and Powers, by whom also he said this world was made. But after she had produced them, she was kept in bondage by them through envy, they not liking to be thought the progeny of any other. For that he was himself entirely unknown to them, but that his Understanding was kept in hold by those who were Powers sent out from her, and Angels: and that she endured all insult from them, to prevent her hastening on high again to her father, even to her being shut up in a human body, and age after age transmigrating as it were from vessel to vessel into other bodies of women. And that she was also in that Helen, for whom the war of Troy was waged; wherefore also Stesichorus, defaming her in his verses, was deprived of sight: then afterwards on his repenting, and writing those Recantations (as they are called) in which he sang her praises, he regained his sight. Moreover, that she passing from one body to another, and continually suffering insult thereby, at last became even a harlot in a brothel: and that she is meant by the lost sheep.

[t] With reference, perhaps, to the fable of Minerva.

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Book 1. § 3. Wherefore that he too came, to take her first to himself, and deliver her from her chains, and then give salvation to men by the knowledge of himself. That is, the Angels governing the world badly, because each of them desired the chief place, that he came to reform things, and descended, being transfigured, and likened to the Virtues, and Powers, and Angels; so as to appear a man among men, though he were not a man: and that he was thought to have suffered in Judea though he did not suffer. But the Prophets he says were inspired with their prophecies by the Angels who made the world. Wherefore they were no longer to be cared for by those who had their hope in him and in his Helen. And that they as free persons, should do as they please, for that men are saved by [u] his grace, and not by good works. For that good works are not so naturally, but accidentally, as fixed by those Angels who created the world, by commandments of that sort bringing men into slavery. Wherefore he promised both release to the world, and deliverance to those who are his, from the empire of those who made the world.

§ 4. Accordingly the mystic Priests of these men, while living licentiously, perform works of magic, according to the power of each of them. They use exorcisms and incantations. Philtres too and alluring charms, and those who are called familiars and spirits of dreams, and all other curious arts, are diligently made use of among them. They have also an image of Simon made in the figure of Jupiter, and of Helena in that of Minerva; and adore them. They have also the name Simonians so called from Simon the leader of their most impious theory, from whom their *science falsely so called* had its beginnings: as one may learn from their own statements.

1 Tim. vi. 20.

§ 5. This man's successor was Menander, a Samaritan by birth: who also himself came to perfection in magic. He affirms that the first Virtue is unknown to all, but that he is the person sent from the unseen regions as a Saviour, to save men. But that the world was made by Angels: whom

[u] Secundum: κατὰ.

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he too, as Simon, states to be sent out from The Understanding. Moreover that by the magic which he taught he gives knowledge for the overcoming the very Angels who made the world. For that his disciples receive resurrection by the baptism which is in him, and can no more die, but continue undecaying and immortal.

CHAP. XXIV. § 1.

Of these Saturninus, who was of Antioch by Daphne, and Basilides, having opportunities, set forth different systems of teaching: the one in Syria, the other in Alexandria. Saturninus for his part, like Menander, proclaimed one Father unknown to all, who made Angels, Archangels, Virtues, Powers. And that the world was made by certain Angels, seven in number: and all things therein. And that man was the work of Angels, a bright image from the highest Power appearing from above which they being unable to retain, because it presently hastened back upwards, they exhorted each other (so he affirms) saying, Let us make man in an image and likeness. Who being made, and the frame not admitting of an erect posture, because of the weakness of the Angels, but creeping rather as a vile worm, the Virtue from above pitying it, he says, as made in its own likeness, sent forth a spark of life, which set the man upright, and knit his joints, and caused him to live. This spark then of life, he says, hastens back after death to those of the same kind with it: and the other materials of those frames are dissolved.

§ 2.

But the Saviour he declared to be unborn and incorporeal, and without figure, and that in appearance only He was seen as man. And the God of the Jews he said was one of the Angels. And that because all the Princes wished to do away with His Father, Christ came to destroy the God of the Jews, and to save them that believe in Him: and these are they who have a spark of His life. For he first said that two sorts of men were framed by the Angels, one bad and the other good. And because the Demons aid the worst sort, that the Saviour came to do away with evil men and demons, and to save the good. But to marry and to procreate children, they say is of Satan. And many of

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Book 1. those who are of him abstain also from animals, by that sort of pretended continence seducing many. And that of the Prophecies some were uttered by those Angels who made the world, and some by Satan: whom also he declares to be an Angel opposed to the makers of the world, and especially to the God of the Jews.

§ 3. But Basilides, that he may seem to have invented somewhat higher and more like the truth, draws out to a very great length the tenor of his doctrine, declaring that Mind first is born of the unborn Father, that from it again Reason is born, then from Reason Prudence, and from Prudence Wisdom and Power, and from Wisdom and Power the Virtues and Princes and Angels, those whom they call "the first;" and that by them the first Heaven was made. That afterwards, by derivation from these, others also were made, and that they made another Heaven like the former; and that in like manner others, being made by derivation from these, Antitypes of those which are above them, formed out another, a third Heaven: and a fourth of those coming downward from the third and so on by the same rule were made, as they say, one Prince and Angel after another, and 365 Heavens. And that this is why the year has so many days, according to the number of the Heavens.

§ 4. And that those Angels by whom subsists the later Heaven, which we also behold, ordered all things which are in the world, and divided among them the earth and those nations which are upon it. And that their chief is He who is accounted to be the God of the Jews. And because He wanted to subjugate the other nations to His own people, i. e., the Jews, therefore (they say) all the other Princes stood and acted against Him. And this is why the other nations started aside from His nation. But that the unborn and unnamed Father, seeing their destruction, sent His first-born, Mind (and this is He who is called Christ) to free such as believe Him from the power of those who framed the world. Yea, and that He appeared to the nations of them as a man on earth, and wrought mighty works. Accord-

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ingly, that He did not indeed suffer, but that one Simon a Cyrenian, being *compelled* bare His Cross for Him; and that while he was crucified in error and ignorance, his form being changed by Him, that men should suppose him to be Jesus, Jesus Himself took the form of Simon, and stood and derided them. For being an incorporeal Power, and the Mind of the unborn Father, His form was changed according to His own will: and so (they say) He ascended to Him that sent Him, mocking them, since He could not be held, and was invisible to all. And that such as know this are accordingly delivered from the Princes who made the world. And that we ought not to confess Him that ~~was crucified~~, but him that came in man's form and was thought to be crucified, and was called Jesus, and sent by the Father, that by this arrangement he might do away with the works of the makers of the world. If any man therefore, saith he, confess the Crucified, that man is yet a slave, and under the power of those who made our bodies; while he who denies Him is free from them, and knows the ordinance of the unborn Father. S. Matt. xxvii. 32.

§ 5. Further, that Salvation is of the Soul only, for the body is by nature corruptible. And that the very Prophecies too were from the Princes who made the world, and the Law especially from their Prince, Who brought the people out of the Land of Egypt. That he despises also things offered to idols, and accounts them nothing, but uses them without any scruple; and accounts also the practice of all other deeds, and of all sorts of lust, a thing indifferent. Moreover, these also make use of magic, and images, and incantations and invocations, and all other kinds of curious art. Devising moreover certain names as it were of Angels, they declare some to be in the first Heaven, others in the second: and next they endeavour to lay down both the names and the principles and the Angels and the Virtues of the 365 pretended Heavens. As also. . .that the Name, in which, as they say, the Saviour ascended and descended, is Caulacau [x].

[x] קו לקו Isai. xxviii. 10.

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Book 1. § 6. And so he that has learned all this, and come to know all the Angels, and the origins of them, he they say becomes invisible and incomprehensible to all the Angels and Powers, as Caulacau was. And that as the Son is unknown to all, so also they must not be known to any one: but while themselves know all, and pass through all, they are in their own person beyond all men's sight and knowledge. For their word is, Do thou know all men, but thee let no man know. Wherefore also they who are such are ready for denial: nay rather it is impossible that they should suffer for the Name's sake, being just what all are. For, say they, many cannot know these things, but one of a thousand, and two of ten thousand. And they say they are no longer Jews, but not yet Christians: and that is wrong to utter their mysteries at all, but that one should keep them hidden in silence.

§ 7. But the local positions of the three-hundred and sixty-five Heavens they distribute as the Mathematicians do. For they have taken their theorems, and transferred them to their own sort of learning. And their head (they say) is Abraxas, therefore he hath in himself the three-hundred and sixty-five numbers.

Chap. XXV. § 1. But Carpocrates and his set say that the world and the things that are in it were made by Angels far inferior to the Unoriginate Father. And that Jesus was born of Joseph, and being like other men, differed from the rest in this, that His soul being strong and pure, remembered what it had seen in that circuit of the Unoriginate God, whereof it partook: and that virtue was for this sent Him, that He might escape from the Makers of the world, and having passed through all, and being in all delivered, might ascend unto Him: and those in like mannner, which embrace the like objects to Him. And the soul of Jesus, they say, brought up in familiarity with the Jews, despised them, and thereby obtained Powers, by means whereof He made void the penal sufferings which were among men.

§ 2. That the soul accordingly, which like that of Jesus is able to despise the rulers and makers of the world, receives

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also virtues like Him to work the like result. Wherefore also they are lifted up so high, as to affirm, some of them, that they are like Jesus; others, that in some respect they are even stronger than He, being more excellent than His disciples, for example than Peter and Paul and the other Apostles, who are in nothing inferior to Jesus. For that their souls coming down from the same orbit, and therefore equally despising the Makers of the World, were counted worthy of the same excellency, and depart again to the same place. But should any one despise things here more than He did, such an one, they say, may be better than He.

§ 3. Yea, and these also work magic arts and incantations, love-charms also, and alluring spells, and familiar spirits, and prompters of dreams, and other mischiefs, saying that they have now power to rule over the Princes and makers of this world; and not them only, but all the things also, which are done therein. And they are themselves emissaries of Satan, as the Gentiles, to detract from the Divine Name of the Church; that in one way and another men hearing their proceedings, and thinking us to be all such, may turn away their ears from the preaching of the Truth: or again seeing what they do, may speak evil of us all, although we communicate in nothing with them, neither in doctrine, nor in manners, nor in daily conversation. But [they maintain] a luxurious life, and an impious opinion, and to veil their flagitiousness abuse the Name: whose judgment is just, receiving from God the due reward of their deeds. Rom. iii. 8.

§ 4. And into so great madness do they rush unbridled, that all things, whatsoever are irreligious and impious, they say they have in their power, and practise. For by nothing but human opinion, they say, are any matters good and bad. And that in fact, men's souls in the course of their transmigration into bodies must exist in every sort of life and of act: except one by way of anticipation in some one visit do all things once over: and along with the rest, such things as it is shocking for us not only to say and hear, but even

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Book 1. for the thought to enter our mind, or to believe that any such thing is thought of in the states of our time. And so, by what their writings say, their souls obtaining all sorts of experience of life, when they go forth may have nothing still wanting to work in: lest haply, because somewhat is still wanting to their liberty, they be forced again to enter into some body. To this purpose, they say, Jesus uttered this Parable; *When thou art in the way with thine adversary, give diligence to be delivered from him; lest at any time he deliver thee to the judge, and the judge to the officer, and he cast thee into prison. Verily I say unto thee, thou shalt not depart thence, until thou pay the last farthing.* And the Adversary they say is one of the Angels which are in the world, whom they call the Devil: saying that he was made for this purpose, that he might lead those souls which have perished, from the world unto the Prince (who they say is the first of the Makers of the World); and that he again delivers such souls to an Angel who ministers unto him, to be inclosed in other bodies: for the body, they say, is a prison. And His expression, *Thou shalt not come out thence, until thou pay the last farthing*, they interpret as though one could not get out of the power of those Angels who made the world. Thus a continual change of bodies is going on[y], until one have been absolutely in every work which is done in the world. And when he shall have failed in none, then his freed soul is uplifted to that God, Who is above the Angels, makers of the world. Yea, and that so all souls are saved, whether in a single visit here they voluntarily mingle themselves with all sorts of doings, or whether it be by way of transmigration from one body to another, or infusion, that in each several way of life they fulfil and pay their debts, and are so delivered, not having to act any more in the body.

S. Luke xii. 58, 59.

§ 5. Now whether or no they practise among themselves such things as are godless, and lawless, and irreligious, I cannot make up my mind[z]; but so it is written down in their books,

[y] transcorporatum semper.

[z] ἐγὼ οὐκ ἂν πιστεύσαιμι. Petav. on Epiph. Hær. 27. 5. conjectures πιστόσαιμι "affirm;" but this is not supported by the old Latin.

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and this exposition themselves give, saying that Jesus spake in mystery apart to His Disciples and Apostles, and bade them deliver these things to the worthy and obedient: for that we are saved by faith and love, but other things, being indifferent, are according to the opinion of men reckoned here evil and there good, nothing being evil by nature.

And some of them use a mark, searing their disciples with a hot iron upon the lower part of the lobe of the right ear. Whereby also Marcellina, who came to Rome under Anicetus, being of this sect, misled[a] many. Moreover, they call themselves Gnostics, and have images, some painted, and some formed of other materials, saying that it is the figure of Christ made by Pilate, at the time when Jesus was with men. And these they crown and exhibit, with the images of the Philosophers of the world, I mean with the likeness of Pythagoras, Plato, and Aristotle and the rest: and other respect towards them they practise, as the Gentiles do. § 6.

CHAP. XXVI. § 1.

And a certain Cerinthus too in Asia taught that the world was not made by the First God, but by a certain power far separated and distant from the Royalty which is above all, and which knows not the God who is over all. And he added that Jesus was not born of a virgin (for that seemed to him impossible), but was the son of Joseph and Mary, like all other men, and had more power than men in justice, prudence and wisdom. And that after his Baptism there descended on him from that Royalty which is above all, Christ in the figure of a Dove, and that he then declared the unknown Father, and did mighty works, but that in the end Christ again soared back from Jesus, and that Jesus suffered and rose again, but Christ remained impassible, as being spiritual.

§ 2.

But those who are called Ebionites agree indeed that the world was made by God, but in the opinions which relate to the Lord they do not hold with Cerinthus and Carpocrates. But the only Gospel they use is that according to Matthew; and they reject the Apostle Paul, calling him an Apostate from the Law. And the prophetic writings they try to ex-

[a] Exterminavit: answers to ἐξηνδραπόδισε, c. xiii. 2.

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Book 1. plain with peculiar accuracy: and they are circumcised, and persevere in the customs which belong to the Law, and in a Jewish mode of life: even to the worshipping of Jerusalem, as though it were the House of God.

§ 3. But the Nicolaitans have for their Master Nicolaus, one of the seven who were first ordained to the Diaconate by the Apostles: and they live as though things were indifferent. However the Apocalypse of John declares most fully what they are, teaching as they do that it is indifferent whether or no one commit adultery and eat idol sacrifices. Where-
Rev. ii. 6. fore concerning them too the Word said, *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*

Chap. XXVII. § 1. One Cerdon too, taking his beginning from Simon and his set, sojourned in Rome under Hyginus, who occupied the ninth place in the Episcopal succession from the Apostles, and taught that the God proclaimed by the Law and the Prophets is not the Father of our Lord Jesus Christ, the one being revealed, the other unknown: the one again being Just, the other Good.

§ 2. And Marcion of Pontus came in his place, and extended his school, shamelessly blaspheming Him Who is declared God by the Law and the Prophets: affirming Him to be an evil-doer, and fond of wars, and inconstant also in His judgment, and contrary to Himself: and as for Jesus, that He came from that Father who is above the God who made the world, into Judæa in the time of Pontius Pilate the Governor, who was Tiberius Cæsar's Procurator, and was manifest in human form to the inhabitants of Judæa, to do away the Prophets and the Law and all the works of that God who made the world, whom he also calls Ruler of
[5] Cosmocratorem. the world [5]. And moreover, mutilating the Gospel according to St. Luke, and taking away all that is written of our Lord's Birth, and much also from the doctrine of our Lord's discourses, wherein it is most plainly written how our Lord confessed the Maker of this world to be His Father: he persuaded his disciples that he was himself more trustworthy than the Apostles who delivered the Gospel: while he was

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putting into their hands not the Gospel but a small portion of it. And in like wise the Epistles of the Apostle Paul too were mutilated by him, by taking out whatever is plainly spoken by the Apostle of the God Who made the world, how that He is the Father of our Lord Jesus Christ; and whatsoever out of the prophetic writings the Apostle hath quoted in his teaching, as predictive of the coming of the Lord.

§.3. And salvation he says will be of our souls only, those souls which have learned his doctrine; but the body, because forsooth it is taken from the earth, cannot possibly partake of salvation. And over and above his blasphemy against God, he added this also, truly taking to him the mouth of the Devil, and saying every thing contrary to the truth: That Cain, and the like of him, and the Sodomites, and Egyptians, and the like of them, and in a word all the nations which had walked in a medley of all kinds of mischief, were saved by the Lord, upon His going down into Hell, and their running to meet Him; and that He received them into His Kingdom; while Abel and Enoch and Noe and the other righteous men, and those who belonged to the Patriarch Abraham, with all the Prophets, and such as pleased God, did not partake of salvation: so the serpent which was in Marcion proclaimed. For, saith he, because they knew that their God was always tempting them, they suspected Him of tempting them then, and accordingly did not hasten to Jesus, nor believe His preaching: and therefore, he said, their souls remained in Hell.

§ 4. But him indeed,—because he alone dared openly both to mutilate the Scriptures, and to revile God more shamelessly than all others,—we will refute in a separate place, convicting him out of his own writings: and by those discourses of our Lord and the Apostle, which are retained by him, we will by God's help effect his overthrow. But we were obliged to mention him now, that thou mightest know of all who in any way adulterate the truth, and damage the preaching of the Church, how that they are disciples and successors of Simon the sorcerer of Samaria. Although in order to seduce others they profess not their master's name, yet they

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Book 1. teach his opinion. Holding forth the Name of Christ Jesus as an allurement, while in various ways they bring in Simon's impiety, they destroy many, by the good Name foully corrupting their views, and by the sweetness and glory of that Name holding out to them the bitter and malignant venom of the Serpent, the beginner of apostasy.

Chap. XXVIII. § 1. Now from these who have been mentioned many offshoots of many heresies have in course of time arisen; because many of them, yea all, desire to be teachers; and set themselves to withdraw from the sect in which they were, and to teach in a new way, forming one doctrine out of one opinion, and another out of another; still proclaiming themselves the inventors of whatever notion they have put together. To give an example: from Saturninus and Marcion those who are called The Continent preached abstinence from marriage, setting at nought God's original formation, and tacitly blaming Him Who made male and female for the generation of men. And they brought in abstinence from the things which are called among them animate, behaving themselves unthankfully to God Who made all. And they deny the salvation of the first Man. And this has even now been invented among them, one Tatian having in the first instance brought in that blasphemy: who having been a hearer of Justin, as long as he was with him uttered nothing of the kind, but after his martyrdom falling away from the Church, elated and puffed up with the conceit of being a teacher, did as one excelling all others establish for himself a school with a peculiar stamp: like Valentinus' people, making out a mythology of certain invisible Æons; like Marcion and Saturninus, denouncing marriage, as corruption and fornication; but his denial of Adam's salvation he invented of himself.

§ 2. But others again, taking their hint from Basilides and Carpocrates, have brought in indiscriminate concubinage, and polygamy, and carelessness about eating things offered to idols; saying that God doth not greatly regard these things. To be short, there is no counting the number of those who in one way and another have fallen away from the truth.

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CHAP. XXIX. § 1.

And besides these, from among those whom we have before mentioned as followers of Simon, a multitude of Gnostics hath arisen, and they have shewn themselves like mushrooms from the ground: whose opinions, the chief among them, we proceed to state. Some of them suppose a certain Æon, undecaying, with a virgin Spirit, whom they name Barbelo. And they say that he hath a [b] certain Father who may not be named; and that He was fain to manifest Himself to the said Barbelo. And that Thought came forth and stood before Him, and asked Foreknowledge. And Foreknowledge also having come forth, again upon their petition came forth Incorruption; then afterwards Life Eternal: in all whom Barbelo rejoicing, and growing [c] in greatness and delighted with her conception [d] produced besides it a Light like unto it. Her they affirm to be the beginning of enlightening and of production to all things. And that the Father seeing this Light, anointed it with His mercy to make it perfect. And this, they say, is Christ: who again requests, as they say, that Mind may be given to help Him; and there came forth Mind. And after these the Father sends forth the Word. And conjunctions are to be made of Thought and the Word, and of Incorruption and Christ; and immortal Life too is conjoined unto Will, and Mind unto Foreknowledge. And these were magnifying the Great Light, and Barbelo.

§ 2.

Then afterwards, of Mind and the Word they say was sent forth the Self-Begotten, to represent the Great Light; and that he was highly honoured, and all things made subject unto him. And that Truth was sent out with him, and that there is a conjugation of the Self-Begotten and of Truth. And from the Light which is Christ, and Incorruption, four luminaries were sent forth to wait upon the Self-Begotten: and that from Will, again, and Life Everlasting four such processes took place, to minister under the four Luminaries: the fruit of which they name, Grace, Free-will, Understanding, Prudence. And that Grace for its part was conjoined

[b] "Ubi" Lat. which seems not to make sense: perhaps the Gr. *οὗ* should have been rendered "Cujus," and so it is here translated.

[c] "prospicientem" forte "proficientem."

[d] I. e., with Thought.

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Book 1. with the great and first Luminary; and this they will have to be the Saviour, and call him Harmogenes; but Free-will with the second, whom also they name Raguel: and Understanding with the third Luminary, whom they name David; and Prudence with the fourth which they name Eleleth.

§ 3. All things then being thus established, in addition to these the Self-Begotten produces a Perfect and True Man, whom they also call Adamant, because he is neither overcome himself, nor those from whom he was: who is also removed, with the First Light, from Harmogenes. And that with Man was produced from the Self-Begotten Perfect Knowledge, and was joined to him (whence also he acknowledged Him That is above all): that unconquered might also was given him of the Virginal Spirit: and that all these refresh themselves with hymning the great Æon. And hence they say was manifested the Mother, the Father, the Son: and that from Man and Knowledge was born the Tree, which itself also they call Knowledge.

§ 4. Afterwards from the first Angel, who stands by the Only Begotten, was produced, they say, the Holy Spirit: whom they call also wisdom, and Prunicos. He then seeing all besides having some partnership, but himself without partner, sought one to whom he might be united; and finding none, persisted, and spread himself out, and looked out towards the lower regions, thinking there to find a consort: and not finding any, sprang out, annoyed also, because it had made an effort without the Father's good-will. Then afterwards, led by simplicity and affection, it produced a work in which was ignorance and boldness. And this work they say was the First Beginner, the framer of this Creation: and they relate that he took from his mother great power, and departed from her into the lower parts, and made the firmament of Heaven, wherein also they say he dwells. And being Ignorance, he made the Powers which are under him, and the Angels, and firmaments, and all earthly things. Then they say that he being conjoined with Self-will, produced Vice, Jealousy, and Envy, and Fury, and Concupiscence. And these being born, the Mother Wisdom fled away

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in sadness, and retired into the higher places, and becomes to those who number it from below a Cycle of Eight. She therefore departing, that he thought himself alone, and said accordingly, *I am a Jealous God, and there is none beside Me.* And they indeed utter such lies.

CHAP. XXX. § 1.

But others again utter prodigious things, that there is a kind of first Light in the Power of the Deep, blessed, and incorruptible, and without limit: and that this is the Father of all, and is called the First Man. And his thought coming forth they call the Son of him who sends it forth: and say that this is the Son of Man, the Second Man. And that beneath these is the Holy Spirit; and under the Superior Spirit are the separated elements, water, darkness, the Abyss, Chaos; over which they say the Spirit is borne, calling It the First woman. Afterwards they say the First Man with his Son rejoicing in the beauty of the Spirit, i. e., the woman, and enlightening it, he produced therefrom Light Incorruptible, a third male Being, whom they call Christ, the Son of the first and second man, and of the Holy Spirit, the first woman.

§ 2.

But in this union of the father and son with the woman whom also they call the mother of all living, she not being able to bear nor to comprehend the greatness of the lights, was overfull and boiled over, they say, towards the left side: and so their only Son Christ indeed, as being on the right hand, and capable of elevation to the higher places, was straightway caught up with his mother to the incorruptible Æon. And that this moreover is the true and holy Church, viz., the summoning which took place, and meeting, and uniting of the father of all the first man, and the son the second man, and Christ their son and the aforesaid woman.

§ 3.

But that the virtue which overflowed from the woman, imbued as it were with light, fell downwards from its authors, having moreover by its own will the light which imbued it: which also they denominate The Left and Prunicos, and Wisdom, and both male and female. And coming down just as it was upon the waters, they being immoveable, it moved them also, dealing wantonly even unto the lowest

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Book 1. depths; and took a body from them. For that to the light imbuing it all things flowed together, and cleaved to it, and hemmed it in: if it had not had this, it would perhaps have been all swallowed up and drowned by the Matter. She thus being bound down by a material body, and depressed greatly, repented after a while, and endeavoured to escape the waters, and ascend to her mother; but could not because of the weight of the surrounding body. And being in great distress, she devised to hide the light which was from above, fearing lest it also should be damaged by the inferior Elements, as she herself was. And having received power, from the imbuing of light which was with her, she leaped upward, and was lifted on high: and being on high spread out, and drew as a curtain, and framed this heaven which is seen, out of her body: and abode under the heaven which she made, yet having the outline of the body which was made in the waters. Having acquired a longing for the higher light, and won power throughout, she laid aside her body, they say, and was delivered from it. And this body which they say she put off, was named woman from that other woman.

§ 4. Her son too they say had for his part a sort of panting after incorruption left in him by his mother, whereby he works, and having become mighty, he also produced, as they say, a son out of the waters without a mother: for they allow not that he knew his mother. And that his son, in imitation of his father, produced another son. This third also generated a fourth, and the fourth also himself generated a son; of the fifth a sixth son they say was generated, and of the sixth a seventh. Thus with them too the Hebdomad was complete, the Mother having the eighth place: and as in birth, so also in worth and power they are said to precede each other.

§ 5. Names too they have assigned to their lie, as follows: that he who comes first from the Mother is called Ialdabaoth, and the next to him, Iao, and the next, the great Sabaoth; the fourth Adoneus, and the fifth Eloeus, and the sixth Horeus, and the seventh and last of all Astapheus. And these, whether Heavens, or Excellencies, or Virtues, or An-

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gels, or Creators, they add, sit in order in Heaven, according to their birth, unseen, and govern things in heaven and in earth: the first of them, Ialdabaoth, despising his mother, in that he formed sons and grandsons without leave from any one: moreover also Angels and Archangels and Virtues and Powers and Dominations. Which being done, his sons, they say, turned to quarrel and contend with him for the chief place; upon which Ialdabaoth in grief and despondency looked upon the dregs of matter lying beneath, and fixed his desire thereon: whence they say a son was born (which was Mind itself twisted into the form of a serpent): and afterwards spirit, and the soul, and all worldly things: whence were generated all oblivion, and wickedness, and jealousy, and envy, and death. And this serpentlike and crooked Mind they say did yet more overthrow their father by his crooked ways, being with their Father in Heaven and in Paradise.

§ 6. Whereupon Ialdabaoth, exulting, boasted of all that he had under him, and said, *I am Father and God and none is above me.* But his mother hearing cried against him, "Lie not, Ialdabaoth; for there is above thee the father of all the first man, and Man the Son of Man." And all being troubled at the new voice, and unimaginable name, and inquiring whence the cry came, Ialdabaoth, they say, said, *Come let us make man after our image.* And the six virtues hearing this, their mother giving them the idea of man, that by him she might clear them quite of him who was their ruling Power, met and formed a man of immense breadth and length; and when he did but creep on the ground, they brought him to their father, Wisdom also bringing this to pass, that she might empty him also of the light wherewith he was imbued, that he might not, having Power, be able to lift up himself against those who are on high. And he, breathing into man the breath of life, was they say unawares emptied of his Power; and that man thenceforth had Mind and Conception (and these, they say, are the things which are saved); and presently he gives thanks to the First Man, deserting his makers.

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Book 1. § 7. And that Ialdabaoth in envy wanted to invent a way of spoiling the man by means of a woman: and that out of his own Conception he brought a woman, whom that Prunicos receiving invisibly despoiled of all virtue. And that the rest coming and admiring her beauty, called her Eve, and desiring her, had sons by her, who also they say are Angels. And their mother compounded a plan by a serpent to seduce Eve and Adam to transgress the command of Ialdabaoth. And Eve as being told this by the Son of God easily believed it, and persuaded Adam to eat of the tree, of which God had said he should not eat. And they say that they eating knew the virtue which is above all, and departed from those who had made them. And that Prunicos seeing that they are overcome even by their own work, uttered great joy, and again cried out, that whereas the Father was incorruptible, this one did of old lie in calling himself the Father, and that there being of old a man and the first woman, she too sinned in adultery.

§ 8. And that Ialdabaoth because of the obliviousness which surrounded him, not even regarding all this, cast Adam and Eve out of Paradise, because they had transgressed his command. For that he wanted children to be born to him of Eve, and obtained it not, because his mother in all things opposed him: secretly even exhausting Adam and Eve of the Light wherewith they were imbued, so that the Spirit which came from the highest quarter might not share in any curse or reproach. They moreover, being thus emptied of the divine substance, were cursed by him, and cast down from heaven into this world, as these teach. Yea, and the serpent too, working against the Father, was cast down by him into a lower world: but that bringing into his own power the Angels which are here, he too begat six sons, himself being the seventh, in imitation of the Hebdomad which is about the Father. And these they say are seven worldly dæmons, always opposing and thwarting the race of man, because on their account their father was cast down

§ 9. And that Adam and Eve had, at first, light and transparent bodies, and in a manner spiritual, as also they were

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formed; but that coming hither they degenerated into somewhat darker and grosser and more sluggish; yea, and that their soul was relaxed and languid, as having from its Maker an inspiration merely of this world: until Prunicos pitying them, restored the sweet odour of the Light which imbued them, whereby they came to recollect themselves, and knew themselves to be naked, and what was the matter of their body: and knew that they carry death about with them: and they were patient, knowing that their body is put on them for a time: and that they found also food, wisdom shewing them the way, and being satisfied had knowledge of each other, and begat Cain: whom the outcast serpent with his sons straightway took hold of, and subverted, and filled earthly things with oblivion, plunging them in folly and boldness: so that he by killing even his brother Abel, first exhibited jealousy and death. After whom by the providence of Prunicos they say Seth was begotten: after him Norea; of whom they say sprang the remaining multitude of men, which was also plunged by that inferior set of Seven into all kind of wickedness, and apostasy from the Superior holy seven, and into idolatry, and all other kinds of despight: the Mother always invisibly opposing them, and preserving what was her own, viz., the imbuing light. And the holy seven they will have to be the seven stars which men call Planets; and the outcast serpent they say has two names, Michael and Samael.

§ 10. And that Ialdabaoth being angry with men for not worshipping him and honouring him as Father and God, brought the deluge on them to destroy them all at once. But Wisdom here too resisting him, Noe and his family were saved in the ark, through that imbuing light which they had from her, by which the world was replenished with men: of whom the said Ialdabaoth selected one Abraham, and made a covenant with him, if his seed would persevere in his service, to give him the inheritance of the earth. Afterwards by Moses he brought them out of Egypt, i. e., Abraham's progeny, and gave them a law, and made them Jews; from among whom the seven Days [or Lights] (whom also they

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Book 1. call the holy week) chose out, even each one of them, his own herald to glorify him, and to declare him as God: that the rest also hearing their praises might themselves serve those who were declared gods by the Prophets.

§. 11. And the Prophets they thus distribute: to the said Ialdabaoth Moses belonged, and Jesus the son of Nave, and Amos, and Abacuc: to the next, Iao, Samuel and Nathan, and Jonah and Micha: and to the next, Sabaoth, Elias and Joel and Zacharia: and to the next, Adoneus, Isaiah and Ezekiel and Jeremiah and Daniel: and to the next Eloeus, Tobias and Haggai; and to the next, Horeus, Micha and Nahum; and to the next, Astaphæus, Esdras and Zephaniah. Of these then every one is glorifying his own father and God. And that wisdom too herself spake much by them of the first man and of the incorruptible Æon, and of that Christ which is on high, forewarning and reminding men of the incorruptible Light, and of the first man, and of the descent of Christ: whereupon those Princes being alarmed, and wondering at the new things which were declared by the Prophets, Prunicos brought it about by means of Ialdabaoth, who knew not what he was doing, that two productions of men took place, the one of the barren Elizabeth, the other of the Virgin Mary.

§ 12. And because the said Wisdom had no rest, neither in heaven nor in earth, in her grief she called her mother to her aid. And her Mother, the First woman, had compassion on the penitence of her daughter, and requested of the first man that Christ should be sent for a help to her: who accordingly was sent out and descended to his own sister, and to the imbuing Light. And that the Wisdom which is below knowing that her brother is coming down, both announced his coming by John, and prepared the baptism of repentance, and provided Jesus beforehand: that Christ descending might find a clean vessel, and that by her son Ialdabaoth she might be declared as a woman to Christ. And that he descended through the seven heavens, likening himself to their sons; and gradually drained them of their Power. For to him they say flowed together all the imbuing Light: and that Christ coming down into this world,

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clothed first his sister Wisdom, and both rejoiced, consoled by one another: and this they define to be the meaning of the Bridegroom and Bride. And that Jesus as being born of a Virgin by the working of God, was wiser, and purer, and more righteous than all men: that Christ conjoined with Wisdom descended, and so was made Jesus Christ.

§ 13. Many therefore of His disciples, they say, knew not of Christ's descending on him; but that when Christ descended on Jesus, then he began to do mighty works, and to heal, and to proclaim the unknown Father, and to profess himself openly the son of the first man. Whereupon the Princes being angry, and the Father of Jesus, took measures to slay him: and at the very point of his being brought before them, Christ himself, with Wisdom, they say, departed to the incorruptible Æon, but Jesus was crucified: that Christ however did not forget his own, but sent from above a certain Power into him, which raised him up in the body; which body even they call animal and spiritual: for that he left worldly things behind in the world. And the disciples seeing that he had risen again, knew him not: nay, nor that Jesus himself, on whose account he rose from the dead. And they say there was this very great error among His disciples, that they thought he had risen in His earthly Body, not knowing that *flesh and blood layeth not hold of the Kingdom of God.* 1 Cor. xv. 50.

§ 14. And they would fain prove the descent and ascension of Christ by this, that neither before His Baptism nor after His Resurrection from the dead do the Disciples say that Jesus did any great work, not knowing that Jesus was united to Christ, and the incorruptible Æon to that which was part of the Seven, and the earthly and animal body. And that he delayed after His Resurrection eighteen months, and when the spiritual faculty came down upon him he learnt that which is revealed, and that a few of His disciples, whom He knew to be capable of so great mysteries, were taught these things by Him; and so He was received into Heaven; Christ sitting at the right hand of his father Ialdabaoth, in order that he may receive to Himself the souls of

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Book 1. those who have known them, after their putting off their worldly flesh, enriching himself, his father not knowing, nay not even seeing him: so that in such measure as Jesus enriches himself with holy souls, in the same his father is made a loser and degraded, his power being drawn away from him by those souls. For that now he will no longer have holy souls, to send back again into the low world, but only those which are of his substance, that is, of his breathing into men. And that the consummation will be when the whole of the spirit of light with which things are imbued is gathered in and caught away into the Incorruptible Æon.

§ 15. Such are the opinions which they maintain: from which, as from the Lernæan Hydra, a many headed wild beast has been generated out of the School of Valentinus. For some say that Wisdom herself was made a serpent; and was therefore contrary to the maker of Adam, and introduced knowledge among men; and that therefore the serpent is called wiser than all. As also because of the arrangement of our entrails, through which food is introduced; they having that kind of figure to indicate a hidden substance in us, apt to produce the form of a serpent.

Chap. XXXI. § 1. And others again say that Cain is from that higher princely nature; and Esau, and Core, and the Sodomites, and all such they own for kinsmen: and therefore they being warred against by the Creator, none of them, they say, is ill received. For whatsoever in them was her own, and of her, Wisdom kept snatching away to herself. And these things they say were accurately known to Judas the traitor, and that he alone above all the rest being aware of the truth, accomplished the mystery of betrayal: and by him they say that all things both earthly and heavenly are dissolved. And they allege a forgery to this effect, calling it Judas' Gospel.

§ 2. Once also I collected passages from their writings, in which they exhort men to dissolve the works of the womb (now The womb is one of their Names for the Maker of Heaven and Earth): for that they are no otherwise saved than by passing through all deeds; as Carpocrates too said.

Supra pp. 75, 76.

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And that in every sin and base work an Angel is present; and that he who does it ventures on such daring and brings in his uncleanness (which thing is an ingredient in such doings) in the name of an Angel, and says, "O thou Angel, I make use of thy work: O thou Power," (naming it) "I fulfil thine operation." And that this is perfect knowledge, to pass without fear into such doings, as it is impious even to name.

From such their mothers and fathers and ancestors, it was needful evidently to refute those who belong to Valentinus, according to the shewing of their opinions and maxims themselves; and to bring forward their doctrines, if haply any of them doing penance[e] and turning to the one only Creator and God, Maker of the Universe, may be saved: and that other persons may not go on to be drawn away by their evil enticement, as resembling the truth, imagining that they are to know from them some greater and higher mystery; but learning of us for good what they teach for evil, may laugh at their doctrine, and pity their persons, who while yet in these most wretched and ever changing fables have acquired so great haughtiness, as to think themselves better than all others on account of such knowledge, or rather ignorance. However, this is their delight, or rather it is the victory over them, simply to make known their opinions. § 3.

We therefore have endeavoured to bring before men the whole dainty frame of this ill assorted cub of a fox[f], and through thee to make it known. For not many words will now be requisite to overturn their doctrine, made known to all. As when some wild beast is hidden in a wood, and thence makes assaults, and lays many waste; he who separates off the wood, and lays it bare, and hath brought the beast itself into sight, is not used to take any more pains for capturing it, now that men perceive that such an one is the beast in question: for of themselves they may see and avoid its assaults, and aim darts on every side, and wound § 4.

[e] Poenitentiam agentes. The Translator gave also "repenting" as an alternative rendering. E.

[f] See Judges xv. and Supra c. viii. § 1.

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Book 1. and kill that wasteful monster: So we too, now that we have brought their secrets into the light, and the mysteries which they keep silent among themselves, shall not need many words to overthrow their doctrine. For thou art able and all that are with thee, to try your strength against the things which have been now set forth, and to overthrow their wicked and uncouth doctrines, and to prove the statements which belong to the Truth.

Such then being the case; as I have promised, we will subjoin that which will subvert them, according to our ability, speaking against them all, in the next book. For our statement runs to a great length, as thou seest. And we will also furnish resources for overthrowing them, meeting all their opinions in the same order in which we have stated them; that we may not only discover the wild beast, but wound him also on every side.

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BOOK II.

PREFACE.

As to the first Book which precedes this, detecting the knowledge falsely so called; we have therein proved to thee, dearly beloved, concerning the imposture of the Valentinians, that it hath been devised by them in manifold and contradictory ways. We have also set forth the opinions of such as were before them, pointing out how they differ from one another, and much sooner from Truth itself. And the opinion too of Mark the sorcerer, he being one of them, with his deeds, we have set forth very diligently: and whatsoever things they select from the Scriptures and try to accommodate to their own device, we have carefully set down; and the way how by numbers and by the twenty-four letters of the Alphabet, they are busy and bold to maintain their Truth, we have particularly gone through. And their statement that the creature is made after the image of their invisible Pleroma, and all their opinions and doctrines concerning the Artificer of it, we have reported: and have declared the doctrine of their progenitor, Simon the Samaritan Sorcerer, and of all those who came after him. We have stated also the number of those who are of him, being Gnostics; and their differences, and doctrines, and successions we have noted, and the heresies founded by them, we have expounded them all. And we have shewn that they all, taking their beginnings from Simon, have brought into this life impious and irreligious tenets; and their way of Redemption we have declared, and how they initiate such as are made perfect, and their modes of address, and their mysteries. And that there is one only God, the Creator,

§ 1. Recapitulation of the First Book.

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BOOK 2. and that He is not the offspring of Defect, and that neither above Him nor after Him is any thing.

§ 2. Subject of the Second Book: The absurdity of the Valentinian Tenets.

But in this Book we will establish what our own case requires, and what the time permits: and we will overthrow the whole of their Rule by its principal heads: and accordingly, this our work being a detection and subversion of their view, we have given that title to the writing which contains it. For the various sorts of hidden communion they speak of must be done away by exposing and overturning those which they affirm openly: and The Deep of whom they talk must submit to have it proved that he neither was at any time, nor is now.

CHAP. I. § 1. The proper Divinity of the Creator stated against the Valentinians.

It is well then to begin from the first and chiefest head, from GOD the Artificer and Maker of Heaven and earth, and of all things that are therein; Whom they blaspheming call the offspring of Defect; and to shew that neither above Him nor after Him is any thing: and that not moved by any, but of His own mind He freely made all things, He being the only God and the only Lord and the only Creator and the only Father, and alone upholding all things, and Himself giving to all things their existence.

§ 2. Proved *ex absurdo* from the term Pleroma or Fulness.

For how shall there possibly be above Him any other Fulness, or Beginning, or Power, or any other God: since God, the Fulness of all these things, must contain them all in infinite space, and Himself be contained by none? But if there is any thing without Him, then He is not the Fulness of all, nor doth He contain all. For there will be wanting to the Fulness, i. e., to Him Who is God over all, so much as they say is without Him. But that which is deficient, and is parted off from something, is not the Fulness of all things. Yea, and He will have a limit, and a middle and an end, with respect to those who are without Him. Now if He have an end towards the parts below, He will have also a beginning towards the parts above. And in like manner on the other sides too this must of absolute necessity befal Him, and He must be comprehended, and limited and inclosed by those who are without. For that

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which is His limit downwards necessarily must in every way circumscribe and surround Him Who is limited thereby. Yea, by their account, the Father of all (whom forsooth they call also the First of Beings and of Principles), with the Fulness they talk of, and Marcion's "good God," will have a position in something, and will be inclosed, and surrounded externally by some other principle; which must needs be greater than it, since that which contains is greater than the thing contained. Now that which is greater is also more stable, and more truly the Lord; and that which is greater, and more stable, and more truly the Lord, that same must be GOD.

§ 3. For, there being according to them some other thing too, which indeed they say is without the "Fulness," and into which they think some higher Power, wandering, descended; it follows of course either that the said external Being comprehends, and the "Fulness" is comprehended;—(otherwise it will not be without the "Fulness" [or Pleroma]; for if there be aught without the Pleroma, the Pleroma will be within that same thing which they say is without it, and will be comprehended by that which is without: now with the Pleroma we are to understand the original God also:)—or again these two, i. e., the Pleroma, and that which is without it, must be indefinitely distant and parted off from one another. But if they affirm this latter, there will be some third thing, which parts off at that indefinite distance the Pleroma from that which is without it; and this third must circumscribe and contain both, and it will be greater both than the Pleroma and than that which is without it, as containing both in its own bosom: and the argument about the spaces contained and containing will go on to infinity. For if this third is to have its beginning upwards and its end downwards, it is absolutely necessary that it be limited also on its sides, both beginning and leaving off in some other things: and those again and others which are above or below, will have their beginnings in some other things: and so on to infinity: So that their device can never stay itself upon One God, but as a result of seeking more

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Book 2. than is, must fall into that which is not, and depart from the true God.

§ 4. The doctrine of more than one Principle leaves the mind without stay or rest.

And all this suits equally well for a reply to Marcion's sect also. For his two Gods also will be comprehended and circumscribed by an indefinite interval, separating them one from another: And in this way we must needs imagine in every direction many Gods parted by an indefinite interval, having as towards each other both beginnings and terminations; and by the argument by which they try to shew that there is some Pleroma or God above the Framer of Heaven and Earth, by use of that same argument one may make out, that above the Pleroma there is another Pleroma, and above that again another, and above the Deep another Ocean of Godhead, and that the same exist on the several sides of them in like manner: and so their view will lose itself in infinity, i. e., they will be forced continually to be imagining other Pleromata and other Deeps, and nowhere at any time to stay themselves, ever seeking fresh ones besides those which have been mentioned. And it will be uncertain, whether these parts, whereabouts we are, are below, or whether the same be the higher regions, the parts which they call Above, whether they be above or below: so will there be nothing stationary nor fixed to limit our conception, but it will be forced to go forth among immense worlds and indefinite Gods.

§ 5. It tends, through a kind of Polytheism, to Atheism.

Moreover, such being the case, each God will be content with his own, and will not be busy about what is another's: else will he be unjust, and greedy, and ceasing to be that which God is. And each several creation will glorify its own framer, and will be contented with him, and will know no other: else being most justly accounted rebellious by all, it will incur most merited punishment. For there must needs either be One Who comprehends all, and Who in His own dominions made each one of the things which are made, according to His own will: or again many and indefinite Makers and Gods, having on every side both beginning and ending with respect to one another: so shall we be compelled to allow that all the rest are outwardly

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comprehended by something else which is greater, and are as it were shut up and abiding in their own home every one of them; and that none of these all is God. For to every one of them there will be somewhat wanting, occupying as it does a very small part in comparison of all the rest; and the title of Omnipotent will be abolished; so this way of thinking must needs end in Atheism.

Chap. II. § 1. The world could not be made by Angels against God's will.

But they who say that the world was framed by Angels, or by some other fabricator thereof contrary to His mind Who is Father above all: sin first in the mere circumstance of affirming such and so great a creation to have been wrought by Angels, contrary to the will of the First God. As though Angels were more powerful than God, or again as though He were negligent, or defective, or without care of what is done in His own dominions, whether it be done ill or well, to scatter and restrain the one, the other to approve with joy: now this no one would attribute even to a man of any skill: how much less to God!

§ 2. Such a notion involves the Absurdities before exposed.

Moreover, let them in the next place tell us, whether these things were framed in the regions which are comprehended by Him, and are His own; or in regions not His own, and situated without Him. But if they say, without Him; all the above-mentioned absurdities will just as much stand in their way, and the First God will be inclosed by him who is without Him, in whom also He will of necessity terminate. But if in the regions which are His own: it will be very futile to say that against His mind, in His own regions, a world was framed, by Angels who are also in His power, or by any other; or as though He did not Himself look out on all things that are in His own place, so as not to know what the Angels will do.

§ 3. The notion of Intermediate Creators gives up the Doctrine of Two or more Principles.

But if it were not contrary to His will, but with His consent and knowledge, as some think: no longer will the Angels, nor any Artificer of the World be the cause of this work, but the Will of God. For if there be a Framer of the World, He Himself made the Angels, or however was Himself the cause of their being created; and it will be seen that He was the Maker of the world, Who pre-arranged the

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Book 2. causes of its formation. Though they say that the Angels or the Artificer of the world were made by a long succession downwards from the First Father, as Basilides says: nevertheless the real cause of the things that were made will be [1] recurret traced back [1] as a stream even to Him from Whom that kind of succession emanated: as the success of a war is referred to the King who provided those things which are the cause of the victory; and as the founding of any state, or of any work, is referred to him who provided the means for the accomplishment of what was done in the inferior department [2]. Just as we say not that the axe hews the wood or the saw cuts it, but one would very properly say that the hewing and cutting was the work of a man: of him who made the very axe and saw for that purpose, and long before that made all the tools, whereby the axe and saw were manufactured. Thus then, by their argument, the Father of all will justly be termed the Artificer of this world, and not the Angels, nor any other maker of the world, except Him Who was the Producer, and Who first became a cause of what led to the aforesaid creation.

[2] deorsum

§ 4. The true Doctrine of Creation.

Such a way of talking may perhaps be persuasive or beguiling to those who know not God, and liken Him to men who are poor, and who cannot immediately make any thing out of what is at hand, but need many tools for their manufacture: but it is altogether incredible with those who know that the God of all, needing nought, builded and made all by His Word, neither wanting Angels to help Him in His productions, nor any Virtue greatly inferior to Him and not knowing the Father, nor any defect nor ignorance, for the making of Man who might come to know Him: but Himself within Himself, in that way unspeakable and inconceivable by us, predestinating all, made them at His will; giving to all their proper harmony and order and beginning of existence: a substance spiritual and invisible to spiritual beings, heavenly to those which are above the heavens, and Angelical to Angels, and animal to animals, and watery to such as swim, and earthly to the earthborn, to all becoming their quality. All things moreover which were made, He made by His unweariable Word.

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§ 5. Scriptural witnesses of it.

For this is proper to the transcendent excellency of God, not to need other instruments for the creation of the things which are made; and His own Word is meet and able to form all things: as John also the Lord's Disciple saith of Him; *All things were made by Him, and without Him was nothing made.* S. John i. 3. Now the word *All* comprehends this world also of ours. Wherefore this too was made by His Word, as the Book of Genesis saith, that all that we are concerned with, God made by His own Word. In like manner David too expresses it: *For He spake and they were made; He commanded and they were created.* Ps. cxlviii. 5. Which then shall we rather believe about the making of the world; these before-mentioned heretics, chattering so foolishly and inconsistently; or the Disciples of the Lord, and Moses God's faithful Servant and the Prophet? Who also in the first place related the birth of the world, saying, *In the beginning God created the Heaven and the Earth;* Gen. i. 1. and all the other things afterwards in order: God, not inferior gods, nor Angels.

§ 6.

Now that this God is the Father of our Lord Jesus Christ, Paul also the Apostle hath said it: There is *one God, the Father, Who is above all things, and through all things, and in all of us.* Eph. iv. 6. We have now indeed shewn that there is one God: and from the same Apostles and from our Lord's discourses we will further shew it. For what sort of thing is it, leaving the words of the Prophets, and our Lord, and the Apostles, to regard these who say nothing that is wholesome!

CHAP. III.

§ 1. Absurdity of the Theory of a Demiurge, Pleroma, and Void.

Wherefore the Deep which they talk of is a thing incongruous[a]; as is also this man's[b] Pleroma, and Marcion's God: if at least, as they say, it hath without itself somewhat which is a base to it, which they call Void, and Shadow: and this void is proved greater than their Pleroma. And this statement again is incongruous—that while it contains all within itself, yet something else was the artificer of the Creation. For they must necessarily confess that there is something void and without form, wherein was made this now existing Universe, beneath the spiritual Pleroma: and that

[a] instabilis, ἀστήρικτος.

[b] i. e. Valentinus's.

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Book 2. this space without form, was left by him on purpose, the First Father either knowing or not knowing what would take place in it. And if indeed He was ignorant, God will of course not have foresight of all things. Yea, and they will have no cause to assign, why He left this space for so many ages unemployed. But if He foreknow, and did mentally consider the creation which was to be in that space, He Himself made it, forming it as He did beforehand within Himself.

§ 2. Blasphemy which it involves touching the Supreme Being.

Let them cease therefore to say, that the world was made by another: for at one and the same moment did God conceive it in His mind, and that was wrought which He had mentally conceived. It not being even possible for one to conceive in his mind and for another to make what the first had so conceived. But God conceived the world in the way supposed by these Heretics, either eternal, or temporal: both of which is incredible. If however He had conceived it in His mind to be Eternal and spiritual, and an object of contemplation, such also would it have been made. But being such as it is, the Being Who made it such was of course the same Who had conceived it such in His mind. Or with the cognizance of the Father that Being willed it to exist according to the said mental idea, both compounded, and changeable, and transitory: and that being such as the Father had sketched out within Himself, it should be a work worthy of the Father. Now that which was mentally conceived by the Father of all, and formed before, as it was also made, to call this the fruit of defect, and an emanation from ignorance, is a word of great blasphemy. For according to them we shall have the Father of all, in the Idea of His own mind within His own bosom, giving birth to emanations from defect and fruits of ignorance; for such as He had conceived things in His mind, such also were they made.

CHAP. IV.

§ 1. The Theory of a Void further exposed;

We may then inquire into the cause of the Divine arrangement of which we have been speaking, but we may not attribute to another the framing of the world: and we are to say, that God prepared all things beforehand that they might come into being as they actually did; but we

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are not to be framing devices about a Shadow and a Void. Yea, and it may be asked, Whence is the Void? Whether is it also according to them produced by the Father and Producer of all, and equal in honour, and akin to the other Æons, perhaps too even elder than they? Now if it emanated from the same, it resembles Him from Whom and those with whom it emanated. It will follow then of absolute necessity, that the Deep whom they talk of, with their Silence, must resemble the Void, i. e., must be void: and that the other Æons, as brothers of The Void, must have their substance also void.—If on the other hand it be no emanation, it is self-born and self-begotten, and equal in time to that Deep the Father of all Whom they speak of: and so the Void will be of the same nature and honour with Him Whom they speak of, the Father of all. For it must either emanate from something, or be self-born and self-begotten.—But now if that which emanates be Void, the Producer of it too, Valentinus, is empty and void, void also are his followers. But if it be no emanation, but self-begotten: then that which is void is like, and as a brother, and equal in honour to the Father Whom Valentinus had before spoken of: but more ancient and greatly exceeding in age and honour all the other Æons of Ptolemy himself, and of Heracleon, and the rest who are of the same way of thinking.

§ 2. as also that of necessary Defect in Creation.

But if, being at a loss herein, they confess that the Father of all contains all things, and that there is nothing without the Pleroma (for else He must of absolute necessity have limits, and be compassed about by some greater Being): and that they use the terms "without" and "within," to express knowledge and ignorance, not local distance: and that the things made by the inferior Creator, or by Angels, whatsoever we know to have been made, being within the Pleroma, or in the parts comprehended by the Father, are themselves comprehended by that Unspeakable Greatness, as a centre within a circle, or as a spot in a vesture: first of all, what sort of a being will The Deep prove, suffering a spot to take place within his own bosom,

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Book 2. and permitting some other to create or produce, in his own regions, contrary to his own mind? A thing which would bring discredit upon the whole Pleroma, seeing that He might have cut off Defect from the beginning, and all the emanations which took their origin therefrom, and not allow things to receive any order of Creation with ignorance, or passion, or defect. For he who afterwards corrects a defect, or cleanses it out as a blot, might much sooner have taken care, that no such blot might at all occur in the things which are his. Or if he allowed it in the beginning, because what was made could not be made otherwise; they must needs take place always in like manner. For the things which admit not of correction at first, how are they to admit of it afterwards?

Or how say they that men are called out to perfection, when the very beings which are the efficient causes of men, whether it be the Creator himself, or certain Angels, are said to be in Defect? And if because He is kind, He pitied men in the last times, and is giving them perfection; He ought first to pity those who were the makers of men, and give them perfection. In which case man too of course would have received mercy, being made perfect by beings that were perfect. Since if He pitied their work, much more ought He to pity them, and not to permit them to come to so great blindness.

§ 3. as blemishing the Highest Nature with Darkness and Emptiness.

Also their discourse about the Shadow and the Void will be refuted, (wherein they say was made this creation which we belong to), if all this took place in the regions which are comprehended by the Father. For if they suppose that paternal light of theirs to be such as to have the power of filling all things and enlightening all things which are within Him; how could there be void or shadow in those parts which are comprehended by the Pleroma and the paternal light? For they must point to some place within the First Father, or within the Pleroma, not enlightened nor occupied by any thing, wherein either the Angels or the Creator made whatsoever he would. It being no small space, wherein such and so great a creation was made. It

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will be absolutely necessary then, that locally within the Pleroma, or within their Father they must make themselves something void and shapeless and dark, wherein were made whatsoever things were made. Also blame will fall on their Paternal Light, as though He were unable to enlighten and fill the parts that are within Him. And calling it all Fruits of Defect, and the Work of Error, they will be still introducing defect and error within the Pleroma, and into the bosom of the Father.

CHAP. V. § 1. The Valentinian Theory of Creation damaged whether we suppose it within the Pleroma,

Against them therefore who maintain that this world was made without the Pleroma, or under "the good God," what we said a little before[c] is appropriate; and the said persons with their Father will be shut up as in a prison by that which is without the Pleroma: in which they also must of necessity terminate.

But those who say that within the regions comprehended of the Father this world was made by certain other beings, will be met by all the absurdities and incongruities now mentioned: and they will be forced either to own that all that is within the Father is luminous, and full, and active; or to speak ill of the paternal Light, as not being able to enlighten all things; or as one part, so the whole of their Pleroma must be acknowledged to be empty and disordered and dark. And all other things as many as belong to creation, they speak ill of, as though they were but for a time[d], or, if eternal, were made of matter. Whereas they must be free from all censure, being within the Pleroma and in the Bosom of the Father: otherwise the censures will spread in like manner over the whole of the Pleroma.

And their Christ is found to be a cause of ignorance. For by their account, he having in substance formed their Mother, cast her out beyond the Pleroma, i. e., cut her off from knowledge. He was himself therefore the cause of ignorance in her, who cut her off from knowledge. How then could he, the very same person, give knowledge to the other Æons, who existed before him, while to his Mother he caused

[c] in c. 1.

[d] The current reading here scarce makes sense. It is translated as though it stood "quasi temporalia sint, aut æternochoica. At inaccusabilia esse oportet, cum sint" &c.

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Book 2. ignorance. For he put her out of knowledge, throwing her out of the Pleroma.

§ 2. or without. Yet further: if the phrases "within and without the Pleroma" are used by them, as some of themselves say, to express knowledge and ignorance; because he who is in knowledge is *within* that which he has cognizance of: the Saviour Himself (whom they affirm to be all things) they must needs allow to have been in ignorance. For they say that he, having come out beyond the Pleroma, formed their Mother. If then being without is in their speech ignorance of all things; and the Saviour went out to form their Mother; He came to be without the limits of the knowledge of all things, i. e., in ignorance. How could He furnish her with knowledge, being Himself without the borders thereof? For so we, being without the borders of their knowledge, are, they say, without the Pleroma. And again: If therefore the Saviour went out beyond the Pleroma to search for the Lost Sheep, and the Pleroma is knowledge, He came to be without the limits of knowledge; which means, "in ignorance." For either they must allow something locally without the Pleroma, and so all the aforesaid incongruities will confront them; or if they use "within" in the sense of knowledge and "without" of ignorance, the Saviour they speak of, and long before him Christ, will have come to be in ignorance, when they went out of the Pleroma to form their Mother: i. e., out of knowledge.

§ 3. The difficulty not abated by supposing intermediate Creators, Now all this will apply in like manner against all who affirm the world to have been made either by Angels or by any other but the true God. For the fault they find about the Fabricator of it, and about the things which were made material and temporal, will recoil upon the Father. For how come things to exist in the womb of the Pleroma, whose final dissolution was to begin presently? by the consent of the Father, and at His good Pleasure. Now then it is no more the Creator who is the cause of this work, thinking himself to be making it particularly well: but He Who in His People permits and approves emanations of Defect and deeds of error to take place, and among eternal things

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temporal, and among incorruptible things corruptible, and among the things of truth, those which are of error. If on the other hand these things were made without the permission and approbation of the Father of all: the other, who wrought in the Father's own dominions any thing without His leave, is mightier, and stronger, and more sovereign than He. Again: if their Father, as some say, permitted without approving it; He permitted for some constraining cause, either when He had power to forbid, or when He had not power. If He had not power, He is weak and infirm; if He had, He is a deceiver and pretender, and a slave of necessity; not consenting, yet permitting as if He consented. And allowing error in the first instance to have substance and growth, in after times He tries to do it away, when now many have grievously perished because of this defect.

§ 4. which implies a Fatalism like that of the Heathen.

But it is unmeet to say that He who is God over all, free as He is and independent, was a slave to any necessity, so as that somewhat should exist by allowance contrary to His decree: else they will make Necessity greater and more absolute than God, since what hath more power is before all in dignity. And he ought immediately in the beginning to cut off the causes of that necessity, and not to shut himself to the endurance of necessity, allowing something otherwise than becomes Him. Yea, much better and more consistent and more godlike were it, to cut off at first the very ground of that kind of necessity, than afterwards, as it were upon change of mind, to try to root out such abundant produce of necessity. And if the Father of all is to be the slave of necessity, and to be subject to fate, displeased with what is done, but unable to do anything contrary to necessity and fate:—(like the Homeric Jupiter, who says upon compulsion

> For willing, when I gave, was I,
> And yet I gave unwillingly:)

Iliad iv. 43.

I say, by this rule, The Deep whom they talk of will be found the slave of necessity and fate.

CHAP. VI. § 1.

Further: how were either the Angels or the Maker of the world ignorant of the First God, being as they were in

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Book 2. In what sense the Angels must know, in what be ignorant of God.

His own regions, and creatures of His, and preserved by Him? He might indeed be invisible to them, by reason of His excellency, but unknown He could in no wise be, by reason of His Providence. Yea, and however widely they might be separated from Him (as they say) in a downward line; yet, His Dominion being spread over all, they must needs have known Him ruling over them and have been aware of this at least, that He Who created them is Lord of all. For the combination in Him of Invisibility and Power helps all greatly to realize and perceive His most mighty and Almighty excellence. Wherefore, *although no man knoweth the Father, save the Son, nor the Son, save the Father, and those to whom the Son hath revealed Him;* yet thus much all know, the reason fixed in their minds acting upon them, and instructing them:—that there is One God, the Lord of all.

S. Luke x. 22, S. Matt. xi. 27.

§ 2. Visible proof of their knowledge in exorcism.

And for this cause all things submit, when appeal is made to the Most High and Almighty One: and by Invocation of Him, even before our Lord's Advent, men used to be saved both from the worst of spirits, and from all kinds of dæmons, and from the whole apostate Power. Not as though the earthly spirits or dæmons had seen Him, but because they knew of the existence of Him Who is God over all, the Invocation of Whom did and doth cause trembling in every creature, in Principality, and Power, and every inferior Virtue. Or shall we say, that while those who are subject to the Roman Empire, though they have never seen the Emperor, but are widely separated from him by sea and land, recognize, because of his dominion, him who has the chief place in sovereignty over them; the Angels on the other hand who were above us, or he whom they call Artificer of the world, fail to recognise the Almighty, when even dumb animals tremble and give way at that invocation? And they are all subject to the name of our Lord, though of course they have not seen Him: so also are they subject to the appellation [e] of "Him Who made and ordered all," He being no other than the very Creator of the world.

[e] "Vocabulo." The Translator gave as alternative renderings *Appellation of* and *word which stands for*. E.

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And accordingly the Jews even to this day expel dæmons by this very form of address, because all things fear, when He is invoked Who made them. Cf. S. Luke xi. 19.

§ 3. Consequent absurdity of the notion of the Angels' ignorance.

Except therefore they will have the Angels more irrational than the dumb animals, they will find that although they had not seen Him Who is God over all, yet they must needs have been aware of His Power and Dominion. For it will seem ridiculous indeed, if they affirm themselves who are on earth, to know the God above all Whom they never saw; and suffer not Him Who by their account made them and all the world, being as He is in the highest and above the Heavens, to know what is known to themselves, whose place is in the regions below. Unless haply they say that the Deep whom they talk of is under the earth in Tartarus, and that accordingly they first knew him, before the Angels who dwell on high: going on to such great folly, as to pronounce the Artificer of the world beside himself. Yea, they are indeed to be pitied, affirming that he in so extreme madness knew neither his Mother, nor her seed, nor the Pleroma of the Æons, nor the First Father, nor what his own handy-works were: but that they are images of the things which are within the Pleroma, the Saviour having secretly wrought upon him that they should be so made in honour of those who are on high.

CHAP. VII.

§ 1. So-called honour real dishonour, Supra p. 15.

And so, whereas the Demiurge was ignorant of all, the Saviour, they say, did honour to the Pleroma in the Creation which He wrought by that mother, emitting similitudes and images of the things above. We however have shewn it impossible that there should be any thing without the Pleroma, wherein they say the images of the Beings within the Pleroma are formed: as also that this world should be framed by any but the First Deity. But if we took delight in overthrowing them on every side, and convicting them of falsehood, we might allege against them, That if things here were made by the Saviour in honour of things above, after their similitude, they ought to continue for ever, that the objects of honour might for ever receive that honour. But if they pass away, what is the use of this very short space of honour:

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Book 2. of an honour which once was not, and again shall not be? At this rate we make out the Saviour to be rather a seeker of vain glory, than an honourer of the things above. For what honour to the eternal and everlasting things are those which are temporal? to the enduring, those which pass away? to the incorruptible, those which see corruption? Since even among men, who are but for a time, there is nothing delightful in that honour which quickly passes by, but in that which endures as long as possible. Whereas the things which are got rid of as soon as made, might be justly said to be made rather by way of insult to the supposed objects of honour: and the eternal to be injuriously treated by the spoiling and scattering of its image.

But what? except their Mother had wept, and laughed, and been at her wits' end, would the Saviour have lacked means of honouring His Fulness, because that utter state of confusion had no substance of its own[f], whereby to honour the First Father?

§ 2. and very nothing. O vain-glorious honour, presently passing away, and appearing no more! Suppose some Æon, in whose case no such honour is said to have been; then the things above will be unhonoured; or another Mother again must be sent forth, in tears and perplexity, for the honour of the Pleroma! O incongruous[g] yea also blasphemous Image! Ye talk to me of an Image of the Only Begotten, emanating from the Maker of the world, and you will have it to be the Mind of the Father of all, yet that this Image knows not either itself or the creation; neither indeed doth it know the Mother, nor any whatsoever among existing things, and those which were made by Him. And do ye not blush against yourselves, making Ignorance extend even to the Only Begotten? For if things here were made by the Saviour after the likeness of the things above; there being so much ignorance in him who is made after a certain pattern, the aforesaid ignorance must needs exist in and concerning Him also, in

[f] "Extremæ confusionis non habentis propriam substantiam." Massuet says this is an Hellenism, the genitive case for the ablative absolute.

[g] "indissimilis:" which seems from the sequel of the section to be a false reading instead of *dissimilis*.

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whose likeness the ignorant one is made. It not being possible, when both are spiritual emanations, not framed, nor put together, that he should have preserved in some respects, but in others have marred the resembling image[g], which was sent forth for this very end, to be like that emanation which is on high. Yea, and any want of resemblance therein will be a charge brought against the Saviour, for producing an image without likeness, like an artist whose works will not stand the test. For they may not speak as though the Saviour, whom they affirm to be All, had not power over His own production. If then the Image be unlike, the artist is a bad one, and it is, by their account, the Saviour's fault. If on the other hand it be like, there will be the same ignorance found in the mind of their First Father, i. e., the Only Begotten: and the Father's Mind knew not either itself or the Father, nor yet the things made by Him. But if He knows, then the person whom the Saviour made in His likeness must also know the things which bear His likeness: and we do away with the greatest blasphemy they have in their rule.

[g] imaginem similitudinis.

§ 3 Variety of things seen too great to have 30 Æons for their origin,

And moreover, how is it possible for all creatures that are, so various and many and past numbering, to be images of those thirty Æons which are within the Pleroma, the same whose names (according to their statement) we have set down in the preceding book? And I say not the whole creation in its variety, but even any single part, either in the Heaven or the Earth or the Waters, will be found beyond their power to measure by the scanty reach of their Pleroma. For that their Pleroma consists of thirty Æons, themselves bear witness: and that in any single portion of the aforesaid there are[h], not thirty but many thousand kinds, should men enumerate them, every one whatever will affirm without qualification. How then may things of such manifold formation, existing in contrary natures, and mutually opposed, and one destroying another, be images

[h] quoniam ..... multa millia specierum esse, annumerantes eos, ostendere omnis quicunque confitebitur." The *esse* is rendered as if it were *sunt*, according to a conjecture of Grabe's.

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Book 2. and similitudes of the thirty Æons of the Pleroma, since these by their statement are of one nature, of equal and like origin, and have no difference? Whereas if one are images of the other, it must follow that as some men, they say, are naturally bad, others naturally good, so we might point out like differences in the very Æons, and say that some of them are naturally good emanations, others naturally bad, to make their contrivance of an image suitable to their Æons. Once more, because there are in the world some things tame and others wild, some harmless, others mischievous and apt to spoil the rest: and again some earthly some watery, some in the air some in the heaven: in like manner they ought to maintain that their Æons are affected in the same way, if at least the one are images of the other. Yea, and the "eternal fire which the Father prepared for the Devil and his Angels," they ought to to make out which it represents of the Æons that are above: for it too is counted as part of the Creation.

S. Matth. xxv. 41.

§ 4. nor can things so unlike be the image of One:

But if they say, "Things here are images of the Thought of that Æon who suffered:" first they will be treating their mother with irreverence, ascribing to her the beginning of evil and corruptible images. And next, how should things so many and unlike and contrary in nature be images of one and the same Being? Should they further say, that there are many Angels in the Pleroma, and that those many things are images of them; neither so will their scheme hold together. For first they must point out distinctions, mutual contrarieties, in the Angels of the Pleroma, even as the images depending[4] on them are of a nature contrary to each other. Next, there being around the Creator many, yea innumerable Angels, as all the Prophets set forth—*ten thousand times ten thousand stand before Him*, and many *thousand thousands minister unto Him*:—by their account again the Creator's Angels will be Images of the Angels of the Pleroma, and the entire Creation remains to be the image of the Pleroma, those thirty Æons no longer proving adequate to the manifold variety of Creation.

[4] subjacentes

Dan. vii. 10.

§ 5. Yet again: if this set of things was made after the like-

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ness of that, in what other likeness shall the latter in its turn be made? For if the Framer of the world did not make these of himself, but like a workman of no consequence, and as a boy learning his first lesson, transferred them from patterns not his own; whence had he whom they call The Deep the forms of that order which first emanated from him? It follows then, that he received his standard from some other who is above him: and that other again from another. And just as before, the doctrine of images will sink in a sort of endless void, just as will the doctrine of gods, except we fix our thoughts upon one Sole Artificer, as upon one sole God, Who of Himself made all that was made. Or, while one permits men to have discovered of themselves something useful to life, doth he refuse leave to that God Who completed the world, to have been Himself the Maker of the Form of the things that are made, and the Inventor of the scheme of them with its accompaniments?

and still has One Archetype to be sought for.

§ 6. Moreover, whence are one the images of the other, being contrary to them, and in nothing capable of participating with them? For contraries may indeed be destructive of their contraries, but images of them they can in no wise be: as water and fire, and light again and darkness, and so many other things, may by no means be images to each other. So neither may the corruptible and earthly and compound and transitory things be images of the spiritual things which answer to them: except they confess these latter too to be compound, and circumscribed, and figured, and no longer spiritual, and at large[5], and inexhaustible, and incomprehensible. For they must be figured and circumscribed, in order to be true images: and it is quite plain that such things are not spiritual. But if they affirm the first sort to be spiritual, and at large, and incomprehensible; how can such things as are figured and circumscribed be images of those which are without figure and incomprehensible?

Things finite cannot be images of things which endure,

[5] effusa

§ 7. But if they say that these things are images, not in respect of figure and form, but in number and order of emanation: first, these ought not to be called Images and

nor things so numerous

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Book 2. of merely so, Similitudes of the Æons which are above. For how are those their images, which have neither their habit nor figure? Then again, what numbers and modes of emanation belong to the superior Æons, the same and like to them they ought to adapt to those Æons which belong to the creation. Whereas now, pointing out as they do thirty Æons, yet affirming the so great multitude of created things to be their images, we may justly charge them with folly.

Chap. VIII.

§ 1. nor things here a shadow of those above, lest they too be shadows, If again they say that the one sort are the shadow of the other, as some of them do venture to say, so that in this sense they are images, they must needs confess that the things too above are bodies. For it is those bodies which are above, which cast a shadow, not at all those things which are spiritual, since they cannot overshade any. Yea, and though we grant them this (which indeed is impossible) that the spiritual and bright things do cast a shadow, whereinto, they say, their Mother descended; nevertheless they being eternal, the shadow also which they cast remains to eternity; and so the things which are here do not pass away, but abide together with those which cast the shadow over them. If on the other hand these pass, those also must needs pass away, whereof these are the shadow: but if they endure, their shadow likewise endures.

§ 2. nor yet shadows in respect of interval. But if they say it is a shadow, not in that the light is intercepted, but in that these are widely separated from those; they will be blaming the littleness and infirmity of their paternal Light, as though it could not reach to things here, but failed in supplying the void, and dissolving the shadow, and that when there was no man to stand in the way. For by their account, their paternal Light will be changed into darkness, and blinded, and will fail in those parts which belong to the void, not being able to fill all things. No longer then let them call their Deep Pleroma of all things; since that which is void and shadow, He hath not filled, nor enlightened: Or again, let them give up their shadow and void, if indeed their paternal Light fills all things.

§ 3. Their myth Neither therefore external to the First Father, i. e., God over all, or to the Pleroma, can there be anything,

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into which, they say, the thought of the Æon which was somehow affected came down; lest the said Pleroma, or First God, be limited and circumscribed by that which is without; nor will it hold that there should be a Void or a Shadow, the Father before existing, lest His light fail and be limited by the Void. And it is irrational and impious to devise a place where He ceases and hath an end, Who by their account is First Father, and First Principle, and Father of all, yea of this Pleroma. Nor again is it lawful to say that within the bosom of the Father some other framed this great Creation, whether with or without His consent: and that for causes which have been stated. It being alike impious and foolish to say, that so great a creation was framed by Angels, or by some Emanation which knew not the true God, within the regions which belong to Him. And it is impossible that within their Pleroma, which is all Spiritual, things earthly and material were made: impossible, again, that beings of manifold creation, and contrary to each other, should be made after the image of those others, few as they are said to be, and of like formation, and all one. Moreover that part of their statement which relates to the Shadow of the Vacuum or Void, hath also been made out altogether false. And so, empty hath their device been proved, and incongruous their teaching; yea, and they too are empty who pay regard to them, going down verily into the depth of perdition.

comes to nought.

Supra, pp. 104, 5.

[6] fabricator=δημιουργός

Now that God is the Artificer[6] of the world, themselves also hold, who in many ways contradict Him, yet confess Him, calling Him Artificer, and using the term Angel[1]. Not to mention that all the Scriptures cry aloud, and the Lord teaches, that This is *Our Father which is in Heaven*, and not another: as we shall shew in the progress of our discourse. But for the present that witness is enough, which they bear who contradict us: all men in effect agreeing herein: first the ancients, both keeping especially this persuasion by tradition from the first-made Man, and ho-

CHAP. IX. § 1.

All confess One God.

S. Matth. vi. 9.

[1] "Angelum dicentes:" meaning perhaps that the Valentinian use of the relative word Angel was an involuntary witness to the truth, as implying One Who sent.

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Book 2. nouring with hymns One God, Maker of Heaven and Earth, then the rest who came after them, receiving from God's Prophets the commemoration of the same: and lastly the Gentiles learning it from the Creation itself. For the Creation of itself points to Him Who created it, and the thing made gives intimation of Him Who made it, and the world manifests Him Who set it in order. Moreover, the whole Church in all the world hath received this tradition of the Apostles.

§ 2. Theirs a fabrication of Simon Magus.

It being then agreed concerning this God as we have said, and testimony given by all to His existence; doubtless that other, the Father whom they devise, hath no settled being, nor any to witness him: Simon the Sorcerer first affirming himself to be the God over all, and the world to be made by his Angels; and his followers afterwards, as we shewed in the first book, in their diverse opinions propagating impious and irreligious doctrines against the Creator: and these being their disciples, make their adherents worse than Gentiles. For they, *serving* as they do *the Creature more than the Creator*, and *them which are not Gods*, do nevertheless give the first place in Deity to the God Who made this Universe. But these, denominating Him "the fruit of Decay," and calling Him Animal, and ignorant of the Power which is above Him: affirming too that in the saying, *I am God, and besides Me there is no other God*, He lieth (while themselves are the liars): associating Him with all that is bad, and feigning that there is one (which there is not) above Him:—these are convicted by their own statement of blaspheming Him Who is really God, and feigning him to be God who is not, to their own condemnation. And they who call themselves perfect, and say they have exact knowledge of all things, are found worse than the Heathens, and more blasphemous in their way of thinking, even of their own Maker.

Rom. i. 25. Gal. iv. 8.

Chap. X.

§ 1. Searching into what is hard,

It is therefore utterly unreasonable, passing by Him Who is truly God, and is witnessed by all, to inquire whether there be this one above Him—who is not, nor hath ever been announced by any one. For that nothing is expressly said of

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him, themselves too give testimony: and that parables, the sense of which is itself matter of inquiry, are by them unwarrantably shaped to suit him whom they have devised, and that so they produce another [God] now, who before was never looked after: this is evident. Thus by their wanting to solve doubtful Scriptures (doubtful, I mean, not as to another God, but as to the ordained ways[7] of God), they have framed another God: twining, as we said before, ropes out of sand, and producing a greater question out of a less. Whereas no question is to be solved by another point, which is itself questioned, nor will one ambiguity be done away by another, in the judgement of those who have understanding, nor one riddle by another greater riddle: but all such things receive their explanations from evident, congruous and clear considerations.

they miss what is most clear

[7] dispositiones.

§ 2. and bring in doubts, do not solve them.

But these men, seeking to explain Scriptures and Parables, introduce another, a greater, yea an impious question, Whether there be another God above the God Who made the world. Thus they do not solve questions (how should they?) but to a lesser question they annex a great one, and insert a knot which cannot be disentangled. Thus, to make themselves sure that they know this, namely, that Our Lord at thirty years came to the Baptism of the Truth— a thing which they were never taught; they impiously scorn God the Creator Who sent Him to save men. And that they may be supposed able to explain whence comes the substance of matter, not believing that God out of things that were not made all things that were made to be as He would, using His own Will and Power in the Place of Substance, they have put together vain discourses, truly declaring their own faithlessness. And because they believe not the things which are, they have sunk into that which is not.

See afterwards, c. xxii.

§ 3. Absurd fable of Achamoth.

So as to their statement, that from the tears of Achamoth proceeded the moist part of matter, and from her smile the bright part, and from her sadness the solid, and from her fear the moveable, and as to their being hereupon high-minded and puffed up; how can this be other than matter

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Book 2. of scorn and truly ridiculous? that men who believe not God's creating matter itself, mighty and rich as He is in all things, because they know not the power of a spiritual and Divine Substance;—should yet believe that their Mother, whom they call a female born of a female, did by the aforesaid affections produce this great mass of creation! That while they make it a question, Whence the Creator was supplied with the substance of Creation, they made no question, whence their Mother, whom they call the Conception and effort of a wandering Æon, had so many tears, such sweat, so much sadness, or other ways of parting with her substance.

§ 4. To create out of nothing the property of God. S. Luke xviii 27.

For to ascribe the substance of the things which are made to the Power and Will of Him Who is God of all, is credible, and approveable, and consistent: and to this subject may be well applied, *The things which are impossible with men are possible with God.* Because although men have no power to make any thing out of nothing, but only out of some subject matter, God on the contrary excels men in this first of all, that Himself devised the material of His work, which did not exist before. But to say that Matter was produced of the Conception of a wandering Æon, and *that* Æon widely separated from its own Conception, and again that the passion and affection of this latter take place even without its own substance, this is incredible, and foolish, and impossible, and inconsistent.

Chap. XI. § 1. They lose the Truth.

And whereas on the one hand they refuse to believe that He Who is God over all did in the regions which belong to Him make by His Word at His own will things various and unlike, He being the Maker of all, as a wise Master builder, and very mighty King, while on the other hand, they believe that Angels, or some Virtue separate from God, and ignorant of Him, made this Universe:—in this way, you see, disbelieving the truth and wallowing in a lie, they have lost the Bread of true life, falling into a void and depth of shadow; like Æsop's dog, which let go his bread, but rushed on the shadow of it, and lost his morsel. Now it is easy, even from our Lord's very words, Who confesses one Father, and Maker of the world, and Framer of

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man, proclaimed also by the Law and the Prophets, and Who knows no other, to shew that the same is God over all: Who teaches also, and by Himself bestows on all just men, the adoption of sons to the Father, which is eternal life.

§ 2. Since however they love to find fault, and things which admit of no cavil they as cavillers disturb, bringing in upon us a multitude of Parables and Questions: we have thought it well in the first place to interrogate them in our turn concerning their doctrines, and to exhibit their want of probability and quite do away with their rashness: then afterwards to bring in the Lord's discourses; that they be not simply amusing their leisure with statements, but upon their inability to answer orderly to the questions asked of them, seeing their own reasoning overthrown, may either return to the Truth, and humble themselves, and cease from their manifold imaginations, and so appeasing God for their blasphemies against Him, may be saved: or if they persevere in the vain boasting which has got hold of their minds, may change their way of reasoning.

CHAP. XII. § 1. Their boasted number 30 fails them.

And first concerning their use of the number 30, thus we shall say, that it fails altogether in both respects, both in having too little and in having too much: with a view to which number they say the Lord came to Baptism at 30 years' old. And by this our statement, it will be plain that all their reasoning is overthrown. And in regard of defect, thus it is: first of all, by counting the First Father with the other Æons. For the Father of all ought not to be put in the same list with the rest, which come of emanation: He Who is not sent out, with that which is sent out: and the Unborn, with that which is born; and He Whom none comprehends, with that which is comprehended by Him (and therefore He is Incomprehensible): nor He Who is without form, with that which hath form. I mean, that in that respect wherein He is better than the rest, He ought not to be counted with them: and especially not with any Æon capable of suffering, and set in error, He Who is impassible and unerring. Because they, beginning from The Deep, reckon up their Thirty even unto Wisdom, whom they term

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Book 2. the wandering Æon; as we have explained in the former book, and have set down the names of the same by their statement. But now if we count not Him, there come to be no longer, as they say, thirty emanations of Æons, but twenty nine.

§ 2. Inconsistancy of their theory.

Afterwards again, in calling the first emanation Mind, which they also call Silence, from which again they say that Understanding and Truth emanated, in both they lose their way. For it is impossible that a person's mind or silence should be conceived of as apart from himself or that it should emanate from the person and have a form of its own. But if they say it is not sent forth, but joined in one with the First Father; why do they reckon it with the other Æons, those which have no such union, and which therefore know not His greatness? And again, if it be thus united (this too we ought to consider) it is of absolute necessity, the original Pair[8] being united, and inseparable, and quite one thing, that the emanation also which takes place from it, should be undivided and united, not to be unlike that from which it emanated. And this being so, as The Deep and Silence are One, so also will be Understanding and Truth continually cleaving together. And since the one cannot be conceived of without the other, as neither can water without moisture nor fire without heat, nor a stone without hardness (for these things are mutually conjoined); therefore the one cannot be separated from the other, but must ever coexist with it. Thus both The Deep must be united with Mind, and Understanding in the same way with Truth. Again also The Word and Life having emanated from united beings, must be united, and one. Now according to all this, The Man also and and The Church and all that emanates from the other Æons, thus wedded together, must be united, and the one portion coexist always with the other. For the female Æon must exist along with the male, by their statement, being a kind of affection thereof.

Conjugatione, συζυγίᾳ.

§ 3. Their story of

Yet for all these things, and for all these statements of theirs, they dare again shamelessly to teach, that the

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youngest Æon of the Twelve, whom also they call Wisdom, without access of her consort, whom they call The Desired, suffered I know not what, and apart from him bare fruit: which fruit they also term a Female, born of a Female. Wherein they have gone so far in madness, as to hold most evidently two contradictory opinions on the same thing. For if The Deep is united with Silence, and The Mind with Truth, and The Word with Life, and the rest in their order; how could Wisdom suffer or produce any thing unconnected with her consort? But if she suffered without him, the other pairs too must of course admit of mutual departure and separation: which is impossible, as we said before. Therefore it is also impossible for Wisdom to have suffered without The Desired; and their whole reasoning is again done away with. For of that which they say befel her without her consort's embrace, they proceeded on to invent the whole plot (so to call it) of their Tragedy. wisdom does not hold.

§ 4. But if they were shamelessly to say that the other several pairs also are separated from each other, because of the last pair, to prevent their vain talk from being refuted; first of all they urge a thing impossible. For how will they separate the First Father from His Thought, or The Mind from Truth, or the Word from Life, and the rest in like manner? And how do they say that both themselves are tending to unity, and that all are one, if even these pairs which are within the Pleroma keep no unity, but are at a distance from each other; so as even to suffer and to propagate their kind untouched by any other, as hens without the male bird?

§ 5. Another inconstancy. And after all, here is another way in which their first and original party of Eight will be broken up: There will be in their several modes of existence [9] in the same Pleroma, The Deep and Silence, The Mind and Truth, The Word and Life, The Man and the Church. But it is impossible that when the Word is present, Silence should be: or again that when Silence is present the Word should appear. For these things are mutually destructible. As Light and Darkness will by no means be in the same subject, but

[9] specialiter

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Book 2. if it be light, it is not darkness, and where darkness is, light cannot be, for at the coming of the light, the darkness is dissolved: so, where silence is, the Word will not be; and where the Word is, of course silence is not. But if they speak of the Word as resting in the mind[1], the Silence will be so too, and will be just as much done away with by the inward Word. However, that it is not merely inward, this very statement of the manner of their emanation implies.

[1] ἐνδιάθετος

§ 6. Now then let them not say that the first and chief Ogdoad consists of The Word and Silence, but let them do away with the one or the other of these: and so is their first and chief Ogdoad refuted. For if they say the pairs are blended, all their system falls to pieces. For how, they being blended, did Wisdom without a consort produce Defect? If on the contrary they say that as in emanation each of the Æons retains his own substance: how can Silence and The Word be manifested in the same? And thus much in the way of making out too little.

§ 7. Number not counted aright. Again in respect of making out too much, their party of thirty is again refuted as follows. There emanated, they say, from the Only-Begotten, as the other Æons, so Horus, whom they call by a great many names; as we said before in the preceding Book. Now this Horus, some say, emanated from the Only-Begotten, but others say, from the First Father Himself in His own likeness. A further emanation moreover, they say, took place from the Only-Begotten, Christ and the Holy Ghost, and these they count not in the number of the Pleroma, as neither do they the Saviour, whom they call besides The Whole. For this even a blind man can see, that by their account were sent out not thirty emanations only, but four likewise with those thirty. For they reckon the First Father Himself in the Pleroma, and those who by succession emanated one from another. Why, I ask, are these not to be counted with them, being in the same Pleroma and gifted with the same emanation? For what just cause can they lay down, why they number not with the other Æons, either Christ, whom they state to have emanated,

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with the Father's consent, from the Only-Begotten: nor the Holy Spirit, nor Horus, whom they call also Redeemer: yea, not even the Saviour himself, who they say came to assist their Mother, and put her in form? Whether, as though these were far inferior to the other, do they therefore deem them unworthy to be even named and numbered as Æons; or as being better and more excellent? Nay, how should they prove inferior to all, sent out as they are for the very purpose of settling and correcting the rest? But on the other hand, they cannot be better than the first and principal quaternion, from which also they emanated; for that too is counted in the aforesaid number. But these too ought to be numbered in the Pleroma of the Æons; or else the other Æons should have the honour of the said title taken from them.

§ 8. and all fails them.

Their Thirty being therefore once done away, as we have shewn, both in respect of defect and of excess (for in such a number if there be too much or too little, it will make the number fit to be rejected, how much more so many such faults!) the fable therefore about their Bands of Eight and of Twelve is ungrounded. Yea, and their whole rule is ungrounded, their very strong place being done away, and dissolved into The Deep, i. e., into that which is not. Let them therefore from this time forth seek other reasons to shew why the Lord at thirty years' old came to Baptism: and also of the Twelve Apostles, and of her who suffered the issue of blood: and in whatsoever else they vainly toil and babble of.

CHAP. XIII. § 1. Confusion as to Mind and Thought.

Moreover, the first order itself of their Emanation is indefensible, as we thus prove. There emanated, they say, from The Deep and from His Thought, Mind and The Truth: which point is demonstrable the opposite way. For Mind is that very thing which is originative and chief, and in a manner the principle and fountain of all perception. But Thought, which comes from this, is a movement [thereof] of any kind or on any subject. It holds not therefore for Mind to be an emanation from the Deep and Thought: for it were more like truth, should they say, that of the Great

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Book 2. Father and of this Mind, proceeded a daughter, Thought, by way of emanation. For Thought is not the mother of Mind, as they say, but Mind became the Father of Thought.

From Understanding how its progeny is generated.

And how again did Mind emanate from the First Father, occupying as it does the first and chiefest place of the hidden and invisible affection[1] which is within Him? From which capability are produced Sense, and Thought, and Conception, and such things: which are not other and apart from Understanding, but are the movements (such as they are) of that very faculty, as we said before, following each other in thought concerning any thing; receiving names from their continuation and increase, not from any substantial change, and limited for our knowledge' sake, and all together communicated to the word: Perception abiding within and forming, and administering, and governing, freely and of its own power, and just as it will, the things which have been now mentioned.

§ 2. For the first motion thereof [i. e. of the Understanding] on any subject, is called a Thought; but when it goes on and spreads, and takes up the whole soul, it is termed an Imagination. But this Imagination dwelling long upon the same point, and being in a manner recognized, is named Reflection. And Reflection far extended becomes a purpose: and the growth of a purpose, and moving thereof far and wide, is mental Deliberation: which though it remain within the Mind is most properly called a Word; and from this proceeds the *Emanative* Word. Yet all the aforesaid are one and the same thing, receiving their beginning from the Understanding, and acquiring names as they are superadded. Much as the human body, now tender, now manly, now in old age, receives epithets from its growth and continuance, not from any change of substance, or loss of the Body itself: so is it here also. For what a man inwardly discerns, on that he also meditates; and what he meditates on, in that he is also skilled, and in what he is skilled, for

[1] "Affectionis." The Translator gave *capability* as an alternative translation, which he adopts just after. E.

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that he also takes counsel, and for what he takes counsel, that he also plans in his mind; and what he plans in his mind, that he also speaks. But all these, as we said, are guided by Understanding: itself being invisible, and from itself by the aforesaid means, as by a ray, sending forth the Word, but itself not sent forth of any.

§ 3. Human descriptions apply not to God.

And of men indeed it is allowable to speak thus, compound as they are in nature, and made up of body and soul. But those who say that Thought emanated from God, and Mind from Thought, and so from them in order, The Word; are first to be refuted as misapplying the notion of emanations; afterwards again as framing their descriptions from human affections and passions and energies, while of God they know nothing. Here for instance, they apply to the Father of all the conditions of human speech; to Him, Who all the while they say is unknown to all; and while they deny that He made the world, lest forsooth He should be thought insignificant, they nevertheless assign to Him the affections and passions of men. But if they had known the Scriptures, and been instructed by the Truth, they would know of course that God is not as men are, neither are His Thoughts as the thoughts of men. For very distant is the Father of all from these affections and passions, which befall mankind: and He is simple and uncompounded, and of like members, and Himself entirely like and equal to Himself: being as He is all Mind, and all spirit, and all perception and all thought and all reason, and all hearing, and all eye, and all light, and all over the fountain of all good things: such are the expressions concerning God, which suggest themselves to the devout and pious.

Isaiah lv. 8.

§ 4. God infinitely above all description of men.

Now He is beyond all expression in words, to a degree above all this, yet also because of all this. Thus He shall be well and rightly termed a Mind apt to receive all objects, but not like the Mind of men; and very well shall He be called Light, but nothing resembling the light which is with us. So neither in any other respect will the Father of all resemble any weakness of men. And though for Love's sake He is spoken of in these ways, yet for great-

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Book 2. ness we feel that He is above all these. If therefore even in men the Mind itself does not emanate, neither is that [faculty] separated from the living person, from which itself other things emanate, only its motions and affections come within observation; much less will God, Who is All Mind, be in any wise separated from Himself, nor will it be in Him as when one thing emanates from another.

§ 5. They divide God who talk of emanations.

For if He in that way sent out Mind; the sender forth thereof, by their account, is understood to be a compounded and corporeal Person; and so we have a separate existence, on the one hand, of God, from Whom the emanation took place, on the other hand of the Mind which emanated. But if they say, Mind emanated from Mind; they cut in pieces and apportion the Mind of God. And whither, and whence, did it emanate? For that which emanates from any thing, emanates into some subject. But what subject was in existence earlier than the Mind of God, into which they affirm it to have emanated? Yea, and how great was the room, to receive and embrace the Mind of God? But if they say it was as the ray from the Sun: even as among us the air exists as a subject to receive the ray, and must be of elder existence than the ray itself: so in that region let them shew somewhat existing into which the Mind of God emanated; something apt to receive it and elder than it. Moreover it will be necessary, as we see the Sun, less in size than all things, sending out rays to a distance from itself, so to affirm of the First Father that He sent forth a ray without Himself and to a distance. But what can be imagined without God, or far from Him, into which He sent forth His Ray?

§ 6. Other theories of emanation refuted.

But if they say, It emanated not without the Father, but is in the Father Himself: first of all the expression will be unmeaning, that it did at all emanate. For how did it emanate, if it was within the Father? For emanation is the manifestation of that which emanates exterior to him who sends it forth. Then again, after such emanation, the Word also which comes thereof will have his existence within the Father, and so too will the other emanations of the

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Word. Now then they will not be ignorant of the Father, being within Him; nor according to the scale of descending emanations will any one have less knowledge of Him, all being alike on all sides comprehended by the Father. Yea, and they will all alike abide impassible, being in the bowels of the Father, and no one of them will be in a state of deficiency. For the Father is not a Being in deficiency: except perchance, as in a great circle a lesser one is contained, and in this again another still less; or, as by some similitude of a sphere or of a square, they affirm the Father to comprehend within Himself all ways, in the likeness of a sphere, or in a quadrangular form, the rest of the emanating Æons, each one of them being circumscribed by that which is above it, being greater, and circumscribing that which comes after it, being less; and that accordingly the least and last of all being stationed in the centre, and far separated from the Father, knew not the first Father. If however they so speak, they will shut up in figure and outline Him whom they call The Deep, as both circumscribing and being circumscribed: for they will be also forced to confess that there is somewhat also without Him, which circumscribes Him. And nevertheless their statement will lose itself in infinity concerning the Beings which contain and are contained, and all will evidently appear to be inclosed bodies.

§ 7. Yet other flaws in their theory.

And besides this, they must either confess Him to be void, or whatsoever is within Him, all those beings will alike be partakers of the Father. As in the water if you make circles, or round or square figures, all these will alike partake of the water: as also what things are framed in the air must needs partake of the air: and those in the light, of the light: so also those who are within the Father, will all alike partake of Him, ignorance having no place among them. For where there is participation of the Father, filling all (if indeed He do fill all) there ignorance may not be[k]. Thus will be refuted their work of deterioration, and the emanation of matter, and the rest of their framing

[k] This sentence is differently pointed, the Editions give it. by conjecture, from the form in which

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Book 2. of the world; all which things they say had their being from passion and ignorance. If on the other hand they allow Him to be void, falling into exceeding blasphemy, they will deny His Spirituality. For how is he spiritual, who cannot even fill up the spaces[1] that are within Himself?

§ 8. Now this which hath been said of the sending forth of Mind is equally suited for a reply to those who are on Basilides' side; as also to the other Gnostics from whom these among others received the root of their doctrine of

c. xi. 1. Emanations, as has been proved against them in the first Book.

Error from applying to God what is true of man.

Now then that the first emanation of their Νοῦς, i.e., of their Mind, is open to refutation and impossible, we have evidently shewn. But let us consider of the rest also. For from him they say emanated The Word and The Life, framers of this Pleroma: adopting also from what befals man a certain mode of emanation of the Logos, i.e., of the Word, and making conjectures contrary to God; as though there were some great discovery in their statement, that the Word emanates from the Mind. Whereas all of course know, that in regard of men indeed this is properly said, but in Him Who is God over all, being as He is All Mind and All Word, as we have said before, and having in Himself nothing earlier or later, nor any thing belonging to another, but continuing altogether equal and alike and one, no such emanation in that kind of order is conceivable. As he sinneth not who calls Him all sight and all hearing (now wherein He sees, therein also He hears; and wherein He hears, therein also He sees); so likewise whosoever saith that He is all Mind and all Word, and that in Whom Mind is, in Him also is the Word, and that this Mind is His Word:—that man will indeed still have inadequate notions of the Father of all; more becoming however than these, who transfer to the eternal Word of God the mode of production of the uttered word of man, assigning also a beginning and a regular course to that production, even as to his own word. And how will the Word of God, yea

[1] The Translator gives an alternative rendering, *rooms*. E.

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rather God Himself, being the Word, differ from the word of men, if it had the same succession and emanation in its mode of being produced?

§ 9. Further absurdity.

And they erred also concerning Life, saying that it was sent forth in the sixth place; whereas they should set it before all, because God is Life, and Incorruption, and Truth. And they have undergone processes of emanation, not in the way of actual descent, or any such things; rather they are names given to those Virtues which are always with God, so far as it is possible and meet for men to hear and to speak of God. For together with the term God will be understood Mind, and the Word, and Life, and Incorruption, and Truth, and Wisdom, and Goodness, and all such things. And neither can one say that Mind is more ancient than Life (for Mind itself is Life); nor that Life comes later in comparison of Mind, lest we make Him at some time lifeless, Who is the Mind of all, i.e., God. But if they should say, Life was indeed in the Father, but it was put forth[m] in the sixth place, that the Word might live: much sooner surely ought it to have emanated in the fourth place, that Mind might live: nay yet before this, with The Deep, that their Deep might live. But to count Silence along with their First Father, and to assign her to Him for a wife, and not to include Life in the reckoning, how is it not above all folly?

§ 10. Again error from applying to God what is man's.

But concerning that which follows these, the second emanation of the Man and the Church, their very parents, the men of Knowledge falsely so called, contend with each other, claiming each their own rights, and convicting themselves of being bad thieves; saying (as is plausible) that it better suits the idea of emanation, for the Word to proceed from the Man, than the Man from the Word; and that there exists a man before the Word, and that this is He Who is God over all. And thus far, as we said before, all the affections of men, and movements of the mind, and productions of various kinds of thought and utterings of words they have made out by probable conjecture, but

[m] *produced*, is given as an alternative rendering. E.

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Book 2. without probability have feigned them concerning God. That is, the things which befall men, and which they recognize as experienced by themselves, those they apply to the reason of God, and so appear to those who know not God to speak with propriety; and while by these human passions they pervert their understanding, while they talk of generation and emanation as befalling the Word of God in the fifth degree, they profess to be teaching wonderful mysteries, unspeakable, and high, and known to no one else; of which, they say, our Lord spake the words, Seek and ye shall find: that they might seek forsooth, how Mind and Truth proceeded from the Deep and Silence; whether again of these come the Word and Life; finally from the Word and Life the Man and the Church.

Chap. XIV. § 1. They do but adapt Antiphanes' more skilful theory.

Much more naturally and more elegantly concerning the origin of all things spake one of the old Comic Poets, Antiphanes in his Theogony. For he said that of Night and Silence Chaos was produced, then from Chaos and Night, Desire, and from this Light, then in order the rest of that family of the gods, which is first in his account. After these again he brings in a minor generation of gods, and construction of the world; next from the minor gods he relates the formation of men. From this they have adopted their legend and have made it out as in a sort of phycal exposition, changing only the names of the Beings, but setting forth the very same origin and way of production for the generation of all. For Night and Silence, they use the names Bythus and Sige; for Chaos, Mind; and for Desire (by which, saith the Comic Poet, all things are ordered), these men have brought in the Word; and for the first and chiefest gods, they have formed Æons; and for the minor gods, they tell of that Œconomy of their Mother's which is without the Pleroma, calling it the second Ogdoad; from which they relate, as he did, the making of the world and the moulding of men, professing to be alone aware of certain unspeakable and unknown mysteries. What Actors every where in theatres recite *as* actors in the most ornamented tones, that they trans-

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fer to their own subject: or rather they teach by the very same arguments, altering nothing but the names.

§ 2. and form a bad patch-work out of elder Writers.

And not only are they convicted of bringing forward as their own the statements of the Comic Poets, but also whatever is said among all who know not God, and who are called Philosophers, *that* they collect, and stitching it together like patchwork of many and very bad morsels of cloth, have contrived themselves a feigned cloke by their subtle talk: introducing a learning which is new, inasmuch as it is but now put in place of another by a new stroke of art; but which is also old and useless, seeing that these same additional bits are made up of old dogmas, smelling rank of ignorance and irreligion. Thales for instance, the Milesian, said that water is the origin and beginning of all things. But it is all one to say Water, and The Deep. The Poet Homer again hath laid it down that Ocean is the originator of the gods, and Thetis their Mother: which very saying these have transferred to the Deep and Silence. And Anaximander hath supposed for the beginning of all, Infinite Space, having in itself seminally the origin of all; of which space, he says, immeasurable worlds are made: and this too they have transferred to their Deep and Æons. And Anaxagoras, who was also surnamed the Atheist, taught for doctrine that animals were made by the seeds of them falling from Heaven to Earth: a thing which these too have transferred to the offspring of their Mother, and say that they are themselves this offspring: thus at once owning in the sight of sensible persons, that themselves are the very seeds of the irreligious Anaxagoras.

§ 3. Other borrow-ing of theirs.

But as to the *Shadow* and *Void* which they speak of, they took it from Democritus and Epicurus, and adapted it to themselves, those Philosophers having in the first place discoursed much of a Vacuum, and of Atoms: the one of which they said was something, while the other they called that which is not: much as these men proclaim those things to be, which are within the Pleroma, as those the Atoms, and those not to be, which are without the Pleroma, as those the Void. Themselves therefore in this world, being

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Book 2. without the Pleroma, they have placed by conjecture in the place of non-existence. And as to their affirming that things here are the images of real Beings, again most evidently they set forth the opinion of Democritus and Plato. For Democritus first says, that many and various figures, copied from the Universe, descended into this world. But Plato again speaks of Matter and the Archetype, and God. And they, following them, have styled his Ideas and his Archetype, Images of the things on high: under this change of name boasting themselves to be inventors and framers of the aforesaid imaginary fiction.

§ 4. They limit God's Power.

Again, their saying that the Fabricator made the world of pre-existing matter, had been said before them by Anaxagoras, Empedocles and Plato: who, as of course we are to understand, were themselves also inspired by those Men's Mother. Moreover, that of necessity each thing withdraws itself towards the materials out of which by their account it was made, and that God is the slave of this Necessity, so that He cannot add immortality to the mortal, nor bestow incorruption on the corruptible, but that every person retires[a] into that substance which is akin to his own nature: this both they affirm, who from the Porch are called Stoics, and all as many as know not God, whether Poets or other writers. Who cherishing the same temper of unbelief, have assigned to them that are spiritual their proper country, that which is within the Pleroma; to the merely animal, the middle space; and to the corporeal, that which is earthly; and that beyond these limits they say God hath no power, but that each of the aforesaid kinds of persons must retire towards the portions of the same substance with himself.

Supra p. 23.

§ 5. They apply to our Lord a heathen fable,

Again, whereas they say that our Saviour was made of all Æons, all depositing in Him (so to speak) the flower of their being: they bring nothing new, in addition to Hesiod's Pandora. For what Hesiod says of her, these imply concerning our Saviour, bringing Him in for a kind of Pandorus, as though each one of the Æons had bestowed

[a] The Translator gives *withdraws* as an alternative translation. E.

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on Him the best thing he had. And even their indiscriminate opinion concerning meats and other actions, and their notion that nothing at all can pollute them because of their high origin, eat they or do what they will, these things they have inherited[o] from the Cynics, being of one and the same league with them. And frivolous talk, and subtilty of disputation, being of Aristotelian origin, they try to bring into the Faith.

§ 6. part too they have from Pythagoras.

But as to their notion of translating this whole world into certain numbers, they took it from the Pythagoreans. For these laid down numbers as the first principle of all things, having again as their own principle the Even and the Odd; out of which they framed by conjecture both sensible things and things beyond sense. And the one set they said were principles in the way of furnishing matter, the other in the way of Thought and real essence; out of which as original elements they say all is made up, as a statue of its metal and mouldings. And this they applied to all things without the Pleroma. Now by Principles in the way of Thought they meant, in whatsoever cases the mind, taking note of the object which was first received into it, goes on seeking until wearied out it terminate in some one indivisible thing. Moreover, the beginning of all, they say, and the substance of all productive power, is the Unit, i. e., One; and after this the Duad and the Tetrad and the Pentad, and the manifold origination of the rest. All this, word for word, our men say of their Fulness and Deep. Whence also they strive to introduce their combinations which proceed out of absolute Unity; all which Mark boasting as his own, thought he had discovered as something rather new, apart from others, while he was setting forth Pythagoras' way of producing the number Four as the origin and mother of all things.

§ 7. Truth known to God the Son Alone.

And we shall say in reply to them, Whether did all these before-mentioned, with whose sayings yours are proved identical, know the truth, or not know it? Since if they knew it, the descent of the Saviour into this world

[o] possederunt. The Translator thus renders but gives *received* as an alternative. E.

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Book 2. was superfluous. For to what end did He come down? To bring that truth which was already known within the cognizance of the persons who know it? If on the other hand they knew it not, how is it that ye, saying the same as these who knew not the Truth, boast that ye alone have the knowledge which is above all, which knowledge they also have, who are ignorant of God? By a sort of ironical contradiction, then, they call ignorance of the Truth, Knowledge: and well saith Paul, "Novelties in words belonging to a false kind of knowledge." For their knowledge is indeed found false. But if they shamelessly rejoin hereto, That men indeed knew not the truth, but that their Mother, or the Seed of the Father, did by such men also, as also by the Prophets, declare the mysteries of the Truth, the Framer of the World knowing nothing of it; I answer, first, That the aforesaid statements were not such as to be understood by no one: for the men themselves knew what they said, and their disciples, and the successors of these. And secondly, be it either mother or offspring, if they knew and declared the sayings of Truth, and the Father is Truth, then the Saviour, according to them will have lied in saying, *No man hath known the Father but the Son.* For if He was known either by the Mother, or by her seed, that saying, That no man hath known the Father but the Son, is refuted: except they say that their seed or their Mother is *No man.*

1 Tim. vi. 20.

S. Matt. xi. 27.

§ 8. Theirs are words without proof.

Now thus far, by impressions usual with men, and by statements akin to those of many who know not God, there has been a seeming plausibility in their mode of drawing off certain persons; they entice them, by means to which they have been used, to their mode of discourse on all subjects; setting forth a certain origin for God's word and for Life, doing moreover a midwife's part to the productions of Mind, and of God. But in what follows, without plausibility, and without proof, they have uttered all lies from all quarters. Like those who, to take some animal, throw out the usual baits and means of allurement, gently enticing it by its wonted kinds of food, until they take it; but

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once having made them captive, bind them with all bitterness, and lead and drag them off by force at their own will; even so do these; gradually and gently persuading men by plausible discourse to adopt the aforesaid [doctrine of] emanation, they make inferences not at all consistent, other kinds of emanations, for which the mind was unprepared. For first they speak of ten Æons emanating from the Word and from Life, then of twelve from the Man and the Church. I say having neither demonstration for all this, nor testimonies nor probability nor any such thing at all, but just simply and at random they would have you believe them, that of the Word and Life, being Æons, emanated The Profound and Commixture, The Undecaying and Union, The Natural [or Self-Originated] and Pleasure, The Unmoved and Incorporation, The Only-Begotten and the Blessed One. And that from the Man and the Church being in like manner Æons, emanated The Comforter and Faith, The Paternal One and Hope, The Maternal One and Love, The Ever-Intelligent and Understanding, The Ecclesiastical One and Blessedness, The Desired and Wisdom.

§ 9. their bad nomenclature.

But what they say as to the passions and wandering of this last, Wisdom, and how she was in danger of perishing through her search of the Father, and her doings without the Pleroma, and from what kind of decay they say the Framer of the World emanated, we have expounded with all diligence in the former book, setting forth the opinions of the Heretics: about Christ also, or the Saviour whose emanation they say was by birth after all these; or, that he had his being from the Æons who fell into decay. Nor could we avoid reciting those names, thereby to manifest their absurd falsehood, and the confusion of their arbitrary nomenclature—yea, they themselves disparage their Æons by many of these their titles; while the Gentiles give probable and credible names to those who are termed their twelve gods:—whom indeed they will have to be also Images of the twelve Æons, whereas the names of the images are far the more apt and powerful of the two, being

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Book 2. such as by their etymology they may connect with some divine association.

Chap. XV.

§ 1. Enquiry as to the ground of their arrangements.

But let us return to the aforesaid question of emanations. And first, let them give us some such account of the emanation of Æons, as not to touch upon grounds which belong to the Creation. For these things, they say, came not into being because of Creation, but Creation because of them. Neither do they call them the images of present things, but present things their images. As therefore they account for the images by saying, that the month (e. g.) has thirty days because of the thirty Æons, and the day twelve hours, and the year twelve months, because of the twelve Æons within the Pleroma, and whatever of like dotage they utter: —let them now give us a like account of the emanation of the Æons, why it took place so and so: and why was the first of all, the original emanation, a group of eight, and not of five, or three, or seven, or something limited by some other number? And why did ten Æons emanate from the Word and Life, and not more nor less? and again from the Man and the Church twelve, when they too might have proved more or fewer?

§ 2. The Whole Pleroma again, why is it in three parts, of eight, and ten, and twelve, and not in any other number besides these? And the division too itself, why is it made into three, and not into four, or five, or six, or some other number, without reference to any of those numbers which appertain to the Creation, conspiring towards its harmony? (For these, they say, are older than those, and they ought to have a principle of their own, that namely, which is before Creation, not that which is copied from Creation.)

§ 3. Difficulty of reply.

As for us, asserting this harmony concerning Creation, we mean that things are adjusted by such and such a principle of order, such principle being convenient for the things that are made. But they not being able to allege any proper cause of those earlier results, which are perfect in themselves, must needs fall into extreme perplexity. For whereas they ask us, in our supposed ignorance, certain questions concerning the Creation, themselves being in reply asked the

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same questions concerning the Pleroma, will either tell us of such things as men are liable to, or will fall into discourse about the harmony of Creation; the latter answer being irrelevant, and the former unsuitable to them. For our question refers not to the harmony of Creation, nor to human affections: but since their Pleroma, of which they say the Creation is the image, is of eight, ten, or twelve forms, we want them to confess that it was made of that figure by their Father without cause or forethought, and they will array Him in confusion, if He made any thing thus irrationally. Or if, on the other hand, they will affirm that by the Father's Providence the Pleroma was thus produced, for the Creation's sake, He having well ordered by measure the being thereof; it follows that the Pleroma will not have been made for itself, but for the image which was afterwards to exist in the likeness thereof. Just as the statue of clay is not formed for its own sake, but for the sake of that which is to be made of brass or gold or silver. And so the Creation will be more honoured than the Pleroma, if for its sake those higher beings were produced.

CHAP. XVI. § 1. In God Alone any stay or rest.

But if they will not assent to either of these statements, because they will be refuted by us, not being able to render a reason of the aforesaid production of their Pleroma, they will be driven and shut up into a confession of some other order of things above their Pleroma, more spiritual and of more absolute authority, according to which their Pleroma was shaped out. For if the Fabricator did not of himself form the outline of the Creation so and so, but after the figure of the things above: from whom did that same Being whom they call The Deep, who of course wrought out the Pleroma to be of that figure—from whom did He receive the form of the things which were made before Himself? Thus the mind must either stay itself upon that God Who made the world, that of His own power and from Himself He received the model of the world's formation: or if a man once swerve from this, there will be always need of inquiry, whence He Who is above the Creator had His pattern of the things which are made;— what was the number of emanations,

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Book 2. and what the very archetypal substance. But if the Deep had power of himself to frame such and such an image for the Pleroma, why had not the Fabricator just as much power of himself to make the world in the same way? Again therefore [I ask], If the Creation is an image of those other existences, what hinders our saying that those are images of what is above them, and those above them again of others, and so to cast ourselves into endless images of images?

§ 2. This was the case with Basilides; who having fallen far short of the truth, yet thought to escape the aforesaid difficulty by an infinite series of things made in turn by one another: asserting as he did 365 heavens framed one by another in the way of succession and resemblance, and the token of them to be the number of days in the year, as we before said: and over these the Virtue which they call Unnameable, and the order adopted by the same. Yet neither so did he avoid the said difficulty. For if you ask him, "Whence has that heaven, which is above all, from which in succession he will have the others to be made, whence has it the pattern of its formation?"—he will say, "From the order which the Unnameable one adopted." And he will either say that the Unnameable one made it of Himself, or he will be forced to allow that there is some other power above Him, from which his Unnameable one received this great model of the things which He hath ordered.

§ 3. How much safer, then, and more accurate, at once from the beginning to confess, that which is indeed true, that this God, the Framer, Who made such a world, is God alone, and there is none besides Him, Himself of Himself receiving the pattern and figure of the things which are made:—than to be compelled in very weariness, after such a range and round of impiety, to settle the mind upon some one Being, and to own that of Him is the formation of things made!

§ 4. Their charge of remaining *below* must re- For in truth what the Valentinians impute to us, saying that we "linger in the lowest Seven," as though we raised not our mind on high, nor perceived the things above, because we do not receive their prodigious talk: this very

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same is laid to their charge by Basilides and his set, as though they were yet wallowing in the lower parts, as far as the first and second Ogdoad, and ignorantly thought that after thirty Æons they had presently found the Father Who is above all, not tracing Him onwards by thought into the Pleroma which is above the 365 Heavens, into more than the 45th Ogdoad. And these again one might justly blame, if one devised 4380 Heavens, or Æons, because the days of our year have so many hours. And if one add those of the nights too, doubling the aforesaid hours, imagining that he has invented a great crowd of fresh Ogdoads, and I know not what innumerable matter of Æons, in lieu of Him Who is Father over all, and this with a blind notion that he is himself more perfect than all:—still to all the rest he will impute the same errors; viz., that they attain not to the height of that multitude of heavens, or Æons, which he himself named, but falling short abide either in the lower or in the middle spaces. coil on themselves.

CHAP. XVII. § 1. Further investigation into their system.

Having then so great incongruities and perplexities in the order implied by their Pleroma, and especially in that part of it which relates to the first Ogdoad; let us go on to consider the rest; we too, because of their folly, inquiring about the things which are not: and doing this too of necessity, because the care of this subject is intrusted to us, and we would have all men *to come to the knowledge of the truth:* also because thou thyself hast requested to receive from us many and various topics for refuting them. 1 Tim. ii. 4.

§ 2. Nature of the generation of Æons enquired into

It is enquired, then, how the other Æons were produced? Was it in union with Him who produced them, as the rays from the sun: or in real efficacy, and by separation, so that each of them may exist separately, and having his own form; as man is produced by man, and beast by beast: or in the way of growth; as boughs by a tree? Again: were they of the same substance with those who produced them, or did they have their substance from some other? Again: were they produced in the same point, so as to be contemporaneous; or in a certain order, so as for some of them to

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Book 2. be older, others younger? And did they emanate like spirits and rays of light, simple and uniform and in all respects mutually equal and similar: or compounded and different, from want of resemblance in their parts?

§ 3. If like their father, all impassible: if otherwise, corporeal, not spiritual.

But now if each of them was produced, as men are, in real efficacy and by a birth of his own: the generations of the Father will either be of the same substance with Him, and like to Him who produced them; or if they be found unlike, we must needs confess them to be of some other substance. Again if the productions of the Father are like Him who produced them, they will remain impassible, as He is: but if they are of some other substance, capable of passions: whence came this incongruous substance within that Pleroma, which is all of Incorruption? And moreover, in this way each will be conceived of as divided from the other by a real separation, as men are; not mingled nor united together, but with distinct form and definite outline and a certain size will each of them be marked out; and these are properties of body, not of spirit. Let them not say then any longer that it is a spiritual Pleroma, nor that themselves are spiritual: since their Æons, like men, sit feasting with their father, who is himself too of the like figure; a fact disclosed concerning him by those who have emanated from him.

§ 4. If again, as lights kindled from another light, so the Æons are from the Word, and the Word from the Mind, and the Mind from the Deep, in the manner, for example, of tapers kindled from another taper; in origination perhaps and in magnitude they will indeed be separate from each other, but being of the same substance with Him from Whom their emanation began, either they all remain impassive, or their Parent also will share in what befalls them. Even as that taper which is later in being lit, will have no other light than that which was before it. For which cause also their lights when blended, hasten back to their original union, one only light ensuing, the same which was also from the beginning. But the terms "younger" and "more ancient" can neither be understood of the light itself (for the whole light is one),

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nor of the tapers which received the light (for these too in their material substance are of the same date, for the tapers are of one and the same material): but only of the enkindling, in that one was lit a short time before, another just now.

§ 5. Either perfectness of all throughout, or imperfection that will reach even to their Supreme Being,

The reproach therefore implied in suffering through ignorance will either befall their whole Pleroma alike, they being of the same substance; and their first Father will be in the reproach of ignorance, i. e., ignorant of Himself: or all the lights within the Pleroma will continue alike impassive. Whence then can any suffering befall the younger Æon, if there is a Paternal Light, out of which all the lights are formed, which is by nature impassive? And how can any Æon among them be called younger or older, when there is but one Light appertaining to the whole Pleroma? And should any one call them Stars, yet all will be found partaking of the same nature. For what if *one star differeth from another star in glory?* it is not in quality nor in substance, in respect of which a thing is passible or impassive: but either all appertaining to the paternal Light, must be naturally impassive and unchangeable; or all, with the paternal Light, are both liable to suffering, and capable of wasting changes.

1 Cor. xv. 41.

§ 6. in whatever way explained.

Moreover this same rule will hold, should they say that the emanation of the Æons originates from the Word as branches from a tree; the Word having his generation from the Father, whom they talk of. For all are found to be of the same substance with the Father, differing from each other in magnitude only, but not in nature, and completing the magnitude of the Father, as the fingers complete the hand. If therefore the Father is in suffering and ignorance, so of course are the Æons who are generated from Him. But if it is impious to ascribe ignorance and suffering to the Father of all, how say they that there was produced from Him an Æon liable to suffering? and that, calling themselves religious, while against the very Wisdom of God they devise the aforesaid impiety?

§ 7. Impossible that

But if, as rays from the sun, so they will say their Æons had their production: they being all of the same

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Book 2. substance and of the same origin, will either be all capable of suffering, together with Him who produced them: or will all continue impassive. For they cannot surely maintain that upon such production some would prove impassive, some liable to suffering. If then they say all are impassive, themselves do away with their own argument. For how did the younger Æon suffer, if all were impassive? If again they say that all shared in this suffering, as some dare to affirm that it began from the Word, but was derived onward into Wisdom; then by referring the suffering to the Word, the Mind of this their First Father, they are convicted of maintaining that the Mind of the First Father and the Father too Himself was in suffering. For the Father of all is not like some compound creature, excluding Mind (as we have shewn before); but The Father is Mind, and Mind is The Father. It follows therefore necessarily both that the Word which is from Him, or rather the Mind itself, being the Word [or Reason] should be perfect and impassive: and that those emanations which are of him, being of the same substance with himself, should be perfect and impassive, and continue always alike, with him who produced them.

one should suffer, the others be impassive

§ 8. It could not be then that the Word, being in the third stage of production, was ignorant of the Father, as these teach. For this may perhaps be thought probable in the birth of men, being they are often ignorant of their own parents; but in the Word of the Father it is altogether impossible. For if, being in the Father, he hath knowledge of Him in Whom he is, i. e., of himself, he is not ignorant: and the emanations which proceed from him, being Virtues of his, and always standing by him, will not be ignorant of him who produced them; as neither will the rays of the Sun.

The utter untruth in their statements.

It will not then hold that the Wisdom of God, that which is within the Pleroma, being of such origin, became liable to suffering, and underwent such ignorance. Though it be possible that the Wisdom which is of Valentinus, having its origin from the Devil, may fall into all kinds of suffering,

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and bring forth the fruit of deepest ignorance. Yea, since themselves bear witness of their Mother, saying that she is the production of a wandering Æon, we have no further need to inquire the cause, why the sons of such a Mother should be always swimming in the deep of ignorance.

§ 9. S. Irenæus had conversed much with them.

Now besides these modes of emanation I for my part do not understand how they can find any other to mention. Nor have I ever known themselves to state that any thing else belonging [to the Deity] became the subject of Emanation, although I have had very much discussion on the aforesaid kinds of it with them. But this only they affirm, That they were produced, each one of them, and each knew that other one only, from whom he was produced, but was in ignorance of the one next before the same. But they proceed not at all to explain, how they were produced; or how such a process is conceivable among spiritual beings. For whichever way they advance, they will be hampered, and will be going round and round the truth, away from right reason, so far as to affirm, that he who was produced as the Word from the Mind of their First Father, was produced in order to degradation: for that the perfect Mind begotten of the perfect Deep could not go on to make perfect the production which comes of it, but was blinded in respect of the knowledge and greatness of the Father: and that our Saviour shewed a token of this mystery in him who was blind from his birth, how that in like manner a blind Æon was produced from the Only Begotten, i. e., Ignorance. Thus in their lies they ascribe ignorance and blindness to the Word of God, emanating according to them in the second degree from the First Father. Admirable Sophists, and investigators of the depth of the unknown Father, and expounders of the mysteries which are above the Heavens, which the Angels desire to look into! to learn how that the Word Who is sent forth from the Mind of the Father Who is over all, was sent forth blind, i. e., ignorant of the Father Who sent him forth!

1 S. Pet. i. 12.

§ 10. They make God

And how, O ye vainest of Sophists, did the Mind of the Father, yea the Father Himself, being Mind and perfect

Book 2. the origin of evil,

in all things, produce His own Word as a blind and imperfect Æon, it being in His power at once to produce the knowledge also of the Father with him? Even as ye say that Christ, though begotten after the rest, was however produced perfect. Much more then would the Word, which is before him in time, be produced of course by the same Mind in perfection and not in blindness. Neither would he in his turn produce Æons blinder than himself, till at last the Wisdom you talk of growing continually blinder brought forth so great a body of evils.

And the cause of this mischief is your Father: for ye say that the greatness and might of the Father are the causes of ignorance, likening Him to a great Deep, and giving that Name to Him, the Father Who cannot be named. Now if ignorance is an evil (and you lay it down that all evils flourished therefrom) then you by saying that the cause thereof is the greatness and might of the Father, make Him out the framer of evils. For you say that the circumstance of one's not being able to contemplate His greatness, is the cause of Evil. But now if it was impossible for the Father to make Himself known from the beginning to the things which He made: He could not be blamed as being unable to remove the ignorance of those who come after Him. But if afterwards, being so minded, He had power to remove the ignorance which had grown with the series of emanations, and which had become implanted in the Æons, much rather in the first instance, had He willed, might He forbid the existence of the ignorance, which as yet was not.

§ 11. and that He will ignorance serving to no good.

Wherefore, since when He would, He was recognized, not by Æons only, but also by these men, coming as they did in the last times; but from His unwillingness to be recognized from the beginning, was unknown: the cause of the ignorance, by your account, is the will of the Father. I say, If He foresaw these results, why did He not of course cut off their ignorance before it took place, which afterwards, as though repenting Himself, He remedies by the production of Christ? For the same knowledge which by

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Christ He communicated to all, He was able to communicate long before by the Word, who was also the first-born of the Only Begotten.

Again, if foreseeing these things He willed them, then the works of ignorance endure for ever, and never pass away. For the things which were done by the will of your First Father, must needs continue, together with His will Who so decreed. Or if they pass away, His will must pass with them, Who decreed them to have being. For at what point did the Æons cease learning and acquire perfect knowledge? was it the immensity and incomprehensibility of the Father? Why, this knowledge they might have before any passions befell them; for the greatness of the Father would suffer no disparagement, though our men were aware from the first that He is immense and incomprehensible. For if through His immensity they knew Him not, yet because of His boundless Love He ought to have kept those born of Him impassive: since nothing hindered, but it was rather profitable to them, to have known from the beginning that the Father is immense and incomprehensible.

CHAP. XVIII. § 1. Their Wisdom Unwisdom.

Again, how is it not futile, their affirming His very Wisdom to have been in ignorance, and degradation, and passion? which things are foreign and contrary to Wisdom: they are no affections of hers. For where is improvidence and ignorance of expediency, there Wisdom is not. Wherefore let them no longer call Wisdom "the Æon which suffered;" either the name or the suffering they must give up. Neither again let them call the whole Pleroma "spiritual," since this Æon had his station therein, while involved in such eager affections, as not even any courageous soul, much less spiritual substance, may admit.

§ 2. Notion concerning their Idea absurd.

And how again could any Idea of his, going forth with passion, come to have a separate existence? For an Idea is understood in relation to some person, but never will come to be apart by itself: the good Idea displacing and swallowing up the bad one, as soundness does indisposi-

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Book 2. tion. For what was the Idea which preceded the passion? To search out the Father, and to consider His greatness. And what was it afterwards convinced of, and then recovered? That the Father is incomprehensible and undiscoverable. It was not therefore a good thing, its wishing to know the Father (and therefore also it was liable to suffering): but after it was persuaded that the Father is beyond search, and was recovering. Yea, that very Mind which was seeking the Father ceased by their account to seek any more, upon learning the Father's incomprehensibility.

§ 3. and its action contrary to our Lord's teaching.

How then could an Idea, parted [from the mind], conceive passions, which were themselves in their turn affections of it? For an affection takes place towards some person: it cannot be, nor last, by itself apart. Yea, this is not only incongruous, but also contrary to our Lord's saying, *Seek and ye shall find.* For the Lord by searching and finding the Father completes His disciples to perfection: but that Christ of theirs, who is above, made the Æons complete and perfect by directing them not to seek the Father, on the ground that such as they might labour, they would not find Him. And themselves indeed they call perfect in having found (as they say) that Deep of theirs; but their Æons in being convinced that he whom they sought after was unsearchable.

S. Matt. vii. 7.

§ 4. The notion refuted.

An Idea, then, not being capable of separate existence without an Æon, they introduce again a yet greater falsehood concerning the Passion of the same, parting this off in its turn with a real separation, and maintaining it to be the substance of Matter. As if God were not Light: as if no Word were at hand with power to expose them and overturn their wickedness. For of course whatever any Æon perceived, by that it was affected, and what it was affected by, that it also perceived: and the Idea of the Æon in their view was nothing else than its affection, as it was devising how to comprehend the Incomprehensible, and such an affection was the Idea of the Æon: occasioned by its perception of impossibilities. How then could the

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affection be separated by actual division from the Idea, and so vast a substance of Matter be brought into existence, while the Idea and the Passion were in fact identical? Thus neither can the Idea have any separate substance apart from the Æon nor the affections without the Idea: and in this point also again their Canon is made void.

§ 5. Like does not suffer from like

And how again was an Æon either to be dissolved or to suffer? being of the same substance with the Pleroma and the whole Pleroma of the Father. For nothing is dissolved and annihilated in a medium of like nature with itself, nor is in risk of perishing, but rather it perseveres and grows: as fire in fire, and spirit in spirit, and water in water; but it is from contrary media that things suffer, and are changed and done away. And so if it were an emanation of light, it would not suffer nor be endangered in a similar light, but would shine out and spread more and more, as the day because of the Sun: since in fact they say that The Deep is a resemblance of their parent. Whatever living creatures are foreign, and strange thereunto[2], and of an opposite nature, these indeed are endangered, and decay: but those accustomed to the same, and akin to it, run no risk by being conversant therein, but rather acquire therefrom health and life. If therefore this Æon did so emanate from the Deep, as to be of the same substance with the Pleroma in general, he would never undergo any change, his conversation being in things like and accustomed to himself, a spiritual person among spirituals. For Fear and Shuddering, and Passion, and Dissolution, and such like, may perhaps arise, by intrusion of contrary things, in our regions, and among corporeal beings: but where all are spiritual, and have the light poured forth, they no longer incur such calamities. But they seem to me to have invested their Æon with the feeling of him in the play of Menander, who is full of love, yet hated. I say, the devisers of this story had a notion and idea rather of some unlucky lover among men, than of a spiritual and divine substance.

[2] i. e., to their medium

§ 6. Seeking God

And besides all this, to think much of searching out the perfect Father, and to wish to be brought within Him, and

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Book 2. brings finding, not loss

to have hold of Him;— this could not cause ignorance, nor passion, and that in a spiritual Æon, but rather perfection, and inviolability, and truth. For neither do they, being men, thinking deeply on Him Who is before them, and just laying hold as it were of Him in His perfection, and established in the knowledge of Him, speak of themselves as being in any feeling of astonishment, but rather in the acknowledgment and attainment of Truth. Yea, and they say that the Saviour did therefore tell His Disciples, *Seek and ye shall find,* that they might seek out Him whom they have feigned in their fancy, above the Framer of all, the inexpressible Deep. And they will have themselves to be perfect, because by searching they have found Him that is perfect, though they be yet on earth. But him who is within the Pleroma, an Æon, altogether spiritual, sank down, they say, into some calamity, by seeking the First Father, and endeavouring to be brought within His greatness, and desiring to have comprehension of the Father's Truth: and the calamity was of such a nature, that had he not fallen in with the Virtue which confirms all things, he would have been melted into the general mass of being[3], and utterly done away with.

[3] cf. Lib. i. c. ii. 2.

§ 7. They fable that the self-same thing is their gain, their grandsire's bane

This is frantic presumption, and belongs to men absolutely wanting in all true understanding. That this Æon is better and elder than they are, themselves, by their own rule confess, saying that they are the conception of the Idea of that Æon who suffered: so that this Æon is the father of their mother, i. e., their grandfather. And while to the latter, the grandchildren, by searching out the Father, truth results, and perfection, and assurance, and purification from corruptible[4] matter (so they say) and reconciliation with the Father: to their grandsire on the contrary this very inquiry brought ignorance and passion and shuddering and fear and astonishment: of which also they say proceeded the substance of matter. Accordingly, the search and investigation of the perfect Father, and the desire of communication and unity with Him, is by their account a thing wholesome to themselves, but to the Æon

[4] fluxibili

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from whom they have their very birth, it was the cause of dissolution and perdition. How is all this other than absurd, and futile, and irrational? and such as assent to it, truly blind, and using blind guides, justly fall into the deep of ignorance beneath. S. Matt. xv. 14.

CHAP. XIX.

§ 1. The fable about their seed refuted

And what sort of talk is it about their so-called Seed? that it was conceived by their Mother on representing to herself the Angels which belong to the Saviour, shapeless, and without form, and imperfect; and lodged with the Framer of the World without his knowledge, that being sown by his means in the soul which was from him, it might receive perfection and form.

In the first place one may say, that these Angels which belong to their Saviour are imperfect, without figure or form; since that sort of thing was produced on conception after their kind.

§ 2. Our LORD not unmindful of them in His warnings

And next, as to their saying that the Framer of the world knew not of the lodgment of the seed in himself, nor again the sowing of it in man which took place by him: it is a futile and empty word, incapable of any proof. For how was he ignorant of it, if the same seed had any substance and quality of its own? To be sure, if it was without substance or quality, i. e., nothing, he was of course ignorant of it. But things which have any motion or quality of their own, or difference, in respect of any heat, or velocity, or sweetness, or brightness, cannot be hidden even from men, when they exist among men, far less from the Framer of this Universe, God; although He may well be ignorant of the seed they talk of, void as it is of all useful qualities, and of all real energy, and being absolutely nothing. And with a view to this the Lord Himself appears to me to have said, *Every idle word that man shall speak, they shall give account thereof in the day of judgment*: i. e., all such persons, who now pour their idle discourses into men's ears, shall be present in the judgment, to give an account of their vain conjectures, and lyings against God: of their saying even, that while themselves, because of the substance of that seed, recognize the spiritual Pleroma, Ib. xii. 36.

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Book 2. the man who is within shewing them the true Father (for the natural man, they say, needs to be first taught through the senses); the Maker of the world on the other hand even when receiving into himself the whole of this seed, lodged there by his Mother, knew nothing at all about it, nor had any sense of the things which belong to the Pleroma.

§ 3. Their utter insanity, And that they themselves are spiritual, because a certain particle of the Father's entire nature is lodged in their soul, they having their souls of the same substance as the Framer of the World, by their own account; while he, having once for all received the entire seed from his mother, and retaining it in himself, continued merely animal in his nature, and had no understanding at all of the higher order of things, which these men boast that themselves understand while yet on the earth:—how is not this beyond every thing irrational? Surely, to imagine that one and the same seed communicated to their souls knowledge and perfection, but to the God Who made them, ignorance,— this belongs to men truly frantic, and altogether deprived of understanding.

§ 4. and sheer inconsistency, And this is again a most empty saying of theirs, that in this its lodging this aforesaid seed receives form and increase, and becomes prepared to admit the perfect reason. For so the mixture of matter, which they say had its being from ignorance and decay, will prove meeter and better for that purpose, than was the Paternal Light they speak of, since that which was born after the contemplation of this latter was without form and shape, but from the former it received regularity, and figure, and growth, and completeness. For if the light from the Pleroma caused the spiritual being to have neither form nor figure[p] nor size of its own; but the descent hither added all these things unto it, and led it to perfection, the abode here, which they also call darkness, will be made out much more efficacious and profitable, than was the paternal Light they speak of. And how is it not ridiculous, to say that while their Mother was in danger of almost choking, and within a very little

[p] These two words from the Arundel Ms. are added from ed. Harvey. E.

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of utterly decaying into Matter, had she not, though hardly, at that moment overstrained herself, and sprung out of herself, receiving aid from the Father:—her seed on the other hand in this same matter grows, and acquires form, and is completed into aptness for receiving the Perfect Word? and that among essences unlike itself, and unaccustomed, boiling up [after its manner]: according to their own saying, that the earthly is contrary to the spiritual, and the spiritual to the earthly? How then among contrary and unwonted essences, being small in size when produced (by their report), was it able both to grow, and be formed, and come to perfection?

§ 5. in whatever way explained

Yet further: on what hath been said the question will be asked, Whether the Mother was once for all delivered of this seed of theirs, on sight of the Angels, or at several times? If it were but once for all, then the produce of such conception will ere now have ceased to be a childish thing: its descending therefore upon the present race of men will be needless. But if at several times, then she did not conceive after the likeness of the Angels whom she saw, for so once for all seeing them, and conceiving, she should have travailed but once of those whose figures she had thereupon conceived once for all.

§ 6. The seed must needs take human form not Angelic

Again, how is it, that seeing the angels together with the Saviour, she conceived their images, but not that of the Saviour, who is more beautiful than they? Did he not please her, and did she therefore not conceive by his pattern? And how was the Framer of the world, whom they call merely natural, produced, by their account, perfect according to his being, having a magnitude and form of his own; while that which is spiritual, requiring as it does more efficacy than the merely animal, was produced in imperfection; and had need to descend into the soul, to be formed therein, and so becoming perfect, might prove ready to receive the perfect Word? If accordingly it is formed in men of the earth, and in mere animal men, it no longer follows the likeness of the Angels, whom they call Lights, but of the men who are here. Because it will not

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Book 2. have the likeness and image of the Angels, but of the souls in whom it is actually formed: as water put into a vessel will have the form of that vessel, and if it go on to freeze therein, will have the figure of the vessel in which it froze: since our souls themselves have the figure of the body; for they are fitted to the same as to a vessel: as we said before. If then the aforesaid seed too receives consistency and form here, it will be the figure of a man, it will not have Angels' form. How then is that seed after the images of Angels, which is shaped in the likeness of men? And being spiritual, what need had it to come down into the flesh? For the flesh indeed needs that which is spiritual (i. e., if it is to be saved) in order to be sanc-
2 Cor. v. 4. tified and purified thereby, and for the mortal to be swallowed up of immortality: but the spiritual has no need at all of the things which are here. For we do not improve it, but it improves us.

§ 7. Another falsehood about their seed exposed

And yet more evidently is their discourse about their seed proved false, and may be seen through by any one, in their saying that those souls, which have the seed from their Mother, become better than the rest: for which cause also they are honoured by the Framer of the world, and rank as Princes, and Kings, and Priests. For if this were true, of course Caiaphas first, the High Priest, and Annas, and the other Chief Priests and Doctors of the Law and Princes of the people, would have believed our Lord, hastening to acknowledge that kindred: and before them even, King Herod. But since neither he nor the chief Priests, nor the rulers nor distinguished ones of the people ran to Him, but contrariwise those who sat begging in the roads, the deaf and blind, and trampled on, and despised by all:—
1 Cor. i. 26. Ib. 28. as Paul also saith, *For behold your calling, brethren, that not many are wise among you, nor noble, nor brave; but the despised things of the world God hath chosen:*— it follows, that such souls were not better because of the seed's lodging within, nor were they on that account honoured by the Maker of the World.

§ 8. Now for the weakness, and incongruity, and also the

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futility, of their rule, what hath been said is sufficient: there being no need (as the saying is) to drink up all the sea, in order to convince one's self that its water is salt. But it is as if there were a statue of clay with a coloured surface, to make the clay accounted gold: whoever will take any little portion of it, and lay it open, and shew it to be clay, will rid the enquirers after truth of the false notion: so we too, analysing no small part, but those heads which are the very principal matters of their rule, have exhibited to all but those who wish to be led knowingly into error, what guilt and fraud and insidiousness and fatal tendency belongs to the school of the Valentinians, and of the rest of the Heretics, as many as deal amiss with the Demiurge, i. e., the Framer and Maker of this universe, Who is in fact the only God:—we have shewn how their way is to be refuted.

Refutation of a part shews the whole system to be corrupt

§ 9. They blaspheme against the whole Holy Trinity

For who that hath understanding, and that touches the truth ever so little, will endure them saying, that there is another Father above God the Framer of the world: and that there is both another Only Begotten, and another Word of God, whom also they affirm to have been produced in inferiority; and another Christ, who they say was made, with the Holy Ghost, later than the other Æons; and another Saviour who is not even of the Father of all, but is contributed to and put together by those Æons who were made in inferiority, and was produced by a kind of fatality, because of their low estate; so that had the Æons not been in ignorance and inferiority, by their account neither would Christ have emanated, nor the Holy Ghost, nor the Power of Order, nor the Saviour, nor the Angels, nor their Mother, nor her seed, nor the rest of the framing of the world, but all had been deserted and destitute of so many blessings. Not only therefore do they deal irreligiously with the Creator, calling Him the offspring of decay, but also with Christ and with the Holy Ghost, saying that Decay caused them to be produced; and that the Saviour as well came after decay. Yea, who can bear the rest of their futile talk, which they cunningly endeavour to adapt

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Book 2. to the Parables, whereby they have perverted both themselves and such as believe them into very great impiety?

Chap. XX. Moreover, that they bring into their device the parables and acts of the Lord improperly and incongruously, we proceed to shew. Thus, they try to indicate the affection, which they say befell the twelfth Æon, by the fact that the Saviour's Passion was brought about by the twelfth Apostle, and in the twelfth month: for they say He preached but for one year from His Baptism. Yea, and they say it was evidently signified in the woman with an issue of blood: since the woman suffered twelve years, and touching the hem of our Saviour's garment, obtained health by that virtue which went out of the Saviour, and which they say hath the first place. For the virtue which suffered, in that it was drawn out and flowing away into immensity, so as to be in danger of dissolution in its whole being, was staid, and ceased from its suffering, when it had touched the first quaternion [of Æons] which is signified by "the Hem of His Garment."

§ 1. They misapply Christ's words and acts

§ 2. Their fantasy about Judas holds not,

Now as to this their assertion, that the passion of the twelfth Æon is indicated by Judas; how can Judas be adapted to this comparison seeing he was cast out of the twelfth station and not restored to his own place? For the Æon, whereof they say Judas is the type, was restored, or recalled, after its Conception had been parted off from; it but Judas was deposed and cast out, and Matthias ordained in
Ps. cix. 8. his place, as it is written, *and his Bishoprick let another take.* They ought therefore to say, that the twelfth Æon was cast out of the Pleroma, and another produced or emitted in his place; if he is at all signified by Judas. And again, this same Æon, they say, suffered, but Judas they say is the traitor. Now it was Christ Who by suffering came to His Passion, not Judas; as themselves confess. How could Judas then, the betrayer of Him Who had to suffer for our salvation, be the type and image of the Æon who suffered?

§ 3. their Æon's

But neither is the passion of Christ like the passion of their Æon, nor wrought under like circumstances. For the

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passion which the Æon suffered was one of dissolution and destruction, so that the sufferer was in danger even of being wasted away. But our Lord Christ's Passion which He suffered was mighty and unyielding [q]; far from any hazard of corruption on His part, He did on the contrary, when man was corrupt, confirm him by His own strength, and recall him to incorruption. And the Æon's passion took place by his seeking himself after the Father, and not being able to find Him: but the Lord suffered that He might lead those who wandered from the Father unto Knowledge and nearness to Him. And whereas to him the search after the Father's greatness proved a passion that caused ruin, to us the Lord by His Passion, bestowing the knowledge of the Father, gave salvation. And while the fruit of his passion was as they say female,—weak, and infirm, and shapeless, and ineffective,—This Man's Passion bare to us the fruit of courage and virtue. For the Lord by His Passion *ascending up on high, led captivity captive, gave gifts unto men,* and granted to such as believe in Him *to tread on serpents and scorpions, and on all the power of the enemy*; i. e., of the Prince of the Apostasy. And the Lord indeed by His Passion destroyed death: yea, He did away with error, and drave out corruption, and destroyed ignorance; but life He made manifest, and demonstrated truth, and bestowed incorruption. But their Æon after he had suffered, introduced [s] ignorance, brought forth a shapeless substance, from which were produced all material works, according to them: death, corruption, error, and the like of these.

passion not like but wholly in contradiction to our Lord's Saving Passion

Ps. lxviii. 18; Eph. iv. 8.

S Luke x. 19.

[s] subs'ituit: cf. c. xiv. 6.

§ 4. Other failures in aforesaid fantasy

Judas therefore, the twelfth disciple, was no type of an Æon who suffered; nor yet was the suffering of our Lord such: for this has been proved throughout incongruous and inconsistent with itself, not only in the aforesaid particulars, but also in the very number: Since all allow that the traitor Judas was the twelfth, twelve Apostles being named in the Gospel: but this Æon is not the twelfth but the thirti-

[q] "cederet." Mr Harvey edits from the Clermont Ms "accederet," saying that it indicates "accideret." The Translation would then be *and no chance passion*, but with no difference of sense. E.

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Book 2. eth, for not twelve Æons only, as by this account, were produced by the will of the Father, nor did he emanate the twelfth in order, since they account him to have emanated in the thirtieth place. How then can Judas, being twelfth in order, be type and image of the Æon who is in the thirtieth place?

§ 5. If again they say that Judas perishing was a type of the Æon's Conception, neither in this way will the Type resemble the Truth to which it appertains. For the Conception, they say, having been severed from the Æon, was afterwards itself put in form by Christ, and then made wise by the Saviour, and having framed all things without the Pleroma after the pattern of those which are within, was finally received back into the Pleroma, and after the manner of the other pairs united to that Saviour, who was compounded of them all. Whereas Judas, once expelled, never returns into the number of the Disciples, else would not any other be reckoned in his place. And the Lord also said of him, *Woe to that man by whom the Son of Man shall be betrayed;* and, *Good were it for that man if he had not been born;* and He called him, *The son of perdition.* But if they say, Judas is not a type of the Conception separated from the Æon, but of the affection connected therewith; neither so can the number twelve be a type of things which in number are three. For in the one case Judas was cast out and Matthias ordained in his place; but in the other case they say the Æon was in danger of dissolution and of perishing, and its Conception, and the aforesaid affection;—for they separate the Conception too, as something entirely distinct from the aforesaid affection; and they make it out that while the Æon is restored, the Conception acquires form, but the Affection, severed from these, becomes Matter. These then being three, the Æon, I mean, the Conception, and the Affection, Judas and Matthias, being but two, cannot be the Type of them.

S. Matt. xxvi. 24.

S. John xvii. 12.

Chap. XXI. § 1. If the 12

But if they say that the twelve Apostles are the type of that emanation only, of twelve Æons, which proceeded from the Man and the Church; let them for a type of the other

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ten Æons, who, as they say, were produced by the Word and the Life, exhibit to us some other Apostles, to the number of ten. For it were unreasonable that while those Æons which are younger, and so far inferior, are indicated by the Saviour in His Election of the Apostles, those who are elder and therefore better, should want the like previous indication of themselves: whereas the Saviour (if He at all chose the Apostles with the view of indicating by them the Æons which are in the Pleroma) might choose some other ten also for Apostles, and before them again eight others, by way of indicating that principal and first Ogdoad, by the number of His Apostles, thus made typical[r] × × × × ×. For after the twelve Apostles our Lord, we find, sent seventy others before Himself: but seventy cannot be the type either of eight, or of ten, or of thirty. What then is the reason, that while the inferior Æons, as I said before, are indicated by the Apostles, the better sort, out of whom these were themselves made, have nothing to prefigure them? Yea, and if the twelve Apostles were therefore elected, that by them the number of the twelve Æons might be signified; the seventy also ought to have been elected for a figure of some seventy Æons: let them accordingly say that the Æons have arrived at the number not of thirty but of eighty two. For He Who makes His Election of Apostles after the pattern of the Æons in the Pleroma, would never do so in the case of some but not of others, but through the whole company of Apostles would have endeavoured to keep the image and exhibit the type of the Æons who are in the Pleroma.

Apostles indicate the 12 Æons, there must needs be something signified by the 70

S. Luke x. 1.

§ 2. Their blasphemy of our Saviour they took out of heathen poets

But neither must we be silent concerning Paul, but must get them to tell us, of which of the Æons that Apostle was set forth to us for a type: except you will say, It was the Saviour they talk of, as a compounded Being, who is made up of a gathering from all, whom also they denominate All, because he is made up of all. Of whom Hesiod also, the Poet, hath given a brilliant description, naming

[r] The words "possit ostendere neque secunda decade" are here left untranslated. They are evidently corrupt, and the proposed emendation does not go far to explain them.

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Book 2. him Pandora, i. e., the Gift of all, because all of them lodged in him the best thing they had to give. In which history this is the course of things: "Hermes (so the Greek words run) established within them words of craft and a guileful temper," to seduce the foolish among men and make them believe their devices. For their mother, i. e., Latona, secretly stirred them up (whence also she was called Leto according to the signification of the Greek word, from her secretly moving men) to utter, without the knowledge of the Creator, deep mysteries and unspeakable to men who had itching ears. And not by Hesiod only did their mother contrive that this mystery should be uttered, but also by Pindar the Lyric Poet, very cleverly, to hide it from the Creator, in the case of Pelops, whose flesh was cut in pieces by his father, and gathered up from all the gods and brought together, and reconstructed. In this way she signified Pandora. And from this their mother those hardened persons deriving the same statements as the Greeks, are of the same sort and spirit as they.

Chap. XXII.

§ 1. Vainly they limit to one year our Lord's ministry

But that the whole of their doctrine about the number Thirty fails, and that obviously, since by their account sometimes few and sometimes more Æons are found in the Pleroma; this we have shewn. There are not then thirty Æons, nor did the Saviour at the age of thirty come to Baptism, that He might signify their thirty silent Æons: otherwise they will have first of all to separate Him in His own Person, and cast Him out of the Pleroma. But they say that He suffered in the twelfth month, thus making Him preach one year only after His Baptism: and they try to confirm this out of the Prophet; for it is written, *To proclaim the accepted year of the Lord, and the day of recompence;*) so truly blind are they, who say they have discovered the obscure things of The Deep, yet understand not *the acceptable year of the Lord* spoken of by Isaiah, nor *the day of recompence.* For the Prophet spake not of a day having the space of twelve hours, nor of a year having the measure of twelve months. For the Prophets themselves confess that they spake many things in para-

Isa. lxi. 2.

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bles and allegories, and not after the very sound of the words.

§ 2. *The Day of Recompence and the acceptable year explained*

The Day then *of Recompence* is a name given to that day, in which the Lord will recompense every man according to his deeds, i. e., to the judgment. And *the acceptable year of the Lord* is this time wherein those are called by Him who believe Him, and become acceptable to God. That is, it is the whole time from His coming to the consummation, wherein He wins to Himself, as fruits, such as are saved. For the day of Recompence by the Prophet's saying, follows the year: and the Prophet will have uttered a lie, if the Lord preached for a year only, and if he speak of Him. For where is the day of recompence? since the year is past, and the day of recompence is not yet, but He still *maketh His sun to rise on the good and the bad, and sendeth rain on the just and unjust.* And while the righteous suffer persecution, affliction, slaughter, sinners are in abundance, and *they drink with harp and psaltery, but regard not the works of the Lord.* But they ought, by the manner of speaking, to be close conjoined: the day of recompence should follow on the year. For it is said, *To proclaim the accepted year of the Lord, and the day of recompence.* It is well therefore to understand by *the accepted year of the Lord,* this time in which men are called and saved by the Lord, which is followed immediately by the day of recompence, i. e., the judgment.

S. Matt. v. 45.

Isa. v. 12.

And indeed this time is called not only a year, but also a day, both by the Prophet, and by Paul; I mean where the Apostle, remembering the Scripture, saith in the Epistle to the Romans, *As it is written, For Thy sake are we killed all the day long; we are counted as sheep for the slaughter.* Now here *all day* is spoken for this whole time, wherein we suffer persecution and are slaughtered as sheep. As therefore this word Day signifies not that which consists of twelve hours, but the whole time during which believers in Christ suffer and are slain for His sake: so also the Year spoken of in the other passage is not that of

Rom. viii. 36.

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Book 2. twelve months, but the whole time of faith, during which men hear the preaching and believe, and those who join themselves to the Lord become acceptable unto Him.

§ 3. S. Irenæus counts four Passovers

And one may greatly wonder, how while they say they have found the deep things of God, they have failed to search out in the Gospels, how often at the time of the Passover the Lord after His Baptism went up to Jerusalem, according to the custom which the Jews had of assembling every year from the whole country at Jerusalem, and there celebrating the Paschal feast-day. And first, when He made wine out of water in Cana of Galilee, He went up to

S. John ii. 23. the Paschal feast day; when also it is written, That *many believed in Him, seeing the signs which He did,* as John the Lord's disciple mentions. Thence again withdrawing Himself He is found in Samaria, where He was both disputing with the Samaritan woman, and cured in His ab-

Ib. iv. 50. sence the Centurion's son with a word, saying, *Go, thy son liveth.* And after this again the second time He went up to the feast of the Passover to Jerusalem, when He cured the paralytic, who was lying by the pool thirty eight years,

Ib. v. 8. bidding him rise, and take up his bed, and walk. and

Ib. vi. 1 sqq. again departing from thence over the sea of Tiberias, whither also a great multitude having followed Him, He satisfied that whole company with five loaves, and there remained twelve baskets' full of fragments. Lastly when He had raised Lazarus from the dead, and a conspiracy

Ib. xi. 54. was made by the Pharisees, He withdrew into the city of

Ib. xii. 1. Ephraim; and thence, *six days before the Passover,* it is written that He *came to Bethany,* and from Bethany went up to Jerusalem, and ate the Passover, and suffered on the following day. Now that these three times of the Passover are not one year alone, every person whatever will confess. And the very month too wherein the Passover is celebrated, wherein also the Lord suffered, is not the twelfth, but the first, which if they know not, boasting as they do that they know all, they may learn it of Moses. Their explication therefore both of the year and of the twelfth month is proved false, and they must either reject

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their own explication, or the Gospel: else how did the Lord preach for one year only?

§ 4. CHRIST passed through and blessed every age

The fact is, being thirty years old when He came to Baptism, afterwards at the complete age of a teacher He came to Jerusalem, so as to be properly called by all men Master. For He did not seem one thing while He was another, as they say who bring in an imaginary Christ, but what He was, that He also seemed. Being then a Teacher, He had also a Teacher's age: not rejecting nor over-passing Man, nor breaking in His own case the law of mankind, but sanctifying every age by there semblance which it bore to Himself. For He came to save all by Himself: all, I mean, who through Him are newborn unto God: infants, and little ones, and boys, and youths, and elder men. Therefore He passed through every age, being first made an infant unto infants, to sanctify infants: among little ones, a little one, to sanctify such as are of that same age, being made to them an example both of piety, and of righteousness, and of obedience: among youths, a youth, becoming a pattern to youths, and sanctifying them in the Lord. Thus also He was an Elder among elders, in order to be a perfect Master in all things, not in setting forth the truth only, but in age too, sanctifying the elder persons as well, becoming an example to them also. Lastly He came even unto death, that He might be *the first-born from the dead, having Himself the preeminence in all things,* the Prince of Life, first of all, and going before all. Col. i. 18.

§ 5. They limit untruly our Lord's ministry

But they, to maintain their own device concerning that which is written, *to proclaim the accepted year of the Lord,* say that He preached for one year only, and suffered in the 12th month. They have been forgetful, against their own cause, doing away with the whole of His task, and taking away the most indispensable and most honourable part of His life; that elder part of it, I mean, wherein He was before all as a Teacher also. For how had He disciples, if He did not teach? And how did He teach, if He had not a Master's age? For He came to Baptism as one Who had

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Book 2. not yet fulfilled thirty years, but was beginning to be about thirty years old; (for so Luke, who hath signified His years, hath set it down; *Now Jesus*, when He came to Baptism, *began to be about thirty years old:*) and He preached for one year only after His Baptism: completing His thirtieth year He suffered, while He was still young, and not yet come to riper age. But the age of thirty years is the first of a young man's mind, and that it reaches even to the fortieth year, every one will allow: but after the fortieth and fiftieth year, it begins to verge towards elder age: which our Lord was of when He taught, as the Gospel and all the Elders witness, who in Asia conferred with John the Lord's disciple, to the effect that John had delivered these things unto them: for he abode with them until the times of Trajan. And some of them saw not only John, but others also of the Apostles, and had this same account from them, and witness to the aforesaid relation. Whom ought we rather to believe? These, being such as they are, or Ptolemy, who never beheld the Apostles, nor ever in his dreams attained to any vestige of an Apostle?

S. Luke iii. 23.

§ 6. Argument adduced hereto. S. John viii. 56. Ib. 57.

Yea, and the Jews also, who were then disputing with our Lord Jesus Christ, did most clearly signify this. For when the Lord said to them, *Your father Abraham rejoiced to see My day, and he saw it, and was glad*, they answered Him, *Thou art not yet fifty years old, and hast Thou seen Abraham?* Now this is with consistency said to him who hath now got beyond forty years, but hath not yet reached his fiftieth year, though he be not far distant from it. Whereas to one of thirty years old, of course it would be said, Thou art not yet aged forty years. For they who wanted to prove Him deceitful, would not surely lengthen His years far beyond that age, which they saw Him to have arrived at. But they were stating His age as nearly as they could, either truly knowing it by the Taxation-Enrolment, or guessing it by the age which they saw He was of;—more than forty but not anything like thirty years. For it is quite unreasonable, that they should falsify by twenty years, when they wanted to prove Him later than

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the times of Abraham. But what they saw, that also they spake: while He on Whom they looked was no imaginary person, but the Truth. He was not therefore far from fifty years: and therefore they said unto Him, *Thou art not yet fifty years old, and hast Thou seen Abraham?* He preached not therefore one year only, nor did He suffer in the twelfth month of the year. For the time from the thirtieth year to the fiftieth can never be made out one year only, unless haply amongst their Æons the years are accounted of that length to those, who sit in order with the Deep in the Pleroma: concerning whom also Homer the Poet; himself inspired by the mother of their error, said, "The gods sitting by Jupiter held council on the golden platform." Iliad iv. 1, 2.

Neither is their ignorance less manifest in regard of that woman, who labouring with an issue of blood, touched the hem of the Lord's garment, and was healed. (For they say that by her is indicated the suffering of that twelfth virtue, and its melting away into infinity: I mean, the twelfth Æon.) First, because, according to their sect, this Æon is not the twelfth, as we have shewn. But let this be granted them over and above: still, whereas, out of twelve Æons, eleven are said to have remained impassible, and the twelfth to have suffered, this woman on the contrary, being healed in her twelfth year, plainly had her suffering to endure for eleven years together, but in the twelfth year was healed. Now if eleven Æons were stated to have been in uncurable suffering, and the twelfth healed, then it were plausible to call this woman a type of them. But inasmuch as she after suffering eleven years without cure, was cured in the twelfth year; how can she be a type of the twelfth of the Æons whereof eleven suffered nothing, and the twelfth only partook of suffering? For the type and image in matter and substance does sometimes differ from the reality, but in habit and feature should keep its resemblance, and by things present, in the way of likeness, indicate those which are not present.

CHAP. XXIII. § 1. Their types discordant,

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Book 2. § 2. and selected at random; S. Luke xiii. 16.

And not only in the case of this woman, were so many years of infirmity set down, as to suit by their account, the things they have devised; but behold also another woman in like manner enfeebled eighteen years, was healed; of whom the Lord saith, *But this daughter of Abraham, whom Satan bound eighteen years, ought she not to be loosed on the Sabbath day?* If then the former was a type of the twelfth Æon, which suffered; this also ought to be a type of the eighteenth Æon, which suffered. But they cannot prove; otherwise their first and principal set of Eight will be reckoned along with the Æons that shared the suffering. And besides, there is a certain other person healed by the Lord, thirty eight years in his affliction: let them also tell us of a thirty eighth Æon which suffered. For if they affirm the things done by the Lord to be types of those which are in the Pleroma, the Type ought to be kept throughout. But they cannot suit to their device either her who was cured after eighteen years, or him who was cured after thirty eight years. And it is altogether absurd and inconsistent to say that in some things the Saviour kept the type, and in other things kept it not. The type therefore of the woman is also proved unlike the affair of the Æons.

S. John v. 5.

Chap. XXIV. § 1. their mode of harmonizing them without any rule

And again their invention is proved false, and their device unstable, by this circumstance; that they try to make out their proofs sometimes by numbers and by syllables of names, sometimes by the letters also of syllables, and sometimes again by the numbers, which the letters by the Greeks' account contain. They most evidently prove their own perplexity and confusion, and the instability of their knowledge, and its violent perversion. Thus Jesus being a name in another language, they transfer to the catalogue[6] of the Greeks, and sometimes they say it is the Ϛ', having six letters, sometimes the Fulness of the Ogdoads, having the number 888. But as to His Greek Name, which is Soter, i. e., Saviour, they say nothing of it, because it suits not their device, either in number or in letters. Yet surely, had they received the Lord's Names

[6] numerum

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from the Father's Providence, signifying by their number and letters the number in the Pleroma, then Soter being a Grecian Name, ought to indicate the mystery of the Pleroma, according to the rules of the Greek language, both by letters and by numbers. But it is not so, for it has five letters, but the number 1408. But these things have in nothing any respect to their Pleroma: the business therefore which they talk of in the Pleroma is not real.

§ 2. Errors in assigning letters

But the name Jesus, in the proper tongue of the Hebrews, has two letters and a half, as their scholars say, signifying that Lord, Who contains Heaven and Earth: because Jesus in the old language of the Hebrews is the Heaven, and the earth again is called *Sura user*. The word therefore which the Heaven and Earth contains, is Jesus Himself. Their explanation therefore of the Ϛ, (as they call it), is untrue, and the number they assign is clearly refuted. For in their proper tongue, the Greek word Soter hath five letters: but Jesus in Hebrew hath two and a half letters. The number therefore of their calculation fails, which is 888.

And throughout indeed the letters of the Hebrews do not agree with the number of the Greeks: yet those letters, being older and more settled, ought more especially to make good the reckoning of the names. For the real ancient and first letters of the Hebrews, which are also called sacerdotal, are indeed ten in number (but are written as ten and five) the last letter being coupled to the first. And therefore too they write some regularly onward as we do, others backward, turning the letters from the right side back to the left. And Christ too ought to have a name which may be so calculated as to Æons of their Pleroma, seeing that as they say He was produced to settle and amend their Pleroma. And the Father too in like manner both in letters and in number ought to have contained the number of the Æons, who were produced from him; yea, and the Deep likewise, and not less too the Only Begotten, and most of all the Name above all which is called God, which in Hebrew is also called Baruch, and has

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Book 2. two and a half letters. From this circumstance, therefore, that the principal names in the Hebrew and Greek languages suit their device neither by the number nor by the value of their letters, it is plain that their calculation is shamelessly forced from the rest.

§ 3. They take what suits them, they omit the rest

For from the Law too, selecting whatever numerical details suit their sect, they endeavour to make out proofs by violence. But if their mother, or the Saviour, had purposed to exhibit by means of the Demiurge the types of the things in the Pleroma, they would have caused the types to take place in holier and truer things; and most of all in the very ark of the Covenant, for the sake of which indeed the whole Tabernacle of Witness was framed. Now

Exod. xxv. 10. this was made, first in length two and a half Cubits, then in breadth a cubit and a half, and in height a cubit and a half: but the number of those Cubits, by which chiefly the type ought to be shewn, suits their device in nothing. And

Ib. 17. the Mercy Seat again in like sort doth in no respect suit their expositions. And besides there is also the Table of

Ib. 23. the Shewbread, two Cubits is its length, and one Cubit its width, and its height a cubit and a half: (these are in front of the Holiest of Holies:) and in these not so much as one amount of number contains any intimation of repeating the number of four or of eight, or of the rest of

Ib. 32 sqq. their Pleroma. And what means the Candlestick, having both seven pipes and seven lamps? Whereas if things had been made by way of type, it ought to have eight small pipes and as many lights, for a type of the first set of eight, which shines chief among the Æons, and enlight-

Ib. xxvi. 1. ens the whole Pleroma. The curtains[a] again, being ten, they have diligently numbered, calling them a type of the

Ib. 7. ten Æons: but the hides they have no longer numbered, being eleven. Nor again have they measured the size of the curtains themselves, each curtain having the length of

Ib. 16. twenty eight cubits. And the length of the columns, be-

[a] *curtains.* I have ventured thus to correct here and below. The Latin has *atria*, *courts*, and thus the Translator. But in the mention of this above, Book 1. xviii. 8 p. 61. where the Latin gives *atria* as here, the Greek is extant and gives αὐλαῖαι, *Curtains*, though there too Massuet quotes one Ms. as giving αὐλαὶ,' *courts*. E.

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ing ten cubits they expound by the ten Æons. But the saying, Each column was a cubit and a half wide, they give no explanation to; nor to the number of all the columns, and of their bars: because it has nothing to do with their argument. What again of the anointing oil, which sanctified the whole tabernacle? Perhaps it was unknown to the Saviour, or while their mother was asleep the Creator of his own head gave directions about the weight: whereby again he is in discord with their Pleroma; having five hundred shekels of myrrh, of casia five hundred, of Cinnamon two hundred and fifty, of calamus two hundred and fifty, and besides this, oil: so that there is a mixture of forms five in number. And incense again in like manner is of stacte, and onycha, and galbanum, and mint, and frankincense; things which cannot have anything to do with their argument, either in their mixtures or in their weight. It is then an unreasonable thing, and altogether clownish, that the type should not be kept up in the lofty and more elegant portions of the Law, while in the others, should any number agree with what themselves say, they affirm those things to be types of what are in the Pleroma: whereas every number is set down in Scripture in many relations: so that whoever will, may be able to make out by scripture, not only the repetition of Eight, and the Ten, and the Twelve, but any other: and may hold it as a type of the error he hath devised.

Ib. xxx. 26 sqq.

Ib. 23, 24.

Ib. 34.

§ 4. whereof the number Five is an example:

And that this is true, may admit of being proved out of Scripture by the number which is called Five; in that it enters not at all into their argument, nor agrees with their invention, nor corresponds with any typical exhibition of the things which are in the Pleroma:—it may be proved as follows. Saviour [in Greek] is a word of five letters, and Father too hath five letters, yea, and the term Love is of five letters, and our Lord blessing five loaves, satisfied five thousand men; five wise Virgins were spoken of by the Lord, and likewise five foolish ones. Again, five men are said to have been with the Lord, when He met with the Father's testimony, namely Peter, and James and John

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Book 2. and Moses and Elias: the Lord too with four others went
S. Luke viii. 51. in where the dead maiden was, and raised her: For *none*, it is said[t], *did He suffer to go in, save Peter and James and the Father and Mother of the damsel.* That rich man in hell states himself to have five brethren, to whom he begs that one rising from the dead may go. The swimming pool had five porches; from which the Lord bade the paralytic depart whole to his own house. And the very form of the Cross[u] hath ends and points to the number of five, two in length and two in width, and one in the middle, on which the person who is nailed to it rests. Each of our hands hath five fingers; and again we have five senses; and the parts within us may be numbered in five, Heart and Liver, Lungs, Spleen, and Kidnies. Once more: the whole Man may be divided into this number: Head, Breast, Belly, Thighs, Feet. The human race passes through five ages: one is first an infant, then a boy, then a youth, and after this a young man, then lastly an Elder. In five books Moses gave the Law to the people. Each table
Exod. xxvi. 32, cf 37. which he received from God, had five precepts[v]. The veil which hid the Holy of Holies had five pillars. And the
7 "altitudo," forte "latitudo," *length.* altar of burnt offering, its height[7] was five cubits. Five were chosen Priests in the wilderness, namely Aaron, Nadab, Abihu, Eleazar, and Ithamar. The Long Robe, and the Oracle, and the rest of the Priest's Apparel was woven
Ex. xxviii. 5, 6, 15. out of five materials: for they had gold, and blue, and purple, and scarlet, and fine linen. And five Kings of
Jos. x. 17. the Amorites were shut up in caves by Joshua the son of Nun, and their heads given to be trampled on by the people. And many thousand more instances of the same kind, both in this number and in any other number which

[t] S. Luke viii. 51. The omission of S. John is remarkable; it is not warranted by any of Griesbach's MSS. [nor is there any trace of it in any known MS, while in early MSS, the two names, James and John are transposed; which is one source leading to omission. E.]

[u] Comp. S. Just. Martyr Dial. c. Trypho p. 318 Ed. Paris. 1636 ap. Massuet in loc. [p. 187. O. T.]

[v] So Jos. Antiq. 3. 5. 8; Philo de Decal. c. 11. "The beginning of the first writing is God, the Father and Maker of all, the end of it our parents, who representing His nature give origin to particular persons [p. 751]. In c. 22, he says, "The command of honouring our parents has a place on the border between the two Fives. That is, being the last of the first five, wherein are the holiest precepts which relate to the Godhead, it connects itself with the second five also: which comprehends our duty towards men. [p. 759.]

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one might select, one may collect either out of the Scriptures, or of any works of nature which come in one's way: but we do not the more on that account say that there are five Æons above the Demiurge, nor do we hallow the number Five, as something divine, nor do we endeavour to establish vanities and drivellings by this vain labour, nor do we force the creature, so well ordained by God, to become ill-suited types of unreal things, and to further impious and nefarious doctrines, liable to be detected and overthrown by all sensible persons.

§ 5. while in the numbers which they do choose the resemblance is incomplete

For who would grant to them that the year has only 365 days, to make out twelve months of thirty days, for a type of the twelve Æons; the very type wanting resemblance? For while each Æon is a thirtieth part of the whole Pleroma, the month is called by them a twelfth part of the year. If now the year were divided into thirty parts, and the month into twelve, the figure might be thought suitable to their false statement. But now on the contrary, while their Pleroma is divided into thirty, and a certain part of it into twelve, here on the other hand the whole year is divided into twelve parts, but a certain portion of it into thirty. Foolishly then did this Saviour of theirs cause the month to prove a type of the whole Pleroma, and the year of that Twelve, which is contained in the Pleroma: since it were more suitable to divide the year into thirty, even as the whole Pleroma, and the month into twelve, as are also the Æons in their Pleroma. And while they divide the whole Pleroma into three, i. e., an eight, a ten, and a twelve,—the year on the other hand is divided into four, i. e., Spring, Summer, Autumn, and Winter. But neither do the Months, which they say are a type of the number thirty, contain exactly thirty days, but some more, some less, because five days are added on to them. And the day too hath not always precisely twelve hours, but mounts from nine up to fifteen, and again declines from fifteen to nine. It follows, that the thirty Æons were not the cause of the months being made of thirty days, else they would have precisely thirty days, nor

cf. supra pp. 60, 61.

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Book 2. again the days of so many hours[8], to represent the twelve Æons by twelve hours; for they too would always have precisely twelve hours.

[8] "horum" fort. "horarum."

§ 6. They must own that what falls short of 100 is imperfect

Yet again, in that they denominate material things, the Left Side, and say that of necessity what things are on the left go away into corruption, and that the Saviour came for the Lost Sheep, to transfer it to the right, i. e., to those who belong to salvation, the ninety nine sheep who did not perish but abode in the fold:—they must needs grant them not to be of salvation, counted as they are by the lifting up of the left hand. And by the same rule, whatever thing does not attain to that number, they will be forced to own, belongs to the Left Hand, i. e., to corruption: and the name which in Greek is called *Agape*, according to those letters of the Greeks, whereby counting among them is betokened, having 93 as its number is in like manner subject to the lifting of the Left Hand; and Truth too [Alethia] in like manner, by the aforesaid mode of reasoning, having 64 as its number, stops short among the things material: and in a word, all names of Saints not filling up the number of one 100, but having the numbers on the Left Side also, those they will be forced to own corruptible and material.

Chap. XXV.

§ 1. Yet all which God wrought hath True Beauty and Order,

But should any one say to this, "What then? doth all come to vanity, and is all at random, both in the assigning of names, and in the election of the Apostles, and in the working of the Lord, and in the forming of the things which are made?"— we shall say to them, "Not so: but with great wisdom and care, exactly arranged and adorned, are all things which God hath made, both anciently, and whatever in the last times His Word hath wrought. And they ought to connect them, not with the number of thirty, but with their proper subject matter, or reason. Nor ought they to admit an inquiry about God, which proceeds upon numbers and syllables and letters (for this were weak, because of their many and diverse relations, and because any matter this day devised by any one may just as well obtain testimonies, contrary to the truth, from those sources, they being transferable to sundry objects); but the

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numbers themselves, and the things that are made, we ought to adapt to the part of the Truth which is in hand. For the rule depends not on the numbers, but the numbers on the rule: God depends not on His works, but His works on God. For all are of one and the same God.

§ 2. put in harmony by Him, the One God of all

But inasmuch as the things which are made are various and many, and although in respect of the whole Creation they are well fitted, and of good accordance, yet as far as regards each one of them, they are contrary one to another, and out of harmony: as the sound of the harp produces one consistent melody, made up as it is of many and contrary sounds, each having its proper interval:—this being so, the lover of truth must not be argued down on account of the wide intervals of the several sounds, nor must he suspect them to be the works of several artists and framers; nor as though one had arranged the sharper tones, another the more ample[w], a third the middle ones, but as though it were One only, and He for the manifestation both of wisdom and righteousness and of goodness and of bounty, in the whole work. But those who hear the melody, ought to praise and glorify the Artist, and to admire how some sounds are made intenser, while they mark the relaxation of others, and listen to a third sort as attempered between the two; of others again they have to regard the figurative drift, and to search out the relation of each one, and their principle: in no case ascribing the rule to another, nor straying from the Artist, nor casting away their faith in One God, Maker of all things, nor blaspheming our Creator.

§ 3. Man in his littleness may know but little,

And if so be a man find not the principle of all that he searches into, let him consider that man is infinitely less than God, as having but in part received grace, and as not yet equalling or resembling his Maker, and as unable, like God, to try and understand all things. Yea, by how much He that is unmade, and always the same, is above him who was made to-day, and received a beginning to his existence, by so much must he fall short of his Maker in

[w] "vastiores"; [But Mr Harvey (ad loc.) supposes the Greek word to have been *βάσσονας, deeper, more bass.* E.]

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BOOK 2. respect of knowledge, and in tracing the principles of all things. For thou art not uncreated, O man, nor wast thou ever coexistent with God, as His own Word was: but receiving at this time the beginning of thy creation because of His eminent goodness, thou art gradually learning from the Word the ordinances of God, Who made thee.

§ 4. and passes his measure with heavy damage

Keep therefore the station of thine own knowledge, and do not, as ignorant of things truly good, ascend higher than God Himself; for He cannot be overpassed: neither do thou inquire what is above the Creator; for thou wilt find nothing. Because He Who framed thee cannot be limited; neither must thou be devising another Father above Him, as though thou hadst measured Him throughout, and hadst passed through all His handywork, and hadst contemplated all the depth that is in Him, His height also and His length. Why, thou wilt find no such device, but having thoughts contrary to nature, wilt be senseless. And if thou go on so, thou wilt fall into madness, making account that thou art higher and better than thy Maker, and art passing through all His Kingdoms.

CHAP. XXVI.

§ 1. Love, not knowledge, our profit 1 Cor. viii. 1.

It is better and more profitable, to be simple and scantily learned, and by love to approach unto God, than while we seem full of learning and experience, to be found blasphemers against our own Lord, inventing another God and Father. And therefore Paul cried out, *Knowledge puffeth up, but Charity edifieth*: not as blaming the true knowledge of God, otherwise he would be accusing himself in the first place: but because he knew that certain persons lifted up on pretence of knowledge, were falling away from the Love of God, and therefore thought themselves perfect, while they were bringing in an imperfect Creator; cutting off the arrogance they felt from this same knowledge, he saith, *Knowledge puffeth up, but Charity edifieth.* Now, there can be no greater "puffing up" than this, for a man to think himself better and more perfect than Him Who made and framed him, and gave him the breath of life, and granted him this very thing, To be. Better then is it, as I said before, for one to know nothing at all, no not so much

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as one single cause why any of the things that are made was made, but to believe God, and so that they should abide in love [9]; —than to be puffed up by that kind of knowledge, and fall from love which quickens the man; better, to search out nothing for knowledge, save Jesus Christ the Son of God, Who was crucified for us, than by subtle questionings and frivolous talk to fall into impiety [x].

[9] "in His Love," Syr., cf. S. John xv. 10. cf. 1 Cor. ii. 2.

§ 2. Possible absurd enquiries of parallel character to those of the Gnostics

For what if any one, somewhat elated by these efforts, upon the Lord's having said, *The very hairs of your head are all numbered*, chose curiously to enquire into the number of hairs in each man's head, and seek out the cause why one has so many hairs, another so many; all not having them alike, but this or that number being found by many thousands above former thousands, because some men's heads are greater, others less; and some have always thick heads of hair, others thin, and others again very few hairs; and what if those, who think they have found out the number of men's hairs, should endeavour to bring the same to bear in attestation of the particular school, which themselves have devised? Or again, should any one, because of this saying in the Gospel, *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father's will*, want to reckon up the sparrows which are taken every day, or in every place, and to search out the cause why yesterday it was so many, and the day before so many, and to day again so many, which were taken; and should he connect the numbers of the sparrows with his own argument; doth he not altogether deceive himself, and urge those who agree with him into great madness; men being always eager in such things to be thought to have discovered something beyond their teachers?

S. Matth. x. 30

Ib. 29.

§ 3.

And what if any one should ask us, "Whether the whole number of all things which have been made, and which are made, is known unto God, and whether by His Providence

[x] "Better then it is—impiety." These words are also extant in Syriac [vide Mr Harvey Vol. ii, p 434], who took them from the Syriac Ms. in the British Museum, Add. 12157, containing a treatise of Severus [Monophysite Patriarch of Antioch, A. D. 518] against John Grammaticus. The Ms. was thought to be of the 7th or 8th century.

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Book 2. each one of these numbers received the quantity which properly belongs to it?" and upon our allowing and acknowledging that not one of all the things which have been, and are made, or shall ever be so, escapes the knowledge of God, but that by His Providence each one of them doth and did receive both its form, and order, and number, and quantity; and that nothing at all was or is made vainly or at random, but with great fitness and high consciousness, and there is something admirable and truly divine, in the reason which can both distinguish such things, and set forth their proper causes:—what if he, receiving from us the aforesaid testimony and consent, should proceed so far, as to reckon up the sand, and the pebbles of the earth, yea,- also the waves of the sea and the stars of Heaven, and to devise ways of accounting for the number supposed to be found?—shall not such a person be justly affirmed by all who have sense, to be labouring in vain, as a doting and irrational person? And the more entirely beyond all others he is taken up with the aforesaid questions, and the more he thinks he is discovering beyond others, calling the rest unskilful, and untaught, and unspiritual[1], for not receiving the fruit of his so vain labour, so much the more frantic and senseless is he, like one thunder struck, in nought yielding to God; rather by the knowledge which he thinks he has acquired, he changes[y] perhaps even his God, and darts forth his own opinion beyond the greatness of his Maker.

[1] animales, ψυχικούς

CHAP. XXVII. § 1. Sobriety of search into Holy Scripture

The sound, and safe, and cautious, and truth-loving mind,—whatsoever things God hath put within the power of man, and hath submitted to our knowledge, in those it will throughly exercise itself with all readiness, and in them will make progress, by such daily exercise facilitating its own improvement. And these are, partly, such as fall under our very sight, partly such as are openly and unambiguously expressed in terms in the Divine Scriptures. And therefore Parables ought to be expounded by things not in themselves ambiguous. For so both he who solves the question, runs no risk in doing so, and the Parables will receive like

[y] *mutat*, perhaps ἀμείβεται, *overpasses*.

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solution from all, and the body of truth remains entire, its members harmoniously arranged, and no shock incurred. But as to connecting with solutions of Parables, invented by each man according to his will, what is neither openly said, nor set before men's eyes;—why, in that way the rule of truth will be found with no one, but according to the number of expounders of Parables, so many truths shall we see contending with each other, and setting up contradictory doctrines, much like the questions of the Heathen Philosophers.

§ 2. Else they lose their light, they make a god of their own and the Bridegroom knows them not

And so on this plan a man will be always seeking but will never find, because he will have cast away the very rule of discovery. And when the Bridegroom is come, he who hath his lamp unprepared, shining with no radiance of open light, hath recourse to such as distort in the dark their solutions of parables, forsaking him who by open proclamation bestows free admission where He is, and so is excluded from His marriage Chamber. Since then all the Scriptures, both Prophecies and Gospels may be heard openly, and unequivocably, and alike, by all, though not all believe; since they set forth one only God, exclusive of others, Who made all by His Word, visible and invisible, in heaven and in earth, in water and under the earth;—as we have demonstrated from the very words of the Scriptures, the creature itself also wherein we are, witnessing the same by what comes in sight, viz. that there is One Who made and governs it:—very dull must they appear, who against so clear revelation close their eyes, and will not see the Light of preaching, but chain themselves back and think each of them to have found a god of his own by their dark solutions of Parables. For that concerning the imaginary Father of those who hold opposite opinions nothing is said openly or incontrovertibly in any Scripture at all, even they themselves witness, in saying, that the Saviour taught all the aforesaid in secret, not to all, but to some of the disciples, who are able to receive it; and to such as understand His meanings in arguments and riddles and parables. And they go so far as to say, that the God who is preached is

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Book 2. not the same as the Father, who by parables and riddles is signified to be the Father.

§ 3. They build on the sand

Now since the Parables may receive many solutions, to affirm out of them concerning the investigation of God, leaving what is certain and undoubted and true, this is the part of persons quite throwing themselves headlong into peril, and wanting all reason; as who that loves truth will not confess? And what is this, but building one's house not upon the firm and strong and conspicuous rock, but upon the shifting sand? Whence also to overturn the aforesaid building is easy.

S. Matth vii. 24, 26.

Chap. XXVIII.

§ 1. We must cleave to Him Who gives both beginning and consummation [2]χαρακτῆρα

Having therefore the very rule of Truth, and the witness concerning God openly set forth, we ought not by solutions of questions, still swerving away further and further, to cast out the firm and true knowledge of God. Rather it becomes us, directing our resolution of difficulties by this outline[2], while we practise ourselves in enquiry concerning the mystery and ordinance of the Living God, to grow also in love of Him, Who did and doth so great things for us, and never to fall away from that conviction, whereby it is most expressly declared, that This alone is truly God and Father, Who both created this world, and formed Man, and bestowed upon His Creation the gift of increase, and calleth it from its lower conditions to the greater things which are with Him; even as He both brings out the infant, conceived in the womb, into the sun's light, and lays up the wheat in the garner, when He hath strengthened it in the stalk. Now it is One and the same Creator, Who both framed the womb, and created the sun; and One and the same Lord, Who both gave the stalk growth, and increased and multiplied the wheat, and prepared the garner.

§ 2. We know but little

And if we cannot discover solutions of all the questions which are raised in Scripture, yet let us not be seeking out another God, besides Him Who is. For this is very great impiety. But such things we ought to leave to God, Who made us also, being aware, as the very truth is, that the Scriptures indeed are perfect, as uttered by God's Word and His Spirit, while we, in such measure as we are inferi-

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or, and very far removed from God's Word and His Spirit, just so far are we wanting in the knowledge of His Mysteries. And no wonder if this befall us in spiritual and heavenly things, and in such as require revelation, since even of those things which lie close in our way—(I mean those which make part of this creation, which are both felt and seen by us, and are with us);—many have escaped our knowledge, and these same we commit unto God. For He must be high over all. Thus, what if we try to explain the cause of the rising of the Nile? Many things indeed we say, perhaps persuasive, perhaps also not persuasive: but what is true, and certain, and fixed, is laid up with God. Again, the dwelling of those birds which come to us in spring time, and in time of autumn presently retire, though it likewise take place in the world, escapes our knowledge. Again, what account can we give of the flow and ebb of the Ocean, though we know there is a definite cause? Or what can we affirm of the quality of the regions beyond the same? Or what are we able to say of the manner in which rains, and lightnings, and thunders, and gatherings of clouds, and mists, and blasts of winds, and the like, are produced? how declare the treasures also of the snows and of the hail and of what come next to them; or what is this array of clouds or settlement of mist and what is the cause of the moon's waxing and waning, and of the difference of water and metals, and stones, and the like of these? In all these matters our words indeed will be many, while we seek out their causes, but only the God Who makes them speaks absolute Truth.

Job xxxviii. 22.

§ 3. God teaches us some things here, some He will teach hereafter

If among the very things of Creation some are laid up with God, while some have come also to our knowledge; what hardship is it, if of the points questioned in the Scriptures also, (the whole of the Scriptures being spiritual), some by the grace of God we solve, while others must be laid up with God? and that not only in this world, but also in that which is to come? so that God may always be teaching, and Man throughout learning of God. As also said the Apostle, that the other sorts being done away, these

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Book 2. three do afterwards abide, namely, Faith, Hope, and Charity. For Faith, which is in our Master, abides ever firm, assuring us that He only is truly God: also that we truly love Him always, because He is the only Father; and that we hope from time to time, to receive and learn something more of God, because He is good, and hath unbounded wealth, and a Kingdom without end, and an uncircumscribed moral government. If then, in the sense which we have now stated, we refer some of the questionings to God; we shall both keep our faith entire, and remain out of peril; and all Scripture given us of God will be found in harmony with ourselves, and the parables will harmonize with the things expressly uttered, and the open sayings will solve the Parables, and through the variety of tone in our sayings He will perceive in us one harmonious strain;—extolling in Hymns God the Creator of all things. As, for instance, should any one ask, Before God made the world how was He employed? we say that the answer to this rests with God. That this world was indeed made fully complete by God, having a beginning in time, the Scriptures teach us; but what were the workings of God before this, no Scripture declares. This answer then rests wholly with God: neither oughtest thou to be after inventing such foolish emanations, so rudely blasphemous; nor to reject God Himself, the Maker of all, because thou thinkest thou hast discovered the emanation of matter.

1 Cor. xiii. 13.

Our strength to own that some things we may not know here cf. 2 Tim. iii. 16.

§ 4. For consider, O all ye who are busy with such inventions:—whereas He alone is called God the Father, Who really is so, Whom you call Artificer; whereas the Scriptures also know Him only as God; whereas again the Lord acknowledges Him only as His own Father, and knows no other (as we shall shew from His very words):—when that very same Being is called by you the fruit of decay, and the emanation of ignorance, and said not to be aware of the things which are above Him, and whatever else you say of Him:—consider the greatness of the blasphemy against Him Who is truly God. You seem indeed to say, seriously and rightly, that you believe in God: the next thing is,

Cause of their error, they would fain know all.—They apply human thoughts to God,

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that not being able to point out any other God, you affirm Him, in Whom you say you believe, to be the offspring of Defect, and the production of ignorance. Now this blindness and foolish talking you derive from this, that you keep nothing back for God. Yea, and you would fain relate in words the births and productions both of God Himself, and of His Thought, and Word, and Life, and of Christ; and that, understanding them no other way, than by what happens to men. Nor do you understand, that of man indeed, who is a compound animal, one may speak in this way: as we before spoke of the sense of man and the thought of man; and that of Sense comes Thought, and of Thought Notion, and of Notion Discourse: (but in which sense do we say "Discourse?" for among the Greeks there is a difference between *discourse*, as being the original faculty which devises things, and the instrument by which the said *Discourse* is uttered:)—and that man sometimes rests and is silent, sometimes again speaks and works:—But God being all mind, all reason, and all active spirit, and all light, and always the same and of the same mode of being;—as it is expedient for us to think of God, and as we learn from the Scriptures:—the aforesaid affections and distinctions may not properly be inferred when we come to speak of Him. For the tongue is not fully capable of waiting upon the rapidity of human sense, because of the spiritual nature thereof, as being itself carnal. Whence also our word is choked within us, and is uttered not at once, as it is conceived by the thought, but in parts, according as the tongue is able to wait on it.

Λόγος two fold

[3] Λόγος

§ 5. as though God were made up of parts

But God being all Mind, and all Discourse[3], what He thinks that He also speaks, and what He speaks that He also thinks. For His Thought is Discourse, and His Discourse Mind, and the Mind which includes all, is the Father Himself. He therefore who speaks of the Mind of God, and attributes to that mind production properly so called, declares Him to be made up of parts, as though God were some one Being, and another the original really existing Mind. And the same he does again concerning the Word, ascribing to Him an Emanation in the third de-

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BOOK 2. gree from the Father (from which it follows that His greatness is unknown to him), moreover also, he hath parted the Word widely from God. And whereas the Prophet saith of Isa. liii. 8. Him, *Who shall declare His generation?* you framing conjectures about His generation from the Father, and transferring to God's Word the production of the word of men, wrought by the tongue, are convicted by yourselves of knowing neither human things nor divine.

§ 6. The Son's Generation from the Father, the Father and the Son Alone know; these boast that they know it

And ye, absurdly puffed up, say boldly that ye know the unutterable mysteries of God: whereas even the Lord, the very Son of God, allowed that the Father Himself alone knows the day and hour of judgement, saying expressly, *Of that day and hour no man knoweth, nor yet the Son, but the Father only.* If therefore the Son felt no shame[4] to refer to the Father the knowledge of that day, but spake what is true: neither let us be ashamed to reserve unto God those points in our enquiries which are too great for us. For no man is above his master. Should any one therefore say to us, How then is the Son produced of the Father? we tell him, that this production, or generation, or utterance, or manifestation, or by what name soever one may denote His Generation, which cannot be declared,—no man knoweth: not Valentinus, not Marcion, nor Saturninus, nor Basilides, nor Angels, nor Princes, nor Powers, but the Father only Who begat, and the Son Who was born. Since therefore His generation cannot be declared, whosoever strive to declare generations and emanations, are not in their right senses, professing to declare things which cannot be declared. For that a Word is produced from thought and sense, this of course all men know. They have not therefore discovered any great thing, who have devised the Emanations: nor is it a hidden mystery, if what is understood by all, *that* they have transferred to the Only Begotten Word of God; and Whom they affirm to be beyond expression or naming, Him, as though they had themselves assisted at His birth, they describe in the production and generation of His first Birth, likening Him to the word of human utterance[5].

S. Mark xiii. 32.

[4] erubuit

[5] λόγῳ προφορικῷ, "verbo emissionis."

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§ 7. We who know but in part must not act as though we knew the whole

And if we say the same again of the substance also of matter, we shall not err: viz., that God produced it. For we have learned from the Scriptures that God holds the ruling place over all. But whence or how He produced it, neither hath any Scripture set forth, nor ought we to indulge in fancying, forming infinite conjectures about God, according to our own opinions: but this knowledge must be left to God. So again the reason also, why, all things being created of God, some transgressed and departed from obedience to God, while some, yea most, did and do persevere in submission to Him Who made them:—and what is the nature of those which transgressed, what again of those which persevere:—we must leave to God and His Word; to Whom alone also He said, *Sit Thou on My Right Hand until I make Thine enemies Thy footstool.* Whereas we have yet our conversation on Earth, not yet sitting near His Throne. For although the Spirit of the Saviour, which is in Him, *searcheth all things, even the depths of God:* yet in respect of us there are *diversities of graces* and *diversities of administrations,* and *diversities of operations;* and we upon earth, as Paul also saith, *know* but *in part, and in part prophesy.* As therefore *we know in part,* so also ought we concerning all questions to give way to Him, Who gives us grace in part. That eternal fire is prepared for sinners, both the Lord openly affirmed, and the other Scriptures prove. And that God foresaw that this would be, in like manner the Scriptures prove, even as He prepared from the beginning eternal fire for those who should transgress: but the cause itself of the nature of the transgressors, neither hath any Scripture related, nor Apostle said, nor hath the Lord taught. We must therefore leave this knowledge to God, as the Lord Himself doth that of the Hour and Day: and not adventure ourselves so far, as to leave nothing even to God: and that, receiving grace as we do but in part: nor should we through seeking what is above us and whereto we may not reach, proceed to so great boldness, as to be unfolding God, and as if we had now made out things yet undiscovered, by vain talk about emanations assert that

Ps. cx. 1.

1 Cor. ii. 10. Ib. xii. 4, 5, 6.

Ib. xiii. 9.

S. Matth. xxv. 41.

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Book 2. God Himself the Maker of all had His being both of decay and of ignorance; and so form an argument full of impiety towards God.

§ 8. The Son tells that the Father is greater to teach us our littleness

And next, they have no testimony of the device which they have lately invented, sometimes by any given numbers, sometimes again by syllables, and sometimes by names: occasionally too by the letters which are in the letters[6], and sometimes again by parables not rightly solved, or by certain suspicions endeavouring to establish that fabulous recital which they may have framed. For so, should any one ask the cause, why the Father, in all communicating with the Son, is declared by the Lord alone to know the day and hour; none either more suitable nor more dignified, nor any other safe one may he find at the present, than this: (since the Lord alone is the only veracious teacher:—) viz., that we might learn by Himself that the Father is above all. For *the Father*, saith He, *is greater than I*. Wherefore in respect of knowledge also the Father is declared by our Lord to be set in the first place, to the end that we too, so far as we are in *the fashion of this world*, may give up perfect knowledge, and all such questionings, to God; and that we may not by any chance, while seeking to explore the deeps of the Father, fall into the great danger, of enquiring whether there be another God above God.

[6] e. g. ταυ, in the Letter T, cf. supra p. 46 &c.

S. John xiv. 28.

1 Cor. vii. 31.

§ 9. If any boast of his knowledge let him first prove it as to earthly things

But should any one loving contention, dispute what we have said, and what the Apostle hath set down, that *we know in part, and we prophesy in part*, and imagine that he himself, not in part, but universally, hath won entire knowledge of all things that exist, he being some Valentine, or Ptolemy, or Basilides, or any one of those who say they have sought out the deep things of God: let him not boast that he has acquired more knowledge than all others in those things which are invisible, or which admit of no evidence, adorning himself with vain boasting: but let him, upon diligent search, and instruction from the Father, tell us the causes of the things which are in this world, which we know not: as for instance the number of the hairs of his own head, and of the sparrows which are taken daily, and

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of the other things unaccountable to us: that we may believe him in greater things also. But if the things which are in hand, and about our feet, and in our eyes, and in earthly places, and especially the arrangement of the hairs of their own head, are as yet unknown to them that are perfect; how shall we believe them touching things spiritual and supercelestial, and what they vainly imagining, affirm concerning God? Let thus much then be spoken by us of their numbers, and names, and syllables, and questions which are too high for us, and of their abusive exposition of Parables: since thou mayest say more for thyself.

CHAP. XXIX. § 1. Self-Contradiction of their scheme of future existence

And now let us return to what remains of their theory: how they, affirming that their own mother returns in the consummation within the Pleroma, and receives the Saviour as her spouse; while themselves (because they say they are spiritual), stripped of their souls and made purely intellectual spirits, are to be brides of spiritual Angels; and the Creator (because they say he is merely animal), must retire into their Mother's place: and the souls of the righteous repose in an intermediate place and state: maintaining (according to the natural understanding) that like things are gathered unto like, spiritual to spiritual, but that material things abide among material; in this they lay down what contradicts themselves, when they come to say that souls mount upwards to their like in the middle state, not because of their substance, but of their conduct; for those of the righteous, they affirm, find shelter there, while those of the wicked await the fire. For if because of their substance all souls ascend to refreshment, then all belong to the intermediate state, inasmuch as they are souls, being of the same substance; and it is superfluous to believe, superfluous also is the descent of the Saviour. But if because of their righteousness, it is no longer as they are souls, but as they are righteous. Now if the souls would perish if they were not righteous, righteousness is able to save bodies also. Why, I ask, should it not save them, participating, as they too have done, of righteousness? For if nature and substance save, all souls will be saved; but if

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Book 2. righteousness and faith, why saveth it not those bodies which together with their souls are beginning to advance unto incorruption? since herein will righteousness appear either powerless or unjust, if, because they are partakers of her, she save some beings, and not others.

§ 2. God, the Good, will raise our bodies, not our souls alone

For that in bodies are wrought the works of righteousness, is evident. Either then all souls will necessarily mount into the middle place and state, and judgement is nowhere, or the bodies too, which have partaken in righteousness, with the souls which have alike partaken of it, will obtain a place of refreshment; that is, if Righteousnsss hath power to guide thither those beings which have partaken with her. So will our discourse of the Resurrection prove true and firm. And this we indeed believe: namely, that such of our mortal bodies as keep righteousness, God will raise up, making them incorrupt and immortal. For God is mightier than Nature, and with Him is the Will, because He is good; and the power, because He is able; and the accomplishment, because He is rich and perfect.

§ 3. If their souls abide in the middle place, no part of them remains to enter the Pleroma

Supra pp. 12 sqq.

But these altogether contradict themselves in laying down that not all souls pass into the Middle State, but only those of the righteous. For they say that from their Mother proceeded three kinds, naturally and in substance: first that which is of perplexity, and disgust, and fear, which thing is Matter; next that of impulse, which is merely animal: but what she brought forth at sight of those Angels who surround the Christ, that is spiritual. Now if the fruits of her travail do assuredly enter within the Pleroma, because that is spiritual; and if what is material sink downwards, because it is material, and be to be entirely consumed when the fire that is in it breaks out; why is not the whole animal part to retire into the intermediate place, whither also they send the Creator? Moreover, what is it of theirs which is to pass into the Pleroma? For souls they say continue in their middle state; but bodies, because they have a material substance, being resolved into matter, burn through the fire which is therein. Their body then being destroyed, and their soul remaining in the middle

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state, nothing further remains of the Man to pass within the Pleroma. For the apprehension of the man, his mind, and reflection, and the purpose of his heart[5], and whatever is of that sort, are not some other being besides the soul, but motions and operations of the soul itself, having no substance without the soul. What then shall it be of them, to pass into the Pleroma? For even themselves, so far as they are souls, abide in their middle state, but so far as they are body, they will burn with the rest of matter.

CHAP. XXX.

§ 1. They proclaim their madness

And this being so, they in their folly say they mount up above the Creator, and in that they pronounce themselves better than that God, Who made and adorned Heaven and Earth and the seas and all things that are therein, and will have themselves to be spiritual in some low sense[7], while their so great impiety makes them carnal;—as also of Him Who made His Angels spirits, and is clad with light as a cloke, and holds as it were in hand the circle of the earth, before Whom its *inhabitants* are accounted as *grasshoppers*, and Who is the Creator and God of all spiritual Being;—by saying that He is merely animal, they unquestionably and really betray their own frenzy, and are as persons more truly thunderstruck than those Giants whom fables tell of, lifting up their minds against God, puffed up with vain presumption and fleeting glory: for whom all the Hellebore in the world is not sufficient to purge them, causing them to vomit out their so great folly.

7 inhonorate, ἀτιμῶς

Ps. civ. 4, 2.

Isa. xl. 22.

§ 2. They boast their superiority, they must shew it

For the better person must be shewn such by his works. Whence then do they shew themselves better than the Creator? (that we too may deviate towards impiety, our argument compelling us, by making a comparison between God and frantic men, and descending to their way of reasoning, in our often refutation of them by their own doctrines: but may God forgive us, for we say not this comparing Him to them, but to expose and overthrow their madness.) Many of the senseless look astonied at them, as though they could learn from them something more than the Truth itself. And where it is written, *Seek and ye*

S. Matt. vii. 7.

[5] *mentis*. The Translator gave *mind* and *heart* as alternative renderings. E.

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Book 2. *shall find,* they interpret it as said to this purpose, that they may find themselves above the Creator, calling themselves greater and better than God, and themselves spiritual, but the Creator merely animal: and therefore they say they mount up above God, and that they pass into the Pleroma, but God is in the intermediate place. Let them then shew better than the Creator by works. For the better person must be proved such, not by what he is said to be, but by what he is.

§ 3. what can they shew?

What work, accordingly, will they point to, wrought by themselves through their Saviour or their Mother, either greater or brighter or more full of reason than those wrought by Him Who set all these things in order? What Heavens have they set fast? what earth have they made solid? what stars have they sent forth? or what lights have they kindled? and by what circles have they restrained them? Or what rains or frosts, either general in their season, or suited to the need of each particular country, have they brought upon the Earth? And what heat and drought have they set to counteract these? or what rivers have they caused to overflow? and what fountains to break out? or with what flowers and trees have they adorned the space under the Heaven? or what variety of animals have they framed, some rational and some irrational, all with their proper form? And all the other things which by the power of God were established, and are guided by His Wisdom, who shall be able separately to enumerate, or to search out the greatness of the wisdom of the God Who made them? And what shall I say of the beings which are above the Heavens, and which may not pass away? how great are they, Angels, Archangels, Thrones, Dominions, Powers without number! Against which one work, then, of all these, do they set themselves as rivals? What have they like them to shew, wrought through themselves, or by themselves? Since even themselves are His work and His framing. For whether it were their Saviour, or their Mother (to repeat their own statements, by their own words proving them liars) who employed him, as they

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say, to form an image of things within the Pleroma, and of all which met her eyes around the Saviour: she employed him, as better and fitter, to do her own will by him. For the images of so great originals she framed of course not by an inferior but by a better person.

§ 4. Themselves a failure and to no use

For they too even themselves were at that time, by their own account, in existence, a spiritual conception, following on the contemplation of those who were set as guards about Pandora. And they indeed remained empty (the Mother by the Saviour accomplishing nought through them)—a useless conception, and fit for nothing: for nothing appears done by them. But he who was produced, as they say, being God, though inferior by their theory to themselves (for they will have him to be merely animal) was to all things a workman, energetic, and skilful, so that by him were made images of all. And not only these things which are seen, but the invisible too, Angels, Archangels, Dominions, Powers, and Virtues, all were made by Him of course as by a better, and as one who can be guided by Will. But it seems not that the Mother did anything by them, as themselves also confess. So that one might justly account them to have been an abortion of their Mother in her travail. For the midwives waited not upon her, and therefore as an abortion they were cast out, for nothing useful, made to help the Mother in no work. Withal they call themselves better than him, by whom such and so great things were made and ordered: while even by their own reasoning they are very very inferior.

§ 5. While they boast, they are like an unused tool

As if there were two working tools or instruments, one of which the artizan has always in hand and in use, and doth by it what he will, and displays his art and skill, while the other abides empty and inactive, and without doing anything—the artificer appearing to do nothing at all thereby, and employing it for no action:—and then one should say that this useless and empty and inactive thing is better and more valuable than that which the artist useth in working, whereby also he is himself glorified: such a man thereupon will justly be thought dull, and not master

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Book 2. of his own mind. Now these too in like manner, calling themselves spiritual and of the better sort, and the Creator merely animal; and therefore talking of getting up higher, and penetrating within the Pleroma to their own husbands (for they are women, as themselves confess) while they speak of God as inferior and as therefore abiding in the middle space; and bringing no proof of it (for he who is better is shewn by his works; now all the works are made by the Creator); but of themselves having no work of any account to shew:—these are mad, with an extreme and incurable madness.

§ 6. Though they claim somewhat higher, yet God made it, not they

But if they go on to say, that all material things indeed, e. g., the Heaven and the whole world which is contained beneath it were made by the Creator, but that as many as are more spiritual than these, those which are above the Heavens, as for instance, Principalities, Powers, Angels, Archangels, Dominations, Virtues, were made by a kind of spiritual travail, (which they identify with themselves): first of all, we shew from the Divine Scriptures, that all the aforesaid things, visible and invisible, are made by one God. For these men are not more competent than the Scriptures; nor ought we leaving the words of the Lord, and Moses, and of the other Prophets, proclaimers of the truth, to trust these men, who say nothing sound, but are restless and doting. Further again; if by them were made the things which are above the Heavens, let them tell us what is the nature of things invisible, let them declare the number of the Angels, and the order of the Archangels; let them shew us the sacraments of the Thrones, and teach us the distributions of Dominions, Principalities and Powers and Virtues. But they cannot tell us: therefore by them they were not made. If on the other hand these things were made by the Creator, as indeed they were made, and are spiritual and holy: He is not then merely animal, Who hath wrought spiritual things in perfection: and a great blasphemy of theirs is done away.

§ 7. Nor may they

For that there are in the Heavens spiritual creatures, all the Scriptures cry aloud; and Paul too bears witness

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that they are spiritual, signifying that he himself was *caught up to the third Heaven*; and again, that he was borne away *into Paradise, and heard unspeakable* things, *which it* was *not lawful for a man to utter*. And what avails him either his entrance into Paradise, or his assumption even to the third Heaven (since all those regions are under the power of the Creator), if he were beginning, as some are bold to say, to become a contemplator and hearer of those mysteries which are said to be above the Creator? For if it were that he might learn that system which is above the Creator, he would not surely have tarried within the Creator's portion[a], and that without perfect sight of the whole even of that (for there still remained to him by their account a fourth Heaven, so that he might draw near to the Creator, and see the whole sevenfold series under him): but he would be received, we will say, at the least up to the middle region, that is, to their Mother, to learn from her the things within the Pleroma. For his Inner Man, which also spake in him, being invisible, as they say, might attain not only to the third Heaven, but even unto their Mother. For if they say that they themselves, i. e., the Man that belongs to them, straightway overpasses the Creator, and departs to the Mother; this of course would happen much more to the Man that belonged to the Apostle: for neither would the Creator have impeded him, being now himself, as they say, subject to the Saviour. And if he had impeded him, it would have been in vain. For he cannot be mightier than the Providence of the Father; and that, while the Inner Man, as they say, is invisible even to the Creator. But since he has related, as some great and remarkable thing, how he was assumed even to the third Heaven, these men do not surely ascend above the seventh Heaven: for they are not better than the Apostle. If they call themselves better, they will be refuted by their works: for no such pretension has been advanced by them. And he added, *Whether in the body, or out of the body, God knoweth*: that neither might the

claim a measure above S. Paul 2 Cor. xii. 2. Ib. 4.

cf. supra p. 44.

Ib. 3.

[a] or "in these parts which are the Creator's."

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Book 2. body be imagined to be partaker of that vision, as though it also would have a share in the things which he had seen and heard; nor again might it be said, that the weight of his body was the reason why he was not taken up further: but as though he were permitted so far even without the body to behold the spiritual mysteries[8], which are works of the God Who made the Heavens and the Earth, and formed Man, and set him in Paradise, to the end that such as, like the Apostle, are very perfect in the love of God, might become sharers in the contemplation.

[8] sacramenta

§ 8. Nought can they make, nor ease them from pain

He therefore made also the spiritual things, whereof the Apostle became a contemplator, even to the third Heaven, and the unspeakable words, which it is not allowed a man to speak, because they are spiritual; and He, the very same Being, bestows them at His will on those worthy of them, for to Him belongs Paradise; and the Creator is truly the Spirit of God, and not merely animal, else never would He have accomplished things spiritual. But if he is merely animal, let them tell us by whom the spiritual things were made. Nor yet are they able to prove that anything was made by the travail of their Mother, as they say they were themselves. For they cannot accomplish the making, I say not of any one among spiritual things, but not so much as of a fly, or a gnat, or any of those contemptible little animals: apart from that method whereby animals naturally have been and are made, by deposition of seed in those of the same kind, which method came in the beginning from God. Nay, not even by their Mother alone was any thing made; as they say, this Creator and Lord of all kinds of operation was produced. And while they call him merely animal, Who is Creator and Lord of all working, themselves they say are spiritual, who are neither framers nor rulers of any work: not even of their own bodies, much less of those without them. Lastly, they suffer often and much against their will in the body, they who call themselves spiritual and better than their Creator.

§ 9. One God

Truly then shall we convict them of having far and wide swerved from the truth. For whether the Saviour made

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the things which were made by him: it proves him not inferior to them, but better, in that He is found to be Maker of these very men themselves among the rest; for they too are of the things which were made. How then is it congruous, that they should be spiritual, and the very person by whom they were made, merely animal? Or if (what alone is true, and we have shewn as by clearest demonstration in a great many ways,) He did of Himself and by His own power freely make, ordain, and accomplish all, and if by His will all subsist; He is found to be the only God, Who made all:—the only Almighty, and the only Father, founding and making all things, both visible and invisible, sensible and insensate, in Heaven and in earth, *by the Word of His Power:* Who constructed and ordained all by His own Wisdom: Who comprehends all, and alone can of none be comprehended: Himself the Framer, Himself the Founder, Himself the Inventor, the Maker, the Lord of all: and there is not beside Him, nor above Him, either such a Mother, as they feign; or another God, whom Marcion devised: or Pleroma of thirty Æons, which has been proved vain; nor Deep, nor First Beginning, nor Heavens; nor virginal Light, nor unnameable Æon; nor any at all of the things which they and all Heretics dote about. But the one only God is our Creator, He Who is above all Principality, and Power, and Dominion, and Virtue: He is Father, He God, He Founder, He Maker, He Framer, Who made them by Himself, i. e., by His Word and His Wisdom, Heaven, and Earth, and Seas, and all that in them is; He is just, He is good; He it is Who made man, Who planted Paradise, Who framed the world, Who brought on the flood, Who saved Noah; He, *the God of Abraham and the God of Isaac and the God of Jacob, the God of the living;* Whom also the Law announces, Whom the Prophets proclaim, Whom Christ reveals, Whom the Apostles teach, Whom the Church believes. He the Father of our Lord Jesus Christ, by His Word, Who is His Son:—by Him He is revealed and manifested to all, to whom He *is* revealed: for those know Him, to whom *the Son shall reveal* Him.

Heb. i. 3.

S. Matt. xxii. 32.

Ib. xi. 27.

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Book 2. And the Son, ever co-existing with the Father, from of old and from the beginning ever reveals the Father, even to the Angels and Archangels, and Powers, and Virtues, and all to whom God will reveal Him.

Chap. XXXI. § 1. In this refutation of the Valentinians, the rest are included

The Valentinians then being overthrown, the whole multitude of the Heretics is cast down. For whatever we have said, and in whatever degree, against their Pleroma, and concerning the parts which are without it, shewing that the Father of all will be shut up and circumscribed by the space which is without Him, (if indeed there be aught without Him); and that there must needs be in every direction many Fathers, and many Pleromata, and many creations of worlds, begun by one sort, and revolting to others; and that all of them, continuing in their own precincts, refrain from busying themselves about others, in which they have neither share nor interest; and that there is no other Who is God of all, the title of Almighty being broken up:—all this being spoken against Marcion's set also, and Simon, and Menander, and whosoever else in like manner separate the creation which we are concerned with from the Father, will equally apply to them. And whatsoever again we have spoken against those, who affirm that the Universal Father comprehends indeed all things, but that the Creation of which we are part is not His work, but that of some other Power or of Angels who knew not the First Father, shut up like a centre in the boundless space of the universe, like a spot in a robe:— shewing that it is not probable that any other made this our Creation, than the Father of all:— this same shall be stated against those also who hold with Saturninus, and Basilides, and Carpocrates, and against the other Gnostics, who in like manner affirm the same. Again, what has been said of Emanations, and Æons, and Decay, and of their Mother being so unreal, in like manner overthrows Basilides, and all who are falsely called Gnostics[9], who maintain just the same things in other words, and who even go beyond our men in transferring notions from without the truth, into the framework of their system. And whatever we may have said about Numbers,

[9] Agnitores

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will hold against all who refer the details of the Truth to that sort of measure. And all that hath been said of the Creator, to prove that He alone is God and Father of all, and all that is yet to be said in the following books, I say against all the Heretics. Such of them as are milder and more humane, thou wilt warn off and put to shame, that they blaspheme not their Creator, and Maker, and Nourisher, and Lord, nor make out His origin to have been of Decay and Ignorance. But the fierce, and abominable, and frantic, thou wilt chase far off from thee, lest thou bear with too much of their long harangues.

The less bitter heretics may be warned

§ 2. Some said to work miracles, not kindly ones

After this will be refuted the party of Simon and Carpocrates, and whoso beside are said to work miracles: as doing what they do by no divine virtue, nor in truth, nor as workers of good unto men: but for ruin and error, by magical deceits, and by all kinds of delusion, hurting rather than helping such as believe them, by leading them astray. For neither can they give sight to the blind, nor to the deaf hearing, nor drive away any devils, except those whom themselves set on (if indeed they do such a thing), nor heal the maimed, the lame, or the palsied, or those who are tormented in some other part of the Body, (as it often cometh to pass in bodily infirmity); or restore good health after those sicknesses which befall us from outward accidents. And so far are they from raising the dead, as the Lord raised some, and the Apostles by prayer, and in our Brotherhood often because of its near relationship, upon the petition of the whole Church in any place with much fasting and supplication, the spirit of the dead hath returned, and the man hath been granted unto the prayers of the Saints:—that they do not so much as believe this at all possible: but think that "Resurrection from the dead" means acknowledgement of the truth which they speak.

§ 3. They are away from God, to devils they are nigh

Since therefore among them is impiously wrought in sight of men error, and deceit, and magical fancy; but in the Church mercy and compassion, and soundness and truth, for men's help; and since this is done not only without fee or reward, but with payment of our own on our

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Book 2. part for the health of the men, and what things they need who are cured, they in their poverty very often receive of us: surely under this head also are they convicted of being altogether alien to the Divine Being, and the mercy of God, and spiritual Virtue; but filled throughout with all kinds of fraud, and with the inspiration of Apostates and with the working of dæmons, and with a vain shadow of idolatry. And they are forerunners of that Dragon who by this sort of imagination will cause by *his tail the third part of the stars* to leave their places, and will *cast them down to the earth:* whom we ought to avoid as we would him, and by how much the greater shew they are said to work with, so much the more should we guard against them, as having received a greater spirit of wickedness. And if one will give heed to this Prophecy, he will find in it the daily course of their behaviour:—that their conversation is one and the same with the Dæmons'.

Rev. xii. 4.

CHAP. XXXII. § 1. They boast to honour the teacher, they teach clean contrary to Him

Moreover the following impious maxim of theirs concerning actions is refuted by the doctrine of the Lord: that which saith, that they ought to be versed in all deeds, even ever so bad ones. But with Him not only the adulterer is cast out, but even he who wishes to be such; and not only will the slayer be guilty of murder unto damnation, but he also who is angry with his brother without a cause. He bade men not only not hate, but even love their enemies: He forbade not only perjury, but swearing at all: and not only ill speaking of neighbours, but even for any one to say *Racha* and *Fool*, or else, that such persons are guilty even to *Hell fire*: and that one should not only refrain from striking, but when stricken themselves should offer the other cheek also: and be so far from denying another man's ownership in things, as even to refrain from demanding our own back from such as may have taken them: and so far from hurting our neighbours, and doing them any evil, that even those who are ill-used, should be great-hearted, and practise kindness towards them, and pray for them that they may repent and be saved: we in no respect imitating other men's insolence and lust and pride. Since

S Matt. v. 22.

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then He Whom they boast to be their Teacher, and say that He had a much better and braver soul than others, gave very careful order that some things should be done as good and noble, and that from others we should abstain, not only from the works, but also from such thoughts as lead to the works, as being bad, and hurtful, and depraved: how is it that they, styling such a Teacher braver and better than the rest, and then evidently ordaining things contrary to His doctrine, are not confounded? And yet if there were nothing really bad, nor again good, but in men's opinion alone some things unjust, some just; He would not of course have said in His doctrine, *But the righteous shall shine as the Sun in the kingdom of their Father*: but the unjust and those who do not works of righteousness He will send *into everlasting fire*, where *their worm shall not die, neither shall their fire be quenched.*

S. Matth. xiii. 43.

Ib. xxv. 41. Isa. lxvi. 24.

§ 2. They say one must have part in all work, they take part in none save bad

And again, while they say, that they must take part in every work and in all kinds of conversation, in order that, if it be possible, they may accomplish all in one visit unto life, and so pass into the perfect state: nevertheless those among things which appertain unto virtue, which have in them labour, and honour, and skill, which also all approve as good, those we find not that they have at all endeavoured to perform. For if all work and every sort of working must be gone through; first, they had need learn all arts, whatever they be, which are either completed in discoursing by words, or in works done, and again such as are learned by self-restraint, and are acquired by labour and thought and perseverance, as for instance every kind of Music, and Calculation, and Geometry, and Astronomy, and whatsoever is conversant in discoursing by words: and again the Whole of Medicine, and the science of herbs, with such other sciences as have been wrought out for the health of man; and painting, and statuary, and brass-founding, and cutting of marble, and the like of these: after these again every kind of rural skill, of farriery, and of the shepherd's art, and those of manufacturers, (which are said to pervade all arts); and those which relate to the sea, or wait

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BOOK 2. on the body; the hunter's skill again, and the soldier's, and the King's, and whatever there are; whereof, though they work all their life long, they cannot learn fully the tenth, nay, nor the 1000th part. And whereas of all these they try not to learn any,—they who say that in their own persons men must be conversant in every kind of work,—they go aside into pleasures and wantonness, being thus judged by themselves according to their own doctrine; i. e., wanting as they do all that I have now said, they will pass into the chastisement of fire. Yea, and while they emulate the philosophy of Epicurus, and the Cynic's denial of all moral differences, they boast of having JESUS for their Master: Who, as we have shewn, withdraws His Disciples not only from works, but from words too and thoughts of evil.

§ 3. They say they are like Jesus; wholly unlike.

And whereas they say, that they have their souls of the same orb (so to speak) with Jesus, and are like Him, and sometimes even better; when they are brought into comparison with the works, which He wrought for the benefit and confirmation of man, nothing equal, nor like, nor second, are they found to work, which may come into the comparison. If by any chance they do anything, they do it, as we said, by magic, and so fraudfully endeavour to mislead the unthinking: furnishing no profit or advantage to those on whom they say they work miracles, but bringing in boys as yet ungowned[1], and deluding men's eyes, and shewing visions which presently cease, and last not for the least drop of time, they prove themselves not like our Lord Jesus, but rather like Simon the Sorcerer. And it is indisputable too from the fact of our Lord's rising from the dead on the third day, and shewing Himself to His Disciples, and in their sight being taken up into Heaven, that they dying, and not rising again, and not being manifested to any, are convicted of having souls in nothing like unto Jesus.

[1] investes

§ 4. The Church casts out devils,

And if they will say that the Lord did such works in mere phantasy, we will refer them to the Prophets, and from them make it plain, that all things concerning Him

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were so foretold, and so happened, and that He alone is the Son of God. Wherefore also in His Name those who are truly His Disciples, having received the grace from Him, fulfil the same for the benefit of the rest of men, according as each of them hath received the gift from Him. For some cast out devils really and truly, so that often those same persons, who are purged of the evil spirits, become believers, and are in the Church. Others again have foreknowledge of things future, and visions, and prophetic sayings: And others heal the sick by the imposition of their hands, and restore them whole. And before now, as we have said, dead persons have been raised, and have abode with us a good number of years. And what shall I say? There is no numbering the gifts, which in all the world the Church hath received from God, and in the name of Jesus Christ crucified under Pontius Pilate, exercises daily for the benefit of the nations, neither deceiving any, nor stripping them of their money. For as she hath freely received of God, so also she freely ministers.

heal the Sick, and has raised many dead. She gives freely

S. Matt. x. 8.

§ 5.

Nor doth she work anything by Angelical invocations, nor by incantations, nor by any other evil inquisitiveness: but in cleanness, and purity, and openness directing her prayers to the Lord Who made all things, invoking also the Name of our Lord Jesus Christ, she works miracles, for the good of men, not to beguile them. If therefore even now the Name of our Lord Jesus Christ worketh benefits, and cureth most substantially and truly all men everywhere believing in Him; and not so the name of Simon, nor of Menander, nor of Carpocrates, nor of any other: it is clear that He being made man had His conversation with His own creation;—that He truly wrought all things by the power of God, as seemed good to the Father of all, as the Prophets foretold. But what those things were will be specified in those proofs which are taken from the Prophets.

By these signs she attests the Truth of Christ; these can work no signs

CHAP. XXXIII. § 1.

But their transmigration from body to body we may overthrow by this circumstance, that souls remember not at all any of what was before. For if they were sent out with

If trans-

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Book 2. migration were true, such utter oblivion of the past would be impossible,

this view, that they might pass through every kind of working, they ought to remember the things that were done before, in order to fulfil what was wanting, and not toil in wretchedness, always wallowing in the same things without intermission. For the admixture of body could not entirely blot out all memory and contemplation of what they had had before: especially, such being the purpose of their coming. For as now, the man being asleep and his body at rest, whatsoever the soul by herself beholds within herself, and performs in fancy, most of these things she also remembers, yet still has her portion with the body; and sometimes after ever so long an interval, whatever one hath seen in a dream, he reports when awake: so I suppose she would remember the things which she did before she came into this body. For if what was seen for the very shortest moment, or conceived in fancy, she though alone in her dream, remembers after she is blended with the body, and spread through every limb: much more would she remember the objects, wherein she spent so much time,—a whole age of past life.

§ 2. nor does the invention of a Cup of oblivion help matters

For this, Plato that old Athenian, who was also the first introducer of this opinion, not being able to find an excuse, brought in the Cup of Oblivion, thinking so to escape the aforesaid difficulty: he brings indeed no proof, but dogmatically replies, that souls on their entrance into this life, before they take their places in bodies, are drenched with oblivion by the Dæmon which is at the entrance. And he fell unawares into a new and greater difficulty. For if the cup of oblivion, being once drunk up, hath power to blot out the memory of all the past; how knowest thou, O Plato, this very thing, thy soul being now in the body; viz., that before its entering the body, the dæmon gave it to drink the medicine of Oblivion? Why, if thou remember the Dæmon, and the Cup, and thine entrance, thou must needs know all the rest too: but if thou art ignorant of them, neither is the Dæmon real, nor the cup of oblivion, so artfully mingled.

§ 3. The body

But to those who say that the Body itself is the medi-

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cine of oblivion we will reply as follows: "How then doth the same soul remember and report to such as are at hand whatever she sees by herself alone, whether in dreams, or in reverie, i. e., abstraction[b] of the mind, while the Body is at rest? Yea, and those things too, which were formerly known, either by sight or by hearing, the soul existing in the body would not remember, if the body were oblivion: but as soon as ever the eye departed from the objects, what memory there might be of them would also of course be taken away. For the soul being in that oblivion could know nothing but that only, which she was at the moment looking upon. And how, being in the body, should she either learn divine things, or remember the same, were the body, as they say, of itself oblivion? Yea, and the Prophets too themselves, being as they are on Earth, whatever they see or hear spiritually in their visions of heavenly things, they, I say, remember it all when they have returned to their Humanity, and declare it to all others: and the body causes not the soul to forget what they have seen in spirit; rather the soul teaches the body, and imparts to it of the spiritual vision which it hath received.

not oblivion but recipient of teaching from the soul

§ 4. Soul to body as workman to his work

For the body is not stronger than the soul, having breath therefrom, and life, and growth, and articulation: but the soul is owner and governor of the body. Only it is so far abated of its quickness, as the body partakes of its movements: but it loses not its power of knowing. For the body is like an instrument, but the soul stands in the workman's place. As therefore the workman quickly contrives the operation within himself, but realizes it more slowly in the instrument, because of the rigidity of the subject-matter, and the quickness of his mind tempered by the slowness of the instrument makes the work go on moderately: so also the soul, communicating with its body, though it be a little clogged by the blending of its speed with the slowness of the body, yet loses not altogether its own powers, but communicating as it were life to the body, ceases not itself to live. Thus also communicating to the same

[b] "intentionem." The Translator gives the alternative rendering, *intention*.

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Book 2. of other things, it neither loses the knowledge thereof, nor the memory of what it has seen.

§ 5. Body, soul, spirit, to arise unto life or unto punishment

Wherefore, if it remember nothing past, but receives knowledge of things as they are here, we conclude that it never was in other bodies; never did the things, which it does not even recognize; has no acquaintance with what it fails even to discern. But as each one of us receives his own body by the skill (so to call it) of God; so also hath each his own soul. For God is not so poor and unprovided, as not to have bestowed on each body its proper soul, as well as its proper figure. And therefore, when the number is complete which He hath foreordained within Himself, all who are enrolled for life will arise, with their very own bodies, with their very own souls also, and their very own spirits, wherein they have pleased God. But those who deserve punishment will go away into the same, having also themselves their own souls and their own bodies, wherein they fell away from the grace of God. And both sorts will cease from propagating any more, and from being propagated; from marrying and being married: that the race of mankind, completed to the just proportion according to God's predestination, may preserve the harmony framed by the Father.

Chap. XXXIV. § 1. Manifold teaching from parable of Dives and Lazarus S. Luke xvi. 19 sqq.

Moreover our Lord hath taught very fully, that souls besides their continuance without passing from body to body, keep likewise the very same bodily form, in which they are moulded; and that they remember the deeds which they have done here, and from which they have ceased; in the Scripture narrative of the rich man and that Lazarus who was refreshed in Abraham's bosom[e]: wherein He saith that the rich man knows Lazarus after death, and Abraham too as well, and that each one of them remains in his own station, and how he asks for Lazarus to be sent to his aid, to whom he used not to impart even crumbs from his table; and concerning Abraham's answer, who was aware not only of his own condition but also of that of the rich man;

[e] This passage *Moreover—Abraham's bosom* is cited also in Syriac among other testimonies of the Fathers: see S. Irenæi opera, ii. 435 ed. Harvey. E.

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and enjoined that such as would not rather come into that place of torment should assent unto Moses and the Prophets, receiving also the preaching of Him Who rose from the dead. For hereby it was clearly declared, first that souls continue, next that they pass not from one body to another; also that they have the figure of a man, so as to be both known and to remember the things which are here: likewise that there abides in Abraham something prophetic: and that each sort of people receives its meet habitation, even before the judgment.

§ 2. All save God have a beginning

But should any say here, that such souls as began to exist but a little before cannot last any long time, but must either be unborn to be undying: or if they receive any beginning of birth must die together with the body: let them be told, that God alone is without beginning and without end, really and evermore the same, and alike disposed, He Who is Lord of all. But all things beneath Him, as many as have been and are made, admit of a beginning to their production, and are inferior to their Maker in this, that they are not uncreated; but they continue and are drawn out into length of ages, according to the will of their Maker, God: I mean that they are so framed at the beginning, and that He afterwards gives them their being.

§ 3. To the thankful He gives Life, to the unthankful not

For as the Heaven which is above us, the firmament, and the Sun and Moon and other Stars, and all their furniture, were made when before they were not, and last a long time according to the will of God: so if a man think of souls also and of spirits, and of all things which are made, he will in no wise be wrong: since all things which are made both have a beginning of their production and last as long as God shall have willed them both to be, and to abide. To these opinions the Prophetic spirit too bears witness, saying, *For He spake and they were made, He commanded and they were created. He made them fast for ever and ever.* Ps. cxlviii. 5, 6. And again about saving man thus He speaks, *He asked Life of Thee, and Thou gavest Him length of days for ever and ever*—as though the Father of all bestowed continuance for ever and ever upon those that are saved. For Life is Ps. xxi. 4.

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Book 2. not of ourselves, nor of our own nature: but is given according to the grace of God. Wherefore he who shall have preserved the gift of life, and been thankful to the Giver, shall receive also length of days for ever and ever. But whoso shall have cast it away, and become unthankful to his Maker, even because he was made, and will not recognize Him That bestoweth it, that man deprives himself of perseverance for ever. And therefore did the Lord say to them that were ungrateful towards Him, *If ye have not been faithful in a little, who will give you that which is great?* meaning that they who in the short temporal life, have proved ungrateful to Him That gave it, will justly fail to receive from Him length of days for ever and ever.

cf. S. Luke xvi. 12.

§ 4. God gives the soul life. His will sovereign

But as the living body is not itself the soul, but partakes of the soul as long as God willeth, so too the soul is not itself Life, but partakes of the Life bestowed on it by God. Whence also the Prophetic Word saith concerning the first-made Man, *He was made a Living Soul;* teaching us that the soul was made living by participation of life: the soul being understood severally as one thing, the life which belongs to it, as another. God therefore being the Giver both of life and of perpetual duration, it is possible that souls also, though at first not existing, continue afterwards, because of God's will that they should both exist and continue. For first in all things, and sovereign, ought to be the will of God: and all other things must yield to It, and be subject, and given up to serve Him. Now of the Creation and Continuance of the soul let thus much be said.

Gen. ii. 7.

CHAP. XXXV. § 1. Basilides overthrown by number of heavens required

But as for Basilides in particular, he will be forced to affirm, over and above what has been said, that by his rule not only 365 different heavens were made in succession by different Beings, but that I know not what immense and innumerable multitude of them has been, is, and will be made, and that this framing of Heavens, so to call it, never ceases. For if a second heaven was made by that which flowed down from the former one, in the likeness thereof, and a third in that of the second; and in like manner all the rest in their order; it follows of course with respect to this

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also, which appertains to us, which also they call the last, that from its drainings another resembling it should be made, and another again from it; and so there should be no end, either to the drainings of those previously made, or to the formation of the Heavens, but we shall be cast upon an immense, not a limited number of Heavens.

§ 2. Gnostics overthrown

And the rest too who are falsely called Gnostics, who say that the Prophets made their prophecies according to their several gods, will be easily overthrown by this, that all the Prophets set forth one only God and Lord, and Him the Maker of Heaven and Earth, and of all things therein, as also that they intimated the advent of His Son; as we shall prove out of the Scriptures themselves in the following books.

§ 3. Hebrew Names of God explained

But if any object the various use of certain Scriptural terms in the Hebrew language, such as Sabaoth, and Eloe and Adonai, and whatever such there are besides, by these endeavouring to prove divers Powers and Gods: let them learn that to one and the same belong all the aforesaid, being tokens and appellations of Him. For that which is sounded Eloe, in the Jewish speech signifies God; and Eloe True; and Eloeuth[d], in the Hebrew tongue means *that which containeth all things*. And by the term Adonai, sometimes He means that which may be pronounced, and which is the same as "Wonderful," sometimes, doubling the letter D, with an aspiration, as thus, *Addhonai*, Him Who sets bounds, and parts the earth from the water, that the water may not mount up over it. Likewise "Sabaoth" is both written with the Greek Ω in the last syllable, meaning "voluntary;" and by the Greek O, as thus, "Sabaoth," it expresses the first Heaven. In the same way Jaωth again, the last syllable being lengthened with an aspiration, signifies "a foreordained measure"; but when it is shortened by the Greek O, as thus, Jaoth, it means *Him that gives flight from evils*. And the other terms are all of one and the same application: as in the Latin, Lord of

Hadonai, see Massuet's note. cf. Job xxxviii. 10.

[d] "et Eloe [Eloae] verum et Eloeuth." *verum*=ἀλλὰ, so that it would be *and Eloe yea and Eloeuth*. E. Mr Harvey ingeniously conjectures that

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Book 2. Hosts, and Father of all, and God Almighty, and Most High, and Lord of the Heavens, and Creator, and Fabricator, and the like of these, do not belong to one and another, but are names of one and the same, and are as names by which is signified One God and Father, Who comprehends all, and gives being to all.

§ 4. Summary And that with our sayings agrees the preaching of the Apostles, and the teaching of the Lord, and the announcement of the Prophets, and that which is put into our mouths by the Apostles, and the ministration of the Jewish Code;—all of them praising one and the same God of all, the Father; and not now one and now another, nor as having had substance from various Gods or Powers; but all are of one and the same Father (adapted however by Him to the natures and state of the several subjects): and that neither by Angels, nor by any other virtue, but by God the Father alone, were made things both visible and invisible, and all things whatsoever: hath been indeed, as I think, sufficiently shewn hereby, many as the points are, in that we have proved that there is one God, the Father, Maker of all. But that we may not be thought to shrink from that mode of proof which the Scriptures of Christ furnish; although those Scriptures of themselves do much more distinctly and clearly declare the same;—to such as are rightly considerate we will present a special book, tracing out those Scriptures: so out of the Divine writings will our arguments be set within reach of all who love the Truth.

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BOOK III.

PREFACE.

Recapitulation

As thou, dearest friend, hadst enjoined us to bring forward the Valentinian opinions—hidden, as they think,—into open day; and to shew their diversities, and add some discourse in refutation of them: we accordingly have endeavoured to call them to account, setting forth their tenets and the derivations thereof, even from Simon the father of all heretics, and disputing against them all. With this view,—the exposure and overthrow of them, in many particulars, pertaining to one and the same task,—we have sent thee certain books; whereof the first contains the opinions of each of them, and their customs, and shews the chief features of their way of life.

In the second again, their evil doctrines are refuted and overturned, and stript bare, and displayed, such as they really are.

Scheme of third Book

And in this third book we shall adduce evidence from the Scriptures: that nothing of what thou hadst required may be wanting on our part: rather thou mayest receive from us, even beyond thine anticipations, helps for the exposure and overthrow of those who in any way teach amiss. For the Charity which is in God, rich and ungrudging, bestows more than one requires of it.

Do thou then remember what we have said in the two former books; and adding the present thereunto, thou wilt have from us the fullest reply to all the Heretics, and with confidence and all earnestness wilt resist them, on behalf of the only true and life-giving Faith; which the Church

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Book 3. hath received from the Apostles, and dispenses to her sons. For indeed the Lord of all gave to His Apostles the power of the Gospel; and by them we have known the Truth, i. e., the teaching of the Son of God: To whom also the Lord said, *He that heareth you, heareth Me: and he that despiseth you, despiseth Me, and Him that sent Me.*

S. Luke x. 16.

Chap. I.

§ 1. Holy Scripture our foundation

For by no others have we known the method of our salvation, than those by whom the Gospel came to us: which was both in the first place preached by them, and afterwards by the will of God handed down to us in the Scriptures, to be the ground and pillar of our faith. For it never can be right to say, that they preached before they had perfect knowledge; as some venture to say, boasting themselves to be correctors of the Apostles. For after that our Lord rose from the dead, and they were clad with the power of the Holy Ghost coming on them from on high, were filled with all things, and had perfect knowledge; they went out into the ends of the earth, bearing the good tidings of the blessings we have from God, and announcing to men heavenly peace. Now these, all and each of them alike having the Gospel of God,—Matthew for his part published also a written Gospel among the Hebrews in their own language, whilst Peter and Paul were at Rome, preaching, and laying the foundation of the Church. And after their departure, Mark, Peter's disciple and interpreter, did himself also publish unto us in writing the things which were preached by Peter. And Luke too, the attendant of Paul, set down in a book the Gospel preached by him. Afterwards John the disciple of the Lord, who also leaned on His Breast,— he again put forth his gospel, while he abode in Ephesus in Asia.

The Apostles perfect: each one's Gospel

§ 2. The Heretic scorns God, undoes his salvation

And all these have declared to us One God, Maker of heaven and earth, announced by the Law and the Prophets; and one Christ the Son of God: And if any assent not to them, he scorns first them who partake of the Lord, next he scorns also Christ the Lord Himself, and he scorns too the Father, and is self-condemned; thwarting and combating his own salvation: as all Heretics do.

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CHAP. II.

§ 1. They find fault with the Scriptures, wrest their meaning 1 Cor. ii. 6.

For when they are convicted out of the Scriptures, they betake themselves even to accusation of the Scriptures, as being incorrect, not coming of authority, diversely expressed, and such as that the truth cannot be found out of them by persons ignorant of Tradition. For, say they, it was not delivered in writing, but in speech: for which cause Paul also said, *But we speak wisdom among the perfect; not however the wisdom of this world.* And this wisdom each one of them affirms to coincide with his own fiction forsooth, invented of himself: so that the Truth by their account may well enough be now in Valentinus, now again in Marcion, now in Cerinthus: afterwards again it was in Basilides, or again in such another who is arguing against us,—who could not speak one wholesome word. For there is not one of them, but is so entirely perverted, as without shame to preach himself, utterly spoiling the Rule of Truth.

§ 2. they make themselves wiser than the Apostles yea, and our LORD

But when on the other hand we challenge them to that Tradition, which is of the Apostles, which is guarded by the successions of Presbyters in the Churches, they oppose Tradition, saying that themselves, being wiser not only than Presbyters, but even than Apostles, have discovered the genuine Truth. For "the Apostles," they say, "intermingled with the words of the Saviour the things of the Law: and not only the Apostles, but the Lord also Himself framed His discourses, now as from the Creator, now as from the middle state, now again from the highest: while themselves know the hidden mystery without doubt, stain, or admixture:" which surely is most shameless blasphemy towards their Maker. It results therefore, that they agree neither with Scriptures nor with Tradition.

§ 3. By shewing them Truth, we may yet reclaim them

With such, dearest friend, is our contention;—slippery as serpents, and endeavouring to escape every way. Every way therefore we must withstand them: if haply we may confound any of them by repeated blows [1], and bring them to change on the Truth's side. For though it be not easy for a soul to repent, when error hath laid hold of it, yet is it not altogether impossible to escape error, when Truth is set by its side.

[1] retusione

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Book 3. Chap. III.

§ 1. Apostles would have taught all to their successors

The Tradition therefore of the Apostles, made manifest in all the world, all may look back upon, who wish to see things truly: and we are able to recount those whom the Apostles appointed to be Bishops in the Churches, and their successors[a], quite down to our time; who neither taught nor knew any such thing as they fondly devise. Yet surely, if the Apostles had known any hidden mysteries, which they used to teach the perfect, apart and unknown to the rest, they would deliver it to those, even more than others, to whom they were entrusting the Churches themselves. For very perfect and blameless in all things would they have them to be, whom they were leaving to be their actual successors, committing to them their own place of Presidency: whose correct dealing would be a great advantage, their failure again an extreme calamity.

§ 2. Church of Rome founded by S. Peter and S. Paul

But because it were very long in such a work as this to reckon up the Successions in all the Churches; there is one, very great, and most ancient and known to all, the Church founded and established at Rome by two most glorious Apostles, Peter and Paul, whose Tradition which it hath from the Apostles, and her faith proclaimed unto men by succession of Bishops coming down even unto us, we point to, thereby confounding all those, who in any way form undue assemblies, on account either of self-pleasing ways, or of vain glory, or of blindness and wrong opinion. For with this Church, on account of its higher original[b], the whole Church (I mean the faithful on all sides) must needs agree; wherein the Tradition which is of the Apostles hath ever been preserved by them of all countries.

[a] Mr Harvey reads *successions* with two Mss. E.

[b] As being the only Church founded by Apostles in the West. Gieseler, (Kirchengesch. i. 175-177) notes that "necesse est" represents ἀνάγκη, not δεῖ ("oportet") and implies a natural necessity, not a moral obligation. Massuet Diss. Præv. agrees with him, that "convenire ad" represents συμβαίνειν πρὸς, "agree with." "Principalitas" stands for ἀρχή, "original" in S. Iren. i. 31. 1 "Cain, à superiore principalitate," "from his higher, earlier original": ii. 1. 2 "ab altera principalitate," "from another origin, or principle." v. 14. "unless He had Himself been made flesh and blood according to the original (principalem) formation, saving in Himself in the end, what had been lost in the beginning (principio) in Adam." In §. 2. the Latin translator has both "prima plasmatio" and "principalis plasmatio." In v. 21. 1. he speaks of Adam as "principalem hominem illum." Tertullian de præscr. hær. 31, has "*principalitatem* veritati, *posteritatem* mendacitati deputans. See further Pusey's Sermon on the Rule of faith. Note, pp, 66-69, and Tertullian's striking adoption of the argument. Ib. 36, and note i. p. 486. Oxf. Tr. E. B. P.

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§ 3. Their successors 2 Tim. iv. 21.

The blessed Apostles, then, having founded and builded the Church, committed the ministry of the Episcopate to Linus. Of this Linus, Paul makes mention in the epistles to Timothy. And his successor is Anencletus: and after him in the third place from the Apostles the Bishopric is allotted to Clement, who had both seen the blessed Apostles, and conferred with them, and had the doctrine of the Apostles yet sounding in his ears, and their tradition before his eyes; not singly, for still many were left of those who had been instructed by the Apostles.

S. Clement's letter

In the time then of this Clement, no small tumult having occurred among the brethren which were in Corinth, the Church in Rome wrote a most effective letter to the Corinthians, urging them to be at peace together, and renewing their faith, and [setting forth] the tradition which it had recently received from the Apostles; which tradition proclaims One God Almighty, Maker of Heaven and Earth, Framer of Man; Who brought on the Flood, and called Abraham, Who led the people out of the land of Egypt, Who conversed with Moses, Who ordained the Law and sent the Prophets, Who prepared fire for the Devil and his Angels. That He is set forth by the Churches as the Father of our Lord Jesus Christ, those who will, may learn from the letter itself, and discern the Apostolical Tradition of the Church, the Epistle being ancienter than our present false teachers and devisers of another god, above the Artificer and Creator of all things that exist.

The Tradition

This Clement again Evaristus succeeds, and Evaristus, Alexander: then Xystus in like manner is appointed, sixth from the Apostles: and after him Telesphorus, who was also a glorious Martyr: afterwards Hyginus, then Pius, and after him Anicetus. Anicetus having been succeeded by Soter, the Bishop's office is now held, in the twelfth place from the Apostles, by Eleutherius. By the same order, and in the same succession, both the Tradition from the Apostles in the Church, and the preaching of the truth, hath come down to us. And this is a very full demonstration of the unity and sameness of the lifegiving faith, which

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Book 3. from the Apostles even until now hath been preserved in the Church, and passed onward in the truth.

§ 4. S. John owned no fellowship with the Truth's foes, nor S. Polycarp neither

And Polycarp too, who had not only been trained by the Apostles, and had conversed with many of those who had seen Christ, but also had been constituted by the Apostles, Bishop over Asia, in the Church of Smyrna:—whom we also saw in the first age of our life; for he tarried with us long, and in extreme old age, by a glorious and distinguished martyrdom, departed this life; having always taught these things, which he learned from the Apostles, which the Church delivers, which alone are true. These things are witnessed by all the Churches in Asia, and by those who down to our time have succeeded Polycarp:—a far more credible and surer witness to the truth, than Valentinus and Marcion, and the rest with their bad opinions. And he, sojourning in Rome under Anicetus, converted to God's Church many of the forementioned Heretics, proclaiming himself to have received from the Apostles that one and only truth, which hath been handed on by the Church. And there are some who have been told by him, how that John, the Lord's disciple, in Ephesus, going to bathe, and seeing Cerinthus in the place, leaped out of the bath without using it, adding, Let us fly, lest the very bath fall on us, where Cerinthus, the enemy of the truth, is. And Polycarp too himself, when Marcion came into his sight, and said, Knowest thou me? replied, I know the first-born of Satan. Such pious care had the Apostles and their disciples, not to communicate so much as by word with any of those who put a false stamp on the truth: as Paul also said, *A man that is a heretic, after the first and second admonition, reject: knowing that such an one is perverted, and sinneth, being self-condemned.*

Tit. iii. 10, 11.

And there is also an Epistle of Polycarp, written to the Philippians, a very powerful one, from which both the stamp of his Faith, and his preaching of the truth, may be learned by those who will, and who are careful of their own salvation. Yea, and the Church in Ephesus, having had both Paul for its founder, and John to abide among them until

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the times of Trajan, is a true witness of the Apostles' tradition.

CHAP. IV.

The proofs therefore being so abundant, we ought no more to look for the Truth elsewhere, which it is easy to obtain from the Church, the Apostles having therein most abundantly deposited, as in a rich storehouse, whatsoever appertains to the truth. So that *Whosoever will, may take* from her *the draught of life.* For this is the entrance into life, but all the rest are *thieves and robbers.* Wherefore we ought, shunning them, with all diligence to love what belongs to the Church, and to lay hold of the Tradition of the truth. For why? though the dispute were but of some ordinary question, would it not be meet to recur to the most ancient Churches, where the Apostles went in and out, and from them to receive, on any present question, that which is certain and clear indeed? And what if not even the Apostles themselves had left us any Scriptures? ought we not to follow the course of that Tradition, which they delivered to those whom they entrusted with the Churches?

§ 1. Churches the place to look for the Truth

Rev. xxii. 17.

S. John x. 8.

§ 2. The Barbarians, unlettered yet wise and holy, hold firm to the Faith

And to this rule consent many nations of the Barbarians, those I mean who believe in Christ, having salvation written by the Spirit in their hearts, without paper and ink, and diligently keeping the old Tradition: who believe in one God the Framer of Heaven and Earth and of all things that are in them, by Christ Jesus the Son of God. Who for His surpassing Love's sake towards His creature, submitted to the birth which was to be of the Virgin, Himself by Himself uniting Man to God; Who suffered also under Pontius Pilate and rises again, and being received in brightness, will come in glory as the Saviour of them who are saved, and the Judge of them that are judged, and to send into eternal fire them that counterfeit the Truth, and despise His Father and His coming. This faith such as have believed without letters, in our discourse indeed are Barbarians; but as to their view, their custom and behaviour, because of their faith they are extremely wise, and please God, walking in all justice and chastity, and wis-

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Book 3. dom. And if any one should tell them of the inventions of the Heretics, conversing in their language, presently they would shut their ears, and think they could not fly far enough, not enduring so much as to hear the blasphemous talk. Thus by that old Tradition apostolic, they admit not even to a passing glance of the mind any of their monstrous sayings. For as yet there was no congregation among them, nor any doctrine taught.

§ 3. When Valentinians began

For the Valentinians were not before Valentinus, neither were the Marcionites before Marcion; neither were the other malignant notions before enumerated by us, until these began to be introducers and inventors of their perversity. For as for Valentinus, he came to Rome under Hyginus, but flourished under Pius and continued even to Anicetus. And as for Cerdon who was before Marcion, he too under Hyginus, who was ninth Bishop, came to the Church, made his confession, and so continued, sometimes teaching privily, sometimes again doing penance, and sometimes under censure for the evil he was teaching, and separated from the assembly of the brethren. And Marcion succeeding him flourished under Anicetus, who occupied the tenth place in the Episcopate. But for the rest who are called Gnostics, they have their beginnings, as we have shewn, from Menander Simon's disciple, and with what opinion soever each one of them hath taken his part, of that the father and first promoter hath been evident. And all these made their move towards Apostasy much later, when now the times of the Church were verging towards middle age.

Cerdon, his vacillations

Marcion

The other Gnostics

CHAP. V.

§ 1. CHRIST the Truth spoke truth, His Apostles too

This then being the case of the Apostolical Tradition in the Church, we having it so abiding among us; let us return to our argument from the writings of those Apostles who composed the Gospel, proving from what they have set down as their view concerning God, that our Lord Jesus Christ is the Truth, and in Him is no lie. Even as David also, prophesying His Birth of the Virgin and His Resurrection from the dead, saith, *Truth hath sprung out of the earth.* And the Apostles too, being disciples of the

Ps. lxxxv. 11.

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Truth, are apart from all lying: for lying hath no fellowship with the Truth, as darkness hath no fellowship with light, but the presence of the one excludes the other. Our Lord therefore, being the Truth, told no lie: and whom He knew to be the offspring of decay, him of course He would not own as God; yea as God of all, and the supreme King, and His own Father :—the perfect speaking so of the imperfect, the spiritual of him who is merely animal, He in the Pleroma of him without the Pleroma. Nor would His Disciples name any other, God, or call him Lord, save Him Who is truly God and Lord of all: not as these say, vainest as they are of all Sophists; that the Apostles framed their teaching hypocritically according to the capacity of their hearers, and their answers according to the prejudices of those who enquired of them; with the blind discoursing blindly according to their blindness, and with the sick according to their sickness, and with the erring according to their error:—that to such as imagined the Creator to be the only God, they proclaimed Him, but for those who are capable of the Father Who cannot be named, they framed by parables and riddles the unutterable mystery: so that the Lord and the Apostles put forth their instruction, not as the very Truth is, but feignedly, and according as one could receive it.

§ 2. Not such the Physician's habit, not such the LORD's Deut. xxvii. 18.

But this were not to heal, nor to quicken, but rather to aggravate and heighten their ignorance. Yea, we shall find the Law more real than all this, pronouncing as it does a curse on every one, who guides amiss the blind in his way. For the Apostles, who were sent to find the erring, and for the sight of those who saw not, and for the healing of the sick, did of course speak to them not according to their momentary notion, but as the manifestation of the truth required. For neither would any men be doing rightly, should they encourage blind persons, just on the point of being carried headlong, to abide in that most perilous way, as if it were in truth the right way, and as if they would come to a good end. But what Physician, wishing to heal his patient, would do according

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BOOK 8. to the desires of the diseased, and not according to the propriety of the medical art? Now that the Lord came to be the Physician of the sick, He Himself testifies, saying, *They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.* How then are the sick to be strengthened? and how are sinners to perform their penitency? By perseverance in the very same conduct, or on the contrary, by submitting to a great change and departure from their former conversation, by which they have brought on themselves no small sickness, and many sins? Now Ignorance, the mother of all these, is done away with by better knowledge. The Lord therefore provided knowledge for His Disciples, whereby He both cured the sick, and restrained the sinners from their sin. He did not then speak unto them at that time according to their former way of thinking, nor did He answer enquirers according to their prejudices, but as sound doctrine required, both unfeignedly and impartially.

S. Luke v. 31, 32.

§ 3. Actual teaching of our LORD and His Apostles

And this is proved no less from our Lord's discourses: Who on the one hand to those of the Circumcision used to demonstrate the Son of God, Him Whom the Prophets had preached, even Christ: i. e., He manifested Himself, as the restorer of liberty to men, and the Giver of the Inheritance of Incorruption. On the other hand, the Apostles used to teach the Gentiles that they should leave the vain stocks and stones which they imagined to be Gods, and worship the true God, Who established and made all mankind, and continued by His creatures to nourish and increase them, and strengthen them, and give them being:—and wait for His Son Jesus Christ, Who redeemed us from apostasy by His own Blood, to the end that we too might be a people made holy—Who shall descend from Heaven in the power of the Father, both to execute judgment on all, and to bestow on such as shall have kept His commandments the good things which are of God. He, appearing in the last times, even the chief corner-stone, gathered into one and united those who are afar off and those who are nigh, i. e.,

Eph. ii. 17.

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the circumcision and the uncircumcision; enlarging Japhet and setting him in the house of Shem. Gen. ix. 27.

Neither therefore the Lord, nor the Holy Ghost, nor the Apostles, would at any time have named him who was not God, God in the definite and absolute sense of the word, had He not been truly God: nor would they have called any one in his proper person Lord, but Him Who rules over all, God the Father, and His Son, Who received from His Father the dominion of all creation, as it is in the saying, *The Lord said unto my Lord, Sit Thou on My Right Hand, until I make Thine enemies the footstool of Thy Feet.* For it signifies that the Father spoke to the Son: giving Him the inheritance of the Gentiles, and subduing under Him all enemies. The Father then being really Lord, and the Son being really Lord, well hath the Holy Ghost marked them with the title of Lord. Chap. VI. § 1. God the Son Lord. Ps. cx. 1. Cf. Ps. ii. 8.

And again in the destruction of Sodom the Scripture saith, *And the Lord rained on Sodom and Gomorrha fire and brimstone from the Lord out of Heaven.* For here it is meant that the Son, Who also conversed with Abraham, received power from the Father to judge the Sodomites for their iniquity. Instances Gen. xix. 24.

The same is the tenor of the following: *Thy Throne, O God, is for ever; a rod of guidance is the rod of Thy Kingdom. Thou hast loved righteousness and hated iniquity, therefore God, Thy God, hath anointed Thee.* Thus hath the Spirit sealed both with the title of God, as well Him Who is anointed, the Son, and Him Who anoints, i. e., the Father. Ps. xlv. 6, 7.

And again, *God stood in the congregation of Gods, and in the midst He judgeth among Gods.* He speaketh of the Father and the Son, and of those who have received Adoption: now these are the Church. For this is the congregation of God, which God, i. e., the Son, did by Himself gather together. Concerning whom again He saith, *The God of Gods, the Lord, hath spoken, and called the world.* What God? He of Whom he said, *God will come evidently, even our God, and will not keep silence:* i. e., the Son, Ps. lxxxii. 1. Ps. l. 1. Ib. 3.

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BOOK 8. Who in His Manifestation cometh unto men; Who saith, *I*
Isa. lxv. 1. *openly appeared unto them who seek Me not.* And of
Ps. lxxxii. 6. what Gods? Those to whom He saith, *I said, Ye are Gods,*
and all children of the Most High: to those namely, who
Rom. viii. 15. have won the grace of Adoption, whereby *we cry, Abba*
Father.

§ 2. The FATHER and the SON witness One to the Other
Exod. iii. 14. No one therefore besides, as I said before, is named God, or entitled Lord, except Him Who is God and Lord of all; Who said also to Moses, *I am that I am: And thus shalt thou say unto the children of Israel, I AM hath sent me unto you:*—and His Son Jesus Christ our Lord, Who makes the believers in His Name Sons of God. And
Ib. 8. again, where the Son is speaking to Moses, *I am come down,* saith He, *to deliver this people.* For it is He Himself Who came down, and went up, for the salvation of men. By the Son, therefore, Who is in the Father, and hath in Him the Father, He Who IS, is declared to be God; the Father bearing witness to the Son, and the Son
Isa. xliii. 10. announcing the Father. As Esaias also saith: *Both I,* saith he, *am witness, saith the Lord, and My Servant Whom I have chosen, that ye may know, and believe, and understand, that I am He.*

§ 3. Holy Scripture distinct
Ps. xcvi. 5. Deut. vi. 14, cf. Ps. lxxxi. 9. But when Scripture names those who are not Gods, it does not, as I said before, signify that they are altogether Gods, but with some addition, and indication whereby they are shewn not to be Gods. As in David: *The Gods of the Heathen are images of Demons.* And, *Strange Gods ye shall not follow.* For by saying, *the Gods of the Heathen,* (now the Heathen know not the true God), and by naming them *strange Gods,* he hath taken away their being as Gods. But in that which stands in his own person, he saith of them, They *are* indeed, so he speaks, *images of*
Isa. xliv. 9, 10. LXX. *devils.* And Esaias, *Confounded be all they that blaspheme God, and grave things without profit; and I am witness, saith the Lord.* He hath taken away their being as Gods, but the term alone he uses for this purpose, that we may know what he is speaking of. And the very same doth
Jer. x. 11. Jeremias also: *The Gods,* saith he, *which made not Heaven*

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and Earth, let them perish from the earth, which is under the Heaven. Thus by adding their perdition, he signifies them not to be Gods. And Elias again, all Israel being convoked to Mount Carmel, willing to turn them from idolatry, saith unto them, *How long will ye halt upon both thighs*[2]*? If the Lord God is one, come after Him.* And again over the burnt offering thus he speaks to the Priests of the Idols, *Ye shall call upon the name of your Gods, and I will call upon the Name of the Lord my God; and the God Who will hear this day, He is God.* The Prophet, I say, in so expressing himself, while he proves those not to be Gods, who among these were thought to be Gods: he turns them towards that God, Who was both believed by him, and was truly God; on Whom also he was calling in prayer, *O Lord God of Abraham, God of Isaac, and God of Jacob, hear me this day; and let all this people understand, that Thou art God of Israel.*

1 Kings xviii. 21.
[2] suffragi-nibus
Ib. 24.
Ib. 36.

§ 4. S. Irenæus prays over his work

And I therefore call on Thee, O Lord God of Abraham, and God of Isaac, and God of Jacob and Israel, Who art the Father of our Lord Jesus Christ: O God Who by the multitude of Thy mercy hast been well pleased in us, that we may know Thee;—Who hast made Heaven and Earth, Who art Lord of all, Who art the only and true God, over Whom is no other God;—by our Lord Jesus Christ do Thou bestow the command also of the Holy Spirit: Grant to every one who reads this writing, to acknowledge Thee, that Thou art the only God; and to be strengthened in Thee, and to withdraw from all heresy, all godless, all impious opinions.

Gal. iv. 8, 9.

§ 5. S. Paul's distinction the same as Moses'

And the Apostle Paul too, saying, *For if ye did service to those which were not Gods, now that ye know God or rather are known of God,* hath separated those who were not, from Him Who is God. And again, speaking of Antichrist, *who opposeth* (so he speaks) *and exalteth himself above all that is called God, or that is worshipped;* he means those who are called Gods by such as are ignorant of God, i. e., the idols. For as the Father of all is called God, and is so; so not above Him shall the Antichrist be

2 Thess. ii. 4.

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Book 8. exalted but above those who are called Gods, and are not so. And for the truth of this, Paul himself saith, *Now we*
1 Cor. viii. 4—6. *know that an idol is nothing, and that there is no God but one. For though there be that are called Gods, whether in Heaven or on Earth, to us there is but one God, the Father, of Whom are all things, and we for Him; and one Lord Jesus Christ, by Whom are all things, and we by Him.* Thus he hath distinguished and separated those who are called Gods, and are not so, from the one God the Father, of Whom are all things; and in his own person he did most earnestly confess one Lord Jesus Christ. But as to the saying, *Whether in Heaven or in Earth;* it is not as they expound it, that he speaks of the framers of the
Deut. v. 8. world, but it resembles what was spoken by Moses: *Thou shalt not make to thyself any likeness to be a God, of whatsoever things are in heaven above, or in the earth beneath, or in the waters under the earth.* And what those
Ib. iv. 19. are, which are in Heaven, He Himself explains: *Lest at any time,* saith he, *looking up to Heaven, and seeing the Sun and the Moon and the Stars, and all the garnishing of Heaven, thou erringly adore them and serve them.* And Moses too himself being a man of God, though he were given
Ex. vii. 1. to be a God before Pharaoh, yet is he not named truly
Ps. cv. 26, Josh. i. 2; viii. 31. Lord, nor is he styled God by the Prophets; but *Moses, the faithful servant and slave of God,*—so he is called by the Spirit, and truly he was so.

Chap. VII. § 1. S. Paul's words how to be understood 2 Cor. iv. 4. But whereas they urge that Paul in the 2nd to the Corinthians expressly said, *In whom the God of this world hath blinded the minds of the unbelieving:* and affirm that the God of this world is one, and He another, Who is over all principality, and beginning, and power: it is not our fault, if those, who say they know the mysteries that are higher than God, have not the skill so much as to read Paul. For should any one (according to Paul's custom of using transpositions [e], as we have proved also elsewhere from many instances) read as follows: *In which God:* then making a slight distinction and a moderate pause, should

[e] "hyperbatis." The Translator gives Hyperbata as an alternative rendering. E.

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read what remains together, and as being all one, *He hath blinded the minds of the unbelieving of this world,* he will find it true, the saying coming to this: *God hath blinded the minds of the unbelieving of this world.* And this is shewn by the punctuation. For Paul saith not, "The God of this world," as though he knew of some other above Him; but God indeed he hath confessed to be God, but of the unbelieving of this world he saith, that they shall not inherit the future age of incorruption. But how God blinded the minds of them which believe not, we will shew from Paul himself in the progress of our discourse, that we may not at present call away our attention to a distance from the subject in hand.

§ 2. Instances of S. Paul's Transpositions

Now that the Apostle does often use Transpositions, through the rapidity of his discourses, and the vehemency of the Spirit that is in him, we may ascertain, as from many other passages, so particularly in that to the Galatians, where he says, *What then doth the Law of actions? It was settled, until the seed come, to which the promise was made, ordained by Angels in the hand of a Mediator.* For the connexion is thus made out: *What then doth the Law of actions? Ordained by Angels, it was settled in the hand of a Mediator, until the seed come, to which the promise was made.*

Gal. iii. 19.

And again in the second to the Thessalonians he saith, speaking of Antichrist, *And then shall the Wicked One be revealed, whom the Lord Jesus Christ shall slay with the spirit of His Mouth, and He shall destroy with the presence of His coming, him whose coming is after the working of Satan, with all power and signs and lying wonders.* For here too the connexion of the words is this: *And then shall the Wicked One be revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders: whom the Lord Jesus Christ shall slay with the Spirit of His Mouth, and destroy with the Presence of His Coming.* For it is not the Coming of our Lord, which he affirms to take place after the working of Satan, but the coming of the Wicked One, whom we also call Anti-

2 Thess. ii. 8, 9.

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Book 8. christ. Except then you pay attention to the manner of reading, and mark clearly the intervals for breathing, in the statement, the expression will not only be absurd, but blasphemous, you reading as though the coming of the Lord were according to the working of Satan.

As therefore in such places the transposition should be indicated by the way of reading, and the sense of the Apostle kept consistent with itself, so in the other place too we read not *the God of this world*, but God, Whom we truly call God; but concerning the unbelieving and blinded ones of this world we shall understand him to say, that they shall not inherit the coming age of life.

Chap. VIII. § 1. "Ye cannot serve God and mammon" S. Matth. xxii. 21.

By the solution then of this, like their other cavils, it is clearly shewn, that neither the Prophets nor the Apostles ever named or entitled any one God or Lord besides the true and only God. Much less the Lord Himself; Who also directs *the things which are Cæsar's* to be rendered *unto Cæsar, and the things of God unto God:* Cæsar, you see, He entitles Cæsar, but God He acknowledges to be God. In like manner that saying of His, *Ye cannot serve two Masters*, He Himself interprets, saying, *Ye cannot serve God and Mammon:* first acknowledging God as God, then naming Mammon, according to what it really is. It is not that He calls Mammon Master, when He saith, Ye cannot serve two Masters: but He teaches that the disciples, being servants of God, are not subject to Mammon, nor ruled by him as master. For *whosoever*, saith He, *committeth sin, is the servant of sin.* As therefore He calls them who serve sin, sin's slaves, yet does not denominate Sin itself a God: so those also who serve Mammon He calls slaves of Mammon, without calling Mammon a God. But Mammon is, in the Jewish speech, (which also the Samaritans use) "covetous, and wanting to have more than one ought": (but in the Hebrew the syllable Mam is used as a Prefix): or it signifies "gluttonous," i. e., one who cannot refrain from inordinate eating. In respect therefore of both its meanings, we cannot serve God and Mammon.

Ib. vi. 24.

S. John viii. 34.

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§ 2. The devil strong; to the LORD all subject. S. Matth. xii. 29.

Again, having called the Devil *a strong man*, not altogether, but as compared with us, the Lord declares Himself to be strong over all things, and in reality, saying, That one cannot in any other way spoil the *goods* of the *strong man, except one first bind the strong man* himself; *and then he will spoil his house.* (Now his goods and his house we were, so long as we were in apostasy; for he treated us as he pleased, and the unclean spirit abode in us.) For not against him who was binding him, and spoiling his house, was he strong: but against those who were at his disposal, even Men: because he had caused their judgment to depart from God. Whom the Lord delivered, as Jeremiah also saith, *The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.* Jer. xxxi. 11.

If now He had not mentioned the Person who binds him and spoils his goods, but had only called him by this name, Strong, the Strong Man might be invincible. But He hath added besides one holding him down: for he who binds, holds, while he who is bound, is holden.

And this He hath done without drawing a comparison, so as not to set against the Lord His slave, being apostate. For not he alone, but also not any one of the things which are created and are in subjection, shall be compared unto the Word of God, by Whom all things were made; Who is our Lord Jesus Christ.

§ 3. The CREATOR and the WORD God Alone. S. John i. 3.

For as to the fact, that whether they be Angels or Archangels, or Thrones, or Dominions, they were both created and made by Him Who is God over all, through His WORD: this John hath signified as follows: Having spoken of the Word of God, that He was in the Father, he added, *All things were made by Him, and without Him was nothing made.* David also having counted His Praises, and specially all that we have specified, and the Heavens, and all the powers therein, added—*For He commanded and they were created; He spake, and they were made.* Whom then did He command? His own Word, of course; through Which, saith He, *The Heavens were established, and by the Spirit of His Mouth all the might thereof.* Ps. cxlviii. 5. Ps. xxxiii. 6.

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Book 3. Again, how that He did Himself make all things freely,
Ps. cxv. 3. and as He would, David saith again, *But our God is in the Heavens above, and in the Earth He hath done all things whatsoever He willed.* Now the things which were established, are different from Him Who established them, and those which were made, from Him Who made them. For He is Himself unmade, and without beginning, and without end, and wanting nothing, Himself sufficient unto Himself, and moreover bestowing on all other things the very gift of existence: but the things which were made by Him, received a beginning. Now whatever received a beginning, and may undergo dissolution, and are subject, and stand in need of Him Who made them, must of absolute necessity have a different name even with such as have but a little sense to make such distinctions: so that He indeed Who made all, with His Word, is justly called God and Lord alone; but when we come to the things which were made, they ought not to share in the same title, nor have they justly a right to assume that Title, belonging as it does to the Creator.

Chap. IX. § 1. One God

This therefore being plainly shewn, (and it will be shewn yet more plainly,) That neither the Prophets, nor the Apostles, nor the Lord Christ in His own person, confessed any other Lord or God, but Him Who in the primary sense is God and Lord; the Prophets first and Apostles confessing the Father and the Son, but naming no other as God, nor confessing Him as Lord; and the Lord Himself afterwards delivering to the Disciples the Father only as God and Lord, Him Who alone is God and Sovereign of all:—we, if at least we are His Disciples, must follow their statements, the tenor of which is as follows.

That Matthew the Apostle, knowing that He is one and
Gen. xxii. 17. the same God, Who made the promise to Abraham, that He would make his seed as the stars of Heaven, and Who called us by His Son Christ Jesus from the worship of stones to the knowledge of Himself—that what was no
Rom. ix. 25. people might become a people, and she who was not beloved, beloved:—he saith that John, preparing the way

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for Christ, said to certain, who while they gloried in their kindred after the flesh, had their minds discoloured and filled with all kinds of mischief, and to whom he was preaching such repentance as should recall them from mischief :—*O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.* He was preaching to them, therefore, repentance in that sense, in which the word is related to moral guilt: but he was not announcing another God, besides Him Who had made the promise to Abraham: I mean, that Forerunner of Christ, concerning whom again Matthew saith, and in like manner also Luke; *For this is he which was spoken of by the Lord through the Prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough into smooth ways: and all flesh shall see the salvation of God.* He is one therefore and the same God, the Father of our Lord, Who both promised by the Prophets to send His Forerunner, and made His salvation, i. e., His Word, to become visible unto all flesh, Itself also incarnate, that in all things He might shew Himself their King. For it was meet that the subjects of judgment should see their Judge, and know Him by Whom they are judged: and it was meet that the beings which obtain glory, should know Him Who bestows on them the gift of glory.

S. Matth. iii. 7-9.

Ib. 3.

S. Luke iii. 5, 6.

CHRIST Incarnate our Judge and Rewarder

§ 2.

And again, speaking of an Angel, Matthew saith, *The Angel of the Lord appeared unto Joseph in sleep.* Of what Lord, he himself explains; *That it might be fulfilled which was spoken of the Lord by the Prophet, Out of Egypt have I called My Son. Behold, a Virgin shall conceive, and bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us.* Of Him, Who is

S. Matth. i. 20, ii. 18.

Ib. 15.

Ib. i. 23.

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Book 8. Emmanuel, born of the Virgin, David said, *Turn not away the face of Thy Christ. The Lord sware unto David the Truth, and wilt not despise him, Of the fruit of thy body shall I set upon thy seat.* And again, *God is known in Jewry, and His place is formed in peace, and His habitation in Sion.* One therefore and the same God is He, Who was preached by the Prophets, and announced by the Gospel, and His Son Who is of the fruit of David's body, i. e., of David by the Virgin, and Emmanuel: Of Whose Star also Balaam for his part did thus prophesy, *A star shall dawn out of Jacob, and a chief shall arise out of Israel:* and Matthew again saith, that the Wise men coming from the east said, *We have seen His Star in the East, and are come to worship Him:* and that being brought safe by a Star into the House of Jacob to Emmanuel, did by the gifts which they offered shew, Who He was, Who received their adoration: by the Myrrh first, because it was He, who should die and be buried for the perishable race of man: Gold again, because He is a King, of Whose Kingdom there is no end: and Frankincense because He is God, Who was both made known in Judea, and displayed unto those who sought Him not[d].

Ps. cxxxii. 10, 11. Ps. lxxvi. 1, 2. Num. xxiv. 17. S. Matth. ii. 2. Gifts of the Magi, what they signified cf. S. Luke. i. 33. cf Is. lxv. 1.

§ 3. Again, in the Baptism, Matthew saith, *The Heavens were opened unto Him, and He saw the Spirit of God like a Dove coming upon Him. And lo! a voice from Heaven, saying, This is My beloved Son, in Whom I am well pleased.* For it was not Christ who then came down on Jesus; nor is Christ one, and Jesus another: but the Word of God, Who is the Saviour of all, and the Lord of Heaven and Earth, Who is Jesus (as we have before shewn), Who also took flesh, and was anointed by the Father with the Spirit, He became Jesus Christ; as also Esaias saith: *There shall come forth a rod from the root of Jesse, and a flower shall grow up out of his root; and the Spirit of God*

S. Matth. iii. 16, 17. Testimony of Isaiah Isa. xi. 1—4.

[d] *And Matthew again—sought Him not.* These words are cited by Severus (quoted above p. 171) and are extant in the British Museum in the same Syriac Ms. (Add. 12157 fol. 200). They are likewise given in another Syriac Ms. Vide Mr. Harvey Vol. ii. p. 436. E.

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shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and godliness; and the Spirit of the Fear of the Lord shall fill Him. He shall not judge according to reputation, nor according to talk shall He rebuke, but to the lowly He will judge judgment, and He will rebuke the renowned ones of the earth.

And again the same Esaias, foreshewing His anointing and the purpose of it, saith: *The Spirit of God is upon Me,* Ib. lxi. 1, 2. *because He hath anointed Me; He hath sent Me to preach the Gospel to the meek, to heal the broken-hearted, to announce remission to the captives, and sight to the blind, to proclaim the acceptable year of the Lord, and the day of recompence, to comfort all that mourn.* For in that the Word of God was Man, of the root of Jesse, and a Son of Abraham, in that respect the Spirit of God rested upon Him, and He was anointed to preach the Gospel to the lowly. And in that He was God, He judged not according to reputation, nor according to talk did He reprove. *For He had no need that* S. John ii. 25. *one should witness*[e] *concerning a man, knowing as He did of Himself what was in man.* And He called to Him all men that mourn, and giving remission to those who by their sins were led into captivity, released them from those chains, of which Solomon saith, Every one is *bound by* Prov. v. 22. *the cords of his own sins.* The Spirit therefore of God descended upon Him, *His* Spirit, Who had promised by the Prophets that He would anoint Him, that we receiving of the abundance of His anointing, might be saved. And thus, for his part, speaks Matthew.

And Luke the follower and disciple of the Apostles, telling of Zacharias and Elisabeth, of whom according to God's promise, John was born, he saith, *And they were* of S. Luke S. Luke i. 6. *both righteous before God, walking blameless in all the commandments and ordinances of the Lord.* And again, speaking of Zacharias, *And it came to pass, while he was execut-* Ib. 8, 9. *ing the Priest's office before God in the order of his course; according to the custom of the Priest's office, his lot was to*

CHAP. X. § 1.

[e] *witness.* Mr Harvey adds, *ei, to Him,* on the authority of two MSS. E.

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Book 3. *present incense,* and he came to sacrifice, *entering into the Temple of the Lord.* Thus he simply and absolutely and strongly in his own person acknowledges to be God and Lord, Him Who chose out Jerusalem, and bestowed the gift of the law of priesthood; to whom also belongs the Angel Gabriel, who presides[f] in the sight of the Lord[g]. For other besides Him he knew none; for had he had understanding of some more perfect God and Lord, besides Him, he would not surely have acknowledged this one, whom he knew to be the fruit of Decay, as being absolutely and entirely Lord and God: as we have before pointed out.

S. Luke i. 15. Ib. 16, 17. And in speaking of John too, thus he saith: *For he shall be great in the sight of the Lord, and many of the children of Israel shall he convert unto the Lord their God, and he shall go before in His sight in the spirit and power of Elias, to prepare for the Lord a perfect people.* For whom then did he prepare a people, and in the sight of what Lord did he become great? Of course in His sight Who said, both that John had something *more than a Prophet,* and that *among* S. Matt. xi. 9, 11. *those born of women,* none is *greater than John Baptist:* who also prepared the people for the Lord's coming, forewarning his fellow-servants and proclaiming unto them repentance, that they might obtain remission from the Lord in person, by turning themselves unto Him, from Whom they were estranged by reason of their sins and evil way: Ps. lviii. 3. as David also saith, *The sinners are estranged from the womb, they have erred from the birth.* And therefore by converting them to their Lord, he was *preparing for the Lord a perfect people, in the spirit and power of Elias.*

§ 2. S. Luke i. 26. Ib. 30. Ib. 32, 33. And again in his narrative he saith of the Angel, But at the same time *the Angel Gabriel was sent from God,* who also said to the Virgin, *Fear not, Mary, for thou hast found favour with God.* And of the Lord he saith, *He shall be great, and shall be called the Son of the Highest, and*

[f] *Præest.* The Translator gave *holds a high place* as an alternative rendering. E.

[g] This clause, Qui præest (ὁ προεστὼς) is transposed by conjecture from the beginning of the sentence to the end: the Translator not knowing else how to render it.

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the Lord God shall give unto Him the Throne of His Father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. But what other is there, who in the house of Jacob reigneth continually for ever, save Christ Jesus our Lord, the Son of the Most High God, Which God by the Law and the Prophets promised to make His Saving One visible to all flesh, that He might become Son of Man, to the end that Man also might become Son of God? For which cause Mary also exulting, cried out by Prophecy in the name of the Church, *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: . . . For He hath taken hold of Israel His servant, to remember mercy, as He spake to our Fathers, to Abraham and his seed for ever.* Ib. 46, 47. Ib. 54, 55.

By these then so numerous passages, the Gospel sets forth, that the God Who spake to the Fathers, that is He Who by Moses made the gift of the Law, by which gift of the Law we know that He *did* speak to the Fathers,—this same God according to His great goodness hath poured out mercy upon us: in which mercy *the Orient from on high hath visited us,* and hath appeared *to them that were sitting in darkness and the shadow of death, and hath guided our feet into the way of peace.* Even as Zacharias also, ceasing from the dumbness which he had endured because of unbelief, and replete with a fresh and new[3] spirit, began to bless God after a new manner. For now were at hand all things new, the Word after a new manner ordaining for Himself an Advent in the flesh, that He might enroll as God's own that man who had departed far out of God. Wherefore they were taught also of a new mode of worshipping God; but not surely of another God, since *there* is *one God, who justifieth the Circumcision by Faith, and the Uncircumcision through Faith.* Ib. 78. Ib. 79. [3] novello Rom. iii. 30.

Moreover, Zacharias was saying by Prophecy, *Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people: and hath raised up a horn of* § 3. S. Luke i. 68—75.

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Book 3. *salvation for us in the House of His servant David. As He spake by the mouth of His holy Prophets, which are since the world began. Salvation from our enemies and from the hand of all that hate us. To perform mercy with our fathers, and to remember His holy covenant: the oath that He sware to our father Abraham, that He would grant unto us, that we, being delivered from the hand of the enemies, might serve him without fear, in holiness and righteousness, in His sight all our days.* Then he saith

S. Luke i. 76, 77. to John, *And thou, Child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways. To give understanding of salvation unto His people, for the remission of their sins..* For this is the knowledge of salvation which was wanting to them, that namely of the Son of God, which John com-

S. John i. 29, 30. municated when he said, *Behold the Lamb of God, which taketh away the sin of the world. This was He of Whom I said, After me cometh a Man, which was caused to be*

Ib. 16. *before me, for He was prior to me. And all we have received of His fulness.*

This therefore is the knowledge of salvation, and not another God, nor another Father, nor The Deep, nor a Pleroma of 30 Æons, nor the mother of an Ogdoad: but the knowledge of salvation was the knowledge of the Son of God, Who in all truth both is called, and is both Salvation and Saviour, and Saving Might.

Gen. xlix. 18. First, He is Salvation, as thus, *For Thy Salvation I awaited Thee O Lord.* And again He is the Saviour:

Isa. xii. 2. *Behold my God is my Saviour, I will have trust in Him.*

Ps. xcviii. 2. Again, He is Saving Might, as thus: *The Lord hath made known His saving Might in the sight of the nations.*

For He is, in the first place, the Saviour, in that He is the Son and the Word of God, next He is Saving Might

Lam. iv. 20 LXX in that He is Spirit: *For the Spirit of our face,* it saith, *is Christ the Lord.* Lastly, He is Salvation, in that He is

S. John i. 14. Flesh: *For the Word was made Flesh, and dwelt among us.*

This then was the knowledge of salvation which John

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wrought in those who practised penitence, and believed in the Lamb of God, Who taketh away the sin of the world.

Also *to the Shepherds there appeared,* it is said, *the Angel of the Lord* announcing to them joy, seeing that *there is born in the house of David a Saviour which is Christ the Lord. Then was a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace to men of good will.* § 4. S. Luke ii. 9. Ib. 11. Ib. 13, 14.

These Angels, the Gnostic forgers say, came from the Ogdoad, and manifested the descent of the higher Christ. But they fall to the ground again, in saying, that the Christ and Saviour who is above was not born, but rather after the Baptism of Him who came of the Economy, Jesus, the same Christ descended on Him as a Dove. Therefore by their account the Angels of the Ogdoad speak false, in saying, *To you is born this day a Saviour, which is Christ the Lord, in the city of David.* For by their account neither Christ nor the Saviour was born, but that Jesus, who comes of the Economy, who belongs to the Framer of the World, upon whom after His Baptism, i. e., after 30 years, they say the supernal Saviour descended.

And why did they add the clause, *In the city of David,* except to announce the good news of the fulfilment of the promise, which God made unto David, That *of the fruit of his body is an everlasting King?* And this promise was made unto David by the Creator of this universe, as David himself saith, *My help is of the Lord Who made heaven and earth.* And again, *In His hand are the ends of the earth, and the heights of the mountains are His. For the sea is His and He made it, and His hands founded the dry land. O come let us worship, and fall down before Him, and weep before the Lord Who made us, for He is the Lord our God.* Ps. cxxxii. 11. Ps. cxxi. 2. Ps. xcv. 4—7.

The Holy Spirit is expressly declaring by David to those who hear Him, that there will be some to scorn Him Who formed us, Who is also the only God. Where-

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Book 3. fore also He said what I have above quoted, implying, That you must not err: beside Him or above Him is no other God, Whom we ought more to regard; disposing us to be pious and thankful to Him Who made and established us, and is our nourisher. What then will be their case, who have devised such a mass of blasphemies against their Maker?

Now this same did the Angels also. For in that which they say, *Glory to God in the Highest, and on Earth Peace,* they did by these expressions glorify Him Who is Maker of the Highest, i. e., of things higher than the Heavens, and Framer of all things that are in the earth: Who to His own work, i. e., to men, sent His own graciousness of
S. Luke ii. 20. salvation from Heaven. Wherefore also *the Shepherds,* it is said, *returned, glorifying God in all things which they had heard and seen, even as it was told unto them.* For it was no other God whom the Israelite shepherds were glorifying, but Him Who was announced by the Law and the Prophets, the Maker of all things, Whom also the Angels glorified. But if the Angels, who were from the Ogdoad, were glorifying one, the Shepherds another, then error and not truth had been brought down to them by these Angels of the Ogdoad.

§ 5. Once more, Luke saith of the Lord, *When the days of*
Ib. 22—24. *purification were completed, they conveyed Him to Jerusalem, to set Him before the Lord: as it is written in the Law of the Lord, That everything male which openeth the womb shall be called the Lord's holy thing: and to give a sacrifice, according to what is said in the Law of the Lord, a pair of turtle doves, or two young pigeons:* in his own person he most expressly calls Him Lord Who made this
Ib. 28—32. enactment. And Simeon too, saith he, *blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy saving power; which Thou hast prepared before the face of all peoples; a light for enlightening of the Gentiles, and the glory of Thy people Israel.*
Ib. 36. And *Anna* too, the *Prophetess,* saith he, in like manner
Ib. 38. glorified God upon sight of Christ, *and spake of Him to*

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all who waited for the redemption of Jerusalem. Now by all these things one God is set forth, opening unto men a new Testament[4] of liberty by the new coming of His own Son.

[4] dispositionem

§ 6.

For which cause Mark also, the interpreter and disciple of Peter, began his written gospel as follows: *The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the Prophets: Behold I send Mine Angel before Thy face, who shall make ready Thy way. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths before our God:* expressly saying, that the words of the holy Prophets are the beginning of the Gospel, and pointing out beforehand the very same, whom they confessed as Lord and God, to be Father of our Lord Jesus Christ, Who promised Him too, to send His own Angel before His face; which Angel was John, *in the spirit and power of Helias* crying in the wilderness, Prepare ye the way of the Lord, make the paths straight before our God. But that the Prophets did not use to announce now one God, now another, but One and the same, though with many meanings and many titles; for manifold and wealthy is the Father,—as we have shewn in the book before this, so, in the process of our discourse we will shew also from the Prophets themselves.

S. Mark i. 1—3. Testimony of S. Mark

S. Luke i. 17.

Again, in the end of his Gospel Mark says, *So the Lord Jesus, after He had spoken unto them, was taken up into Heaven, and sitteth at the right hand of God:* confirming what is said by the Prophet, *The Lord said unto my Lord, Sit on My right hand, until I make Thine enemies Thy footstool.* Thus again it is one and the same God and Father, Who was first announced by the Prophets, then taught by the Gospel; whom we Christians venerate and love with all our heart, as the Maker of Heaven and Earth, and of all that therein is.

S. Mark xvi. 19.

Ps. cx. 1.

CHAP. XI.

§ 1. of S. John

In course of preaching this faith, John the Disciple of the Lord, desirous by preaching of the Gospel to remove the error which Cerinthus had been sowing among men;

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Book 3. and long before him those who are called Nicolaitans, who are an offshoot of the knowledge falsely so called:—to confound them, and persuade men that there is but one God Who made all things by His Word, and not as they affirm that the Creator is one person, the Father of the Lord another: and that there is a difference of persons between the Son of the Creator, and the Christ from the higher Æons, who both remained impassible, descending on Jesus the Son of the Creator, and glided back again to his own Pleroma; and that the Beginning is the Only Begotten, but the Word, the true Son of the Only Begotten; and that the created system to which we belong was not made by the First Deity, but by some Power brought very far down below it, and cut off from communion in the things which are beyond sight and name:—All such things, I say, the Lord's Disciple desiring to cut off, and to establish in the Church the rule of Truth, viz., that there is one God Almighty, Who by His Word made all things, both visible and invisible; indicating also, that by the Word whereby God wrought Creation, in the same also He provided salvation for the men who are part of Creation:—thus did he begin in that instruction which his Gospel contains, *In the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God. All things were made by Him, and without Him was nothing made. That which was made, was in Him Life, and the Life was the Light of men; and the Light shineth in darkness and the darkness comprehended it not. All things,* saith he, *were made by Him.* In *all things* then is included also this creation which we are concerned with. For it will not be granted them that *all* means the things which are included in their Pleroma. For if their Pleroma contains the things here also, this so great system is not beyond its limits, as we have explained in the preceding book: but if things here are without the Pleroma (which however

S. John i. 1—5.

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was seen to be impossible), then their Pleroma is not *all*, therefore this system so extensive, is not without it.

But John himself hath removed from us all disputations, saying, *He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.* Whereas according to Marcion and the like of him, neither was the World made by Him, nor did He come unto His own, but unto that which belonged to others. Again, according to some of the Gnostics, this world was made by Angels, and not by the Word of God. And according to those again who are of Valentinus, it was not made by Him, but by the Demiurge. For He [the Word] was active in causing such and such similitudes to be made, after the Pattern of things above, as they say; but the Demiurge finished making the creatures. Since by their account he emanated from the Mother, to be Lord and Framer of this Economy of Creation, he, I say, by whom they will have this world to be made: whereas the Gospel expressly says, that by the Word, Which was in the beginning with God, all things were made, which *Word*, it saith, *was made Flesh, and dwelt among us.* § 2. Ib. 10, 11. Ib. 14.

But according to them neither was the Word made flesh, nor Christ, nor he who was made out of them all, the Saviour. For the Word and Christ they will not have so much as to have come into this world: and for the Saviour, that He neither was incarnate, nor suffered; but that He descended as a Dove upon that Jesus, who was made by special Economy, and that having announced the unknown Father, He ascended again into the Pleroma. As to the Incarnation and Passion, some attribute them to that Jesus who was made by special Economy, who they say passed through Mary, as water through a pipe; others again to the son of the Demiurge, on whom (they say) descended that Jesus who is made by Economy: others again say that Jesus in- § 3. The Incarnation denied by every sect of them

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Book 3. deed was born of Joseph and Mary, and that Christ descended upon Him, the Christ from the higher Æons, being without flesh and incapable of sufferings.

However, by no rule of the Heretics was the Word of God made flesh. For should any one examine the Rules of them all, he will find that they all bring in the Word of God as without flesh, and incapable of suffering; as also the Christ who is in the higher regions. For some think that He was manifested as a human being transfigured, while they deny both His Birth and His Incarnation: others again, that He assumed not even the figure of a man, but as a Dove came down upon that Jesus who was born of Mary. To shew then that all these are false witnesses, the Lord's Disciple saith, *And the Word was made flesh, and dwelt among us.*

§ 4. And that we might make no question who the God is, whose Word was made flesh, he himself teaches us above, saying, *There was a man sent from God, his name was John: he came for witness, to bear witness of the Light. He was not the Light, but to bear witness of the Light.* John therefore, the Forerunner, who witnesses concerning the Light, by what God was he sent? of course by Him to Whom the Angel Gabriel belongs, who also brought the glad tidings of His Birth: that God Who promised by the Prophets to send His Angel before the face of His Son, and to prepare His way, i. e., *to bear witness of the Light, in the spirit and power of Elias.* And Helias again, of what God was he servant and prophet? of Him Who made Heaven and Earth, as himself also confesses.

S. John i. 6-8.

Their fable of One above the Creator disproven

S. Luke i. 17. 1 Kings xviii. 36.

John therefore, being sent by the Founder and Framer of this world, how could he bear witness of that light, which descended from among the things that are unnameable and invisible? since all the Heretics have laid it down, that the Demiurge knows not the Power which is above him, which John, we find, was to witness and indicate.

S. Matth. xi. 9. For this cause the Lord said that He counted him *more*

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than a Prophet[h]. For all the other Prophets announced the coming of the paternal Light, and longed to be worthy to see Him Whom they were preaching: but John both foretold Him even as the rest, and when He came saw Him and pointed Him out, and persuaded many to believe in Him: thus occupying himself the place both of a Prophet and of an Apostle. Thus he is *more than a Prophet,* since Apostles come first, Prophets second; but all things of one and the same, God Himself. S. John Baptist Prophet and Apostle. 1 Cor. xii. 28.

For that wine indeed was good, which by creation God formed in the vineyard, and which was drunk in the first place: for neither did any of those who drank of it find fault, and the Lord partook of it. But that wine was better, which was formed by the WORD out of water, (a summary and simple process) for the use of those who had been called together to the marriage. Thus, although the Lord is able to furnish wine to the guests, and to satisfy the hungry with food, without any material to act among the creatures, yet He did not so, but rather He took such loaves as come of the earth, and gave thanks, and again He made water wine and so satisfied those who were set down, and gave drink to those who had been invited to the marriage: signifying that God, Who made the earth and commanded it to bear fruit, and established the waters, and poured forth the fountains, He in the last times by His Son bestows on the human race the Blessing of Meat and the Grace of Drink:—the Incomprehensible by One who can be comprehended, and the Invisible by One who can be seen: For He is not without the Father, but abideth in His Bosom. § 5. God's gifts of food and wine S. John ii. Ib. i. 18.

For *no man,* it is said, *hath seen God at any time, except that the Only begotten Son of God, Which is in the Bosom of the Father, He hath declared Him.* That is, the Father, Who is invisible, is set forth unto all by the Son, Who is in His Bosom. For this cause they know Him, to whom the Son hath revealed Him: and again the Father by the Son gives the knowledge of His own Son unto § 6. Who knows GOD

[h] or "that he had more than a Prophet's prerogative."

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Book 3. them who love Him. From Whom also Nathanael learned and knew Him: to whom the Lord Himself bare witness,
S. John i. 47. that he is *an Israelite indeed, in whom is no guile.* The
Ib. 49. Israelite knew his own King, and saith to Him, *Rabbi, Thou art the Son of God, Thou art the King of Israel.* By Him again Peter being taught, knew the Christ the Son
Isa. xlii. 1—3. of the living God:—of Him Who saith, *Behold My Son, the most beloved, in Whom I am well pleased: I will put My spirit upon Him, and He will declare judgment unto the Gentiles. He shall not strive, nor cry, neither shall any man hear His voice in the streets: a shaken reed shall He not break, and smoking flax shall He not quench, as*
Ib. 4 LXX. *long as He shall put forth His cause for controversy; and in His name shall the Gentiles trust.*

§ 7. One God And these, observe, are the beginnings of the Gospel: whereby is set forth One God the Maker of this universe,—He Whom the Prophets too announced, and Who by Moses formed the Economy of the Law,—as the Father of our Lord Jesus Christ: nor do they beside Him recognise any other God, or any other Father. Now so great is the stability of these Gospels, that the very Heretics also bear testimony unto them, and endeavour each one to establish his own doctrine, setting out from
Ebionites these. Thus the Ebionites, using only the Gospel which is according to Matthew, are even by it convicted of
Marcion wrong notions concerning the Lord. And Marcion, while he mutilates that which is according to Luke, is proved a blasphemer of Him Who is the only God, by those passages which are still preserved in his writings. And those who separate Jesus from Christ, and say that Christ remained impassive, while Jesus suffered, while they allege the Gospel according to Mark; may be corrected if they read it with love of the Truth. Moreover the school of Valentinus, making very ample use of the Gospel according to John to demonstrate the combinations they talk of, will be from that very Gospel exposed as maintaining nothing right: as we have shewn in the first book. Since then our opponents bear testimony to

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us, in using these Gospels, our reasoning drawn from them is strong and correct.

§ 8. Fourfold Christ's Gospel, fourfold, the Cherubim whereon He sitteth

For it is impossible that the Gospels should be in number either more or fewer than these. For since there are four regions of the world wherein we are, and four principal winds, and the Church is as seed sown in the whole earth, and the Gospel is the Church's pillar and ground, and the breath of life: it is natural that it should have four pillars, from all quarters breathing incorruption, and kindling[1] men into life. Whereby it is evident, that the Artificer of all things, the Word, Who sitteth upon the Cherubim, and keepeth all together, when He was made manifest unto men, gave us His Gospel in four forms, kept together by one Spirit. As David, imploring His Presence, saith, *Thou that sittest upon the Cherubim, shew Thyself.* For indeed the Cherubim had four faces, and their faces are images of the dispensation[5] of the Son of God. For *the first living creature,* it saith, was *like a Lion,* denoting His real efficiency, His guiding power, His royalty: *and the second like a Calf,* signifying His station as a Sacrificer and Priest: *and the third having the face of a man,* most evidently depicting His Presence as Man: *and the fourth like an eagle in flight,* declaring the gift of the Spirit flying down upon the Church.

Ps. lxxx. 1.

5 πραγματείας

Rev. iv. 7.

Now then the Gospels are in unison with these, upon which Christ sitteth. For first, that according to John relates His princely and efficacious, and glorious birth from the Father, saying, *In the beginning was the Word, and the Word was with God, and the Word was God.* And, *All things were made by Him, and without Him was not anything made.* On this account this Gospel is also full of all confidence; for that is his Character.

S. John's Gospel

S. John i. 1.

Ib. 3.

But the Gospel of Luke, as being of a priestly stamp, began from Zacharias the priest burning incense unto God. For now the fatted Calf was a preparing, about to be sacrificed for the finding of the younger Son.

S. Luke's Gospel

[1] The Translator gave *fanning* as an alternative rendering. E.

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Book 3. Matthew for his part proclaims His Birth as a Man,

S. Matt. i. 1. saying, *The Book of the generation of Jesus Christ, the Son*

Ib. 18. *of David, the Son of Abraham:* and, *Now the birth of Je-*

S. Matthew's Gospel *sus Christ was on this wise.* This Gospel therefore is of human form: wherefore also through the whole of it the character is kept up of a lowly minded and meek Man.

S. Mark's Gospel And Mark hath made his beginning from the prophetic Spirit, which cometh upon men from on high, thus

S. Mark i. 1, 2. saying, *The beginning of the Gospel of Jesus Christ...as it is written in the Prophet Esaias:* implying the winged image of the Gospel. And for this cause he hath also made his narrative concise and rapid: for this is the stamp of Prophecy.

Their counterpart in His dealings And the Word of God also Himself conversed with the Patriarchs before Moses according to His divine and glorious Being; but to those in the Law He assigned His priestly and ministerial station: and afterwards having been made Man, He sent forth the free gift of the Holy Ghost into the whole earth, sheltering us with His own wings. Such, then, as were the dealings of the Son of God, such also is the form of the Living Creatures; and such as is the form of the Living creatures, such also is the stamp of the Gospel. For the living creatures are of four forms, of four forms also is the Gospel, and the dealing of the Lord. And

Four covenants therefore four general covenants were given unto mankind: the first, of Noe's deluge, on occasion of the Bow: and the second, Abraham's, with the sign of Circumcision: and the third, the giving of the Law under Moses: and the fourth that of the Gospels, by our Lord Jesus Christ [k].

§ 9. Now such being the case, they are all vain and ignorant, and daring withal, who set at nought the true notion of the Gospel, and privily bring in either more or

[k] There is a remarkable discrepancy here between the Greek Fragment, and the Latin version. The latter runs as follows: "Four Testaments were given to mankind: first, one before the Flood under Adam; then the second, after the Flood under Noë: and the third, the giving of the Law under Moses: and the fourth that which renews man and sums up all things in itself, which is by the Gospel, lifting up men, and winging them into the Heavenly Kingdom."

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fewer individual Gospels[1], than have been mentioned: the former, that they may have the credit of discovering more than the truth; the latter, that they may set at nought the dispensations of God.

Marcion

Thus Marcion rejecting the whole Gospel, nay rather cutting himself off from the Gospel, glories just as much in having the Gospel. Others again, to make void the gift of the Spirit, which in the last times at the Father's good pleasure was poured out on mankind, admit not the notion which properly belongs to John's Gospel, viz., that in it the Lord promised He would send the Paraclete; but they drive from them at once both the Gospel and the Prophetic Spirit. Unhappy in truth are they, who while they desire to be false Prophets, drive away the grace of Prophecy from the Church. Their case resembles theirs, who because of such as come in hypocrisy, abstain even from communion with the brethren.

Some reject S. John's Gospel, lose Prophecy too

They reject S. Paul

Further, we may understand, that neither is the Apostle Paul received by these same persons. For in his Epistle to the Corinthians, he hath spoken accurately of prophetical gifts, and recognises men and women as prophesying in the Church. In all these ways then sinning against the Spirit of God, they fall into the unpardonable sin.

1 Cor. xi. 4, 5.

Valentinians invent Gospels

But those who are of Valentinus' side again, being past all fear, produce certain compositions of their own, and boast to have more Gospels than actually exist. For indeed they have gone so far in effrontery, as to call something which they never wrote of old, The Gospel of Truth; in nothing agreeing with the Gospels of the Apostles: not even the Gospel, with them, being without blasphemy. For if what is put forward by these, be the Gospel of Truth, and yet this is unlike to what have been handed down to us by the Apostles: whoso please, may learn, as is shewn from the Scriptures themselves, that what has been handed down by the Apostles, is no more the Gospel of Truth.

[1] *εὐαγγελίων πρόσωπα, personas Evangelii*: it may mean "marks" or counterfeits of Gospels: but the saying is not altogether congruous.

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Book 3. However that those only are true and trustworthy, and that it is out of the question there being either more or fewer Gospels than were before-mentioned, we have shewn thus abundantly and convincingly. For as God made all things in order and fitness, the form also of the Gospel must needs be well arranged and compacted.

Having thus ascertained the opinion of those who delivered the Gospel to us, simply from their opening sentences; let us proceed to the remaining Apostles, and enquire into their doctrine concerning God: then afterwards let us hear the discourses of our Lord Himself.

CHAP. XII. § 1. S. Peter's Testimony Acts i. 16, 17. Peter therefore, the Apostle, after the Lord's Resurrection and assumption into the Heavens, desiring to fill up the number of the twelve Apostles, and to choose a fresh one instead of Judas, whichsoever of those present might be chosen of God, he said, *Men and brethren, need was that this Scripture be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, which became guide to them that took Jesus, because* Ib. 20. *he was numbered among us: 'Let his habitation be desolate, and let there be none to dwell therein,' and, 'His Bishoprick let another take,'*—ordering the fulfilment of the number of the Apostles according to the words which were spoken by David.

Again, the Holy Spirit having descended on the Disciples, so that all prophesied, and spake with tongues, and some mocking them, as though drunk with new wine; Peter said, that instead of their being drunken (it be- Ib. ii. 15, 16, 17. ing *the third hour of the day*) *this is what was spoken of by the Prophet, It shall be in the last days, saith the Lord, I will pour out of My Spirit upon all flesh, and they shall prophesy.* Thus God, Who had promised by the Prophet to send His Spirit upon mankind, even He did actually send Him: and God is announced by Peter as having accomplished His own promise.

§ 2. Ib. 22—27. For, saith Peter, *Ye men of Israel, hear my words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him*

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in the midst of you, as ye yourselves know:—Him being delivered up by the determinate counsel and foreknowledge of God, ye have crucified and slain by the hands of wicked men: Whom God raised up, having loosed the pains of hell, because it was not possible that He should be holden of it. For David saith of Him, I foresaw the Lord always before my face, for He is on my right hand, that I be not moved. Therefore my heart was glad, and my tongue rejoiced, moreover also my flesh shall rest in hope. Because Thou wilt not leave my soul in hell, nor suffer Thine Holy One to see corruption. Next he speaks to them confidently of *the Patriarch David, that he is dead* Ib. 29. *and buried, and his sepulchre is with* them *unto this day.* But *being,* saith he, *a Prophet, and knowing that God had* Ib. 30—*sworn to him with an oath, that of the fruit of his body* 36. *one should sit on his throne; he foreseeing spake of the Resurrection of Christ, that He was not left in hell, neither did His flesh see corruption. This Jesus,* saith he, *God hath raised up, Whose witnesses we all are: Who being by the right hand of God exalted, receiving from the Father the promise of the Holy Ghost, hath poured out this gift, which ye now see and hear. For David ascended not into the Heavens; but he saith himself, The Lord said unto my Lord, Sit on my right hand, until I make thine enemies the footstool of thy feet. Therefore let the whole house of Israel know assuredly, that God hath made Him both Lord and Christ, even this Jesus Whom ye have crucified.* When therefore the multitudes had said, *What* Ib. 37, *then shall we do, Peter said unto them, Repent and let* 38. *every one of you be baptized in the Name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Thus no other God, nor any other Pleroma did the Apostles proclaim, nor one Christ to have suffered and risen again, while another raised him up and remained impassive; but one and the same God and Saviour and Christ Jesus, Who was raised from the dead: and the Faith which is in Him they used to preach to those who

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Book 3. believed not in the Son of God, and to instruct them out of the Prophets, that the Christ Whom God promised He would send, He hath sent, even Jesus, Whom they crucified, and God raised up.

§ 3. Miracle of the Lame man healed Acts iii. 2. Ib. 6. Ib. 7, 8. Again, when Peter together with John had seen him who was lame from his birth sitting before *the gate of the Temple which is called Beautiful*, and asking an alms, he said unto him, *Silver and gold have I none, but such as I have, that give I thee; In the Name of Jesus Christ of Nazareth rise up and walk. And immediately his feet and ancle bones were strengthened, and he walked, and entered with them into the Temple, walking, and leaping, and praising God.* And the whole multitude being gathered unto them because of the unexpected deed, Ib. 12—26. Peter saith unto them, *Ye men of Israel, why marvel ye at this? and why look ye upon us, as though by our own power we had made this man walk? The God of Abraham, God of Isaac and God of Jacob, The God of our Fathers, hath glorified His Son, Whom ye for your part gave up to judgment, and denied Him before Pilate, when he wished to let Him go. But ye oppressed the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of Life; Whom God raised from the dead: whereof we are witnesses. And His Name, by faith in His Name, hath strengthened this man whom ye see and know, and the faith which is by Him, hath given him soundness before you all. And now, brethren, I know that through ignorance ye did amiss. But what things God foretold by the mouth of all the Prophets, that His Christ should suffer, He hath fulfilled. Repent therefore and be converted, that your sins may be blotted out, and times of refreshing come from the presence of the Lord, and He send Jesus Christ Who is prepared for you; Whom the Heaven must receive until the time of the dispensation of all things, which God spake by His holy Prophets. As to Moses, he saith unto our Fathers, That a Prophet shall the Lord your God raise up to you of your brethren, even as me; Him shall ye hear in all*

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things whatever He shall have spoken unto you. And it shall be that every soul which will not hear that Prophet, shall perish from among the people. And all from Samuel and onwards, as many as have spoken, have also announced these days. Ye are sons of the prophets, and of the covenant which God ordered with our fathers, saying to Abraham, And in thy seed shall all tribes of the earth be blessed. To you first, God raising up His Son, sent Him blessing you, that every one may convert himself from his iniquities.

Very plain is the preaching, which Peter with John was preaching unto them, declaring the good tidings of the promise which God made unto the Fathers, how it was fulfilled by Jesus; not announcing another God, but the Son of God, Who was also made Man and suffered; bringing Israel to better knowledge, and preaching *in Jesus the Resurrection of the dead,* and pointing out, that whatever things the Prophets announced concerning the sufferings of Christ, those God hath fulfilled. Ib. iv. 2.

Wherefore, when the chief Priests had again assembled, Peter said boldly to them, *Ye rulers of the people, and elders of Israel, if we are to-day called to account by you of the benefit done to the impotent man, whereby this man was saved: be it known to you all, and to all the people of Israel, that in the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead—by Him doth this man stand before you whole. This is the stone despised by you builders, which is made the head of the corner. And there is no other Name under Heaven which is given unto men whereby we must be saved.* § 4. Ib. 8—12.

Thus the Apostles instead of changing their God, were announcing to the people that the Christ is Jesus Who was crucified, Whom God raised up, He Who sent the Prophets (being Himself God) and by Him gave salvation unto men.

Being therefore confounded both by the healing, (*for,* saith the Scripture, *the man was above forty years old, on whom the miracle of healing was shewed)* and by the § 5. Ib. 22.

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Book 8. doctrine of the Apostles and exposition of the Prophets, the High Priests released Peter and John, and they having returned to the rest their fellow-apostles and disciples of the Lord, i. e., to the Church, and having related what had happened, and how they had dealt boldly in the Name of Jesus: The whole Church, it saith, on hearing it, *lifted up their voice to God with one accord, and said, Lord, Thou art God Who madest Heaven and earth and the sea and all that in them is, Who by the Holy Spirit, by the mouth of David our father, Thy servant, hast said, Why did the heathen rage, and the people imagine vain things? The Kings of the earth stood by, and the Princes were gathered in one against the Lord and against His Christ. For of a truth in this city came together against Thy Holy Son Jesus Whom Thou anointedst, Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatsoever Thy Hand and Thy Counsel had determined before to be done.*

Acts iv. 24—28.

Their testimony the Church's voice

These are the voices of that Church, from which the whole Church had its beginning: these are the words of the Mother City, of the citizens of the New Testament: these are the voices of the Apostles, these are the voices of the disciples of the Lord, of the truly perfect, made such by the Spirit after the assumption of the Lord, both calling upon God, Who made Heaven and Earth and Sea, Who was proclaimed by the Prophets; and His Son too, Whom God anointed, and not knowing any other. For no Valentinus was there at that time, nor Marcion, nor the other subverters both of themselves and of such as regard[m] them. Wherefore also they were heard by the Maker of all, even God. For *the place*, it saith, *was shaken where they were assembled, and they were all filled with the Holy Ghost, and spake the word of God with boldness* to every one that was willing to believe. For *with great power*, saith he, *gave the Apostles witness of the resurrection of the Lord Jesus*, saying

Ib. 31.

Ib. 34.

[m] πειθομένων, *assentiunt*. The Translator gave *believe* and *regard* as alternative renderings. E.

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unto them, *The God of our Fathers hath raised up Jesus whom you took and killed by hanging Him on a tree. Him hath God raised up to be a Prince and a Saviour, by His glory, to give repentance to Israel and forgiveness of sins: and we in Him are witnesses of these sayings, and* [so is] *the Holy Ghost, Which God hath given to them that believe Him.* Also *in every day,* saith he, *in the Temple and in the house, they ceased not teaching and preaching the good tidings of Christ Jesus,* the Son of God. For this was the acknowledgment of salvation, which makes those perfect towards God, who recognize the coming of His Son. Ib. v. 30—32. Ib. 42.

§ 6. Of these people the argument fails

But since some of them shamelessly say, The Apostles acting as heralds among the Jews could not announce to them another God, besides Him Whom they had believed in: we say to them, that if the Apostles used to speak according to the opinion before ingrafted into men, no person knew the truth from them; nay, nor from the Lord, long before: for they say that He too spake in the same way. Neither do these therefore themselves know the truth, but their notion concerning God being such as it was, they had received the doctrine, according as they could hear it. By this way of talking, then, there will be no rule of truth with any one, but all learners will impute it to their teachers, that according to each one's own opinion and capacity, such was the discourse addressed to him. And the coming of the Lord will appear superfluous and useless, at least if He came to allow and to maintain each man's notion of God as it was before implanted in him.

And moreover it was a harsher thing, and that by a great deal, for that Person whom the Jews had seen as a man, and had nailed Him to the cross, to be announced as Christ the Son of God, their own King for ever. You see that they could not be speaking to them according to their old opinion. For they who to their face said that they were slayers of the Lord, much more would they confidently announce to them as to others,

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Book 3. that Father who is above the Creator; not suiting each man's thought: and the sin was much less, since they could not have nailed to the Cross the superior Saviour, to whom they ought to ascend, He being incapable of suffering. Yea, as to the Gentiles they used to speak not according to their views, saying rather with confidence, that their Gods were not Gods, but idols of Dæmons: in like manner they would have also told the Jews, if they had known of another Father, greater and more perfect: not adding nourishment nor growth to their untrue opinion concerning God. And whilst they were doing away with the error of the Gentiles, and withdrawing them from their Gods, they did not of course bring on them another error, but removing those which were no Gods, they pointed to Him Who was the only God and the true Father.

§ 7. God's testimony to Cornelius is against them

From the words therefore of Peter, which he spake in Cæsarea to the Centurion Cornelius, and to the Gentiles who were with him, to whom the Word of God was first set forth, we must form our notion of what the Apostles announced, and of the mode of their preaching, and of their opinion concerning God. For this Cornelius, it saith, was *devout, and fearing God with all his house, and doing many almsdeeds among the people, and praying to God always. He saw* therefore, *about the ninth hour of the day, an Angel of God coming in to him, and saying, Thine alms have come up for a memorial before God: wherefore send to Simon, who is called Peter:* Peter having seen the revelation where the heavenly Voice said unto him, *What God hath cleansed, that call not thou common:* i. e., That God, Who by the Law distinguished between things clean and unclean, He hath cleansed the Nations by the blood of His Son: Whom Cornelius also worshipped. To whom Peter coming *said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him.* Evidently signifying that the God Whom Cornelius used to fear before, concerning Whom

Acts x. 2, 3.

Ib. 4, 5.

Ib. 15.

Ib. 34, 35.

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he was instructed by the Law and the Prophets, for Whose sake also he used to do his alms, He is God of a truth. But the knowledge of the Son was wanting unto him.

Wherefore he added, *You know what word took place throughout all Judea, how beginning from Galilee after the Baptism which John preached;—concerning Jesus of Nazareth, how God anointed Him with the Holy Ghost and with power: He went about doing good, and healing all that were oppressed of the Devil, for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem: Whom they slew, hanging Him on a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to us witnesses chosen before of God, who did both eat and drink with Him after His rising from the dead. And He commanded us to preach to the people, and to testify, that it is He which was predestined of God to be Judge of quick and dead. To Him all the Prophets give witness, that every one believing in Him receiveth remission of sins by His Name.* The Son of God, then, Whom men knew not, the Apostles were announcing, to such as were before instructed concerning God: they were not introducing another God. For had Peter been aware of anything of that kind, he would have freely preached to the Gentiles, that the God of the Jews is one, of the Christians another. And they of course, in alarm at the vision of the Angel, would have believed whatever he had told them. But from Peter's words it is evident, that while he maintained the God Whom they before knew, he did also testify unto them that Jesus Christ is the Son of God, the Judge of quick and dead, into Whom also he commanded them to be baptized for the remission of sins. And not only so, but he testified also that Jesus Himself is the Son of God, the same Who being anointed with the Holy Ghost, is called Jesus Christ. And this same is born of Mary, as the testimony of Peter imports. Could it be, that Peter had

Acts x. 37—43.

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Book 8. not yet perfect knowledge at that time, but that afterwards it was discovered by these men? Peter then according to these was imperfect, imperfect too were the rest of the Apostles: and they had need live again and go to school to these people, that they too may be made perfect. But this surely is ridiculous: and these are convicted of being scholars, not of the Apostles, but of their own evil way of thinking. And for this cause their opinions are various, each of them receiving the error as he was capable of it. Whereas the Church through the whole world having its beginning firm from the Apostles, perseveres in one and the same view concerning God and His Son.

§ 8. Philip's testimony

And Philip again to the Eunuch of the Queen of the Ethiopians, returning from Jerusalem and reading Esaias the Prophet, no other person being by,—whom did he announce? was it not He, of Whom the Prophet said,

Isa. liii. 7. *As a sheep for a victim He was led; as a Lamb without voice before its shearer, so opened He not His Mouth.*

Ib. 8. *But His Birth who shall declare? for His Life shall be taken from the Earth:*—that He is Jesus, and that in Him the Scripture is accomplished, as the Eunuch himself being persuaded, and forthwith begging to be baptized, said,

Acts viii. 37. *I believe that Jesus Christ is the Son of God.* And he had a mission to the regions of Ethiopia, to preach that which he believed: first that there is one God, He Whom the Prophets proclaim: next that His Son has already realized His human presence, and was led as a sheep to the slaughter; and the rest, whatsoever the Prophets say of Him.

§ 9. Paul too for his part after the Lord had spoken to him from Heaven, and had signified, that he was persecuting his own Master in persecuting His Disciples: after He had sent Ananias to him, and that he had re-

Ib. ix. 20. covered his sight, and was baptized; *in the synagogues,* we read, at Damascus, *preached Jesus with all freedom,*

Eph. iii. 3. *that This is the Christ the Son of God.* This is *the mystery,* which he saith was *made known to* him by *revela-*

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tion, That He Who suffered under Pontius Pilate, He is Lord of all, and King, and God, and Judge, receiving power from Him Who is God of all, because He was made *subject unto death, even the death of the Cross.* Phil. ii. 8.

S. Paul's at Athens

And to shew that this is true, he preaching the Gospel to the Athenians in Areopagus (where, no Jews being at hand, he might have preached the true God with confidence) said unto them, *God Who made the world and* Acts xvii. 24—31. *all things that are therein, He being Lord of Heaven and Earth dwelleth not in temples made with hands, nor is tended*[6] *by men's hands, as though needing anything, whereas it was He Who gave all things life and breath, and made all things: Who made of one blood the whole race of man to dwell upon the face of the whole earth, assigning before the times according to the settlement of their habitation; to seek that which is divine, if in any way they may be able to handle it or to find it, though in fact it be not far from every one of us, for in Him we live and move and are, even as certain among you have said, For we are also His offspring. Forasmuch then as we are God's offspring, we ought not to think that the Godhead is like unto gold or silver or stone, fashioned by art or fancy of man. God therefore looking down upon the times of ignorance, now hath commanded all men every where to repent towards Him, because He hath appointed a day for the world to be judged in righteousness, by the man Jesus, in Whom He hath established faith by raising Him from the dead.*

[6] tractatur

Now in this place he not only announces to them God as the Maker of the world, no Jews being present, but also that He made one only race of man to dwell on all the earth, as Moses also saith, *When the most* Deut. xxxii. 8. *High divided the nations, when He dispersed the sons of Adam, He set the bounds of the nations according to the number of the Angels of God:* but the people which believe God, he says, are no longer under the power of Angels, but under the Lord. *For His people Jacob is* Ib. 9. *made the Lord's portion, Israel the line of His inheritance.*

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Book 8. at Lystra

And again, Paul being with Barnabas at Lystra in Lycia, and having caused one lame from the birth in the Name of our Lord Jesus Christ to walk, and the multitude wanting to honour them as Gods, for the wonderful deed, he saith to them, *We are men like unto you, preaching unto you God, that ye may turn from these vain idols to the living God, Who made Heaven and Earth, the sea, and all things that are in them, Who in times past permitted all nations to depart along their own ways; although He left not Himself without witness, doing good, giving you rain from Heaven and fruitful seasons, filling your hearts with food and gladness.*

Acts xiv. 15—17.

Now that with these announcements of his all the epistles are in harmony, we will shew in a suitable place from the epistles themselves, when we are expounding the Apostle. But whilst we too join our labours to those proofs which are drawn from the Scriptures: and whilst we announce shortly and summarily, what is expressed in many ways; do thou also with patience attend to it, and not account it too long a story; considering this, that proofs which consist in Scriptures cannot be made out, but by the very words of Scripture.

§ 10. S. Stephen's evidence

There is Stephen too, again, who was chosen by the Apostles first Deacon, who also first of all men followed in the track of our Lord's martyrdom, being first slain for confessing Christ, speaking confidently among the people, and teaching them, as follows; *The God of glory appeared unto our father Abraham, and said unto him, Go out from thy Land, and from thy kindred, and come into a land which I will shew unto thee; and He removed him into this land which ye also now inhabit, and gave him not a foot's breadth of inheritance in it; but promised to give it him for a possession, and to his seed after him. And God spake to him thus; that his seed should be sojourning in a strange land, and should be brought into slavery, and vexed 400 years; and the nation which they shall serve will I judge, saith the Lord; and afterwards they shall go out, and shall serve Me in this place. And*

Ib. vii. 2.

Ib. 8.

Ib. 4-8.

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He gave him the Covenant of Circumcision, and so he begat Isaac. And the rest of his words too proclaim the same God, Who was with Joseph and with the Patriarchs, Who also discoursed with Moses.

§ 11. Teaching of the Acts of the holy Apostles uniform

And that the whole doctrine of the Apostles set forth one and the same God, Who removed Abraham, Who made him the promise of inheritance, Who gave him in due time the testament of Circumcision, Who called out of Egypt his seed, preserved evidently by means of circumcision, (for He gave it for a sign, that they might be unlike the Egyptians);—Him to be the Maker of all, Him the Father of our Lord Jesus Christ, Him *the God of glory;*—such as will, may learn from the very discourses and Acts of the Apostles, and may perceive, that this is the Only God, over Whom is no other. Yea, and if there *were* another God over this, we should say in addition to all the rest, that on comparison this is better than that other. For by His works, He appears better, as indeed we have stated before; and while they have no work of their Father to shew, this other is proved to be the only God.

Supra p. 184.

But if any one, *doting about questions,* thinks that one ought to allegorize what the Apostles have said of God, let him throughly examine the aforesaid discourses of ours, wherein we have shewn that there is one God, the Ordainer and Maker of all, and have overthrown and laid bare their statements; and he will find them in harmony with the doctrine of the Apostles, and the fact to be such as they used to teach, and were persuaded, That there is One only God, the Framer of all. And when he shall have rejected from his own view so great an error, and such blasphemy against God, he will even of himself discover what is reasonable, acknowledging both the Law of Moses, and the grace of the New Testament, both of them as suited to their times, and vouchsafed for good to the human race by one and the same God.

1 Tim. vi. 4.

For concerning all who are of unsound opinions, dis- § 12.

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Book 3. turbed by the Law so given as they find it in Moses, and deeming it unlike and contrary to the doctrine of the Gospel, we shall find that they have not betaken themselves to searching out the causes of the difference of the two Testaments. Abandoned therefore by the Father's Love, and puffed up by Satan, and having become converts to the teaching of Simon Magus, they have fallen away in their views from Him Who is God, and have imagined themselves to have discovered more than the Apostles, while they are devising another God. And the Apostles, they say, while they preached the Gospel, had yet the same ideas with the Jews; but they are more genuine and wiser than the Apostles. And hence Marcion and his party have set themselves to mutilate the Scriptures; some portions of them they refuse altogether to acknowledge, and the Gospel according to Luke, and Paul's Epistles, they curtail, and say that those portions only, which they have themselves abridged, are genuine. But we, by God's permission, will refute them in another treatise, even from those which are still retained among them.

Some minish the Scriptures

But all the rest of those who are puffed up with the false name of knowledge, although they confess the Scriptures, change their interpretations, in the manner which we have explained in the first book. And the Marcionites indeed in the first instance blaspheme the Creator, calling Him the maker of evils; yet their theory concerning the first principle is more tolerable, in so far as they say that there are naturally two Gods, far apart from each other, the one good and the other bad; whereas these Valentinians, though they manage their terms more creditably, styling Him Who is the Maker both Father and Lord and God, yet is their theory or school of a more blasphemous kind, not so much as saying that He emanated from any one of those Æons who are within the Pleroma, but from that Decay, which is driven out of the Pleroma.

Others yet more blasphemous

Now all this was brought on them by their ignorance

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of the Scriptures, and of God's Œconomy. We, in what is to come next in order, will state both the cause of the difference of the Testaments, and again their unity and agreement.

§ 13. S. Stephen followed his Master's teaching

But to shew that both the Apostles and their disciples did so teach, as the Church sets forth, and so teaching were perfected, on account of which also they were summoned to Him That is perfect;—Stephen also, teaching these things, while he was yet upon earth, saw the glory of God, and Jesus at His right Hand, and said, *Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.* He did both so speak, and was stoned, and so fulfilled the perfect teaching, in all things imitating the Teacher of Martyrdom, and supplicating for those who were putting him to death, and saying, *Lord, lay not this sin to their charge.*

Acts vii. 56.

Ib. 60.

Apostles taught One God and were perfected

Thus were they made perfect, who knew but one and the same God, present with mankind in various dispensations from the beginning to the end: as saith the Prophet Hosea; *I fulfilled visions and by means of the Prophets I have been likened.*

Hos. xii. 10.

Those then who gave up their souls even to death for Christ's Gospel, how could they speak according to men's ingrafted opinion? Nay, had they so done, they would not have suffered: but their using to preach the contrary to such as dissented from the truth, was the very reason of their suffering. It is clear then they were not forsaking the truth, but were preaching it with all boldness to Jews and Greeks: to the Jews, that that Jesus, Whom they crucified is Son of God, that as Judge of quick and dead, He has received from the Father an Eternal Kingdom over Israel, as we have set forth; to the Greeks again announcing one only God, Who made all things, and His Son Jesus Christ.

§ 14. Witness of the Council

But this is shewn more clearly by the Letter of the Apostles, which they sent neither to the Jews nor to the Greeks, but to those of the Gentiles which believed

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Book 8. of Jerusalem Acts xi. 23. in Christ, confirming their faith. For when certain had come down from Judea to Antioch,—in which town also first of all the disciples of the Lord were called Christians, according to the faith which they had in Christ, and were persuading those who had believed in the Lord to be circumcised, and to practise whatever else pertained to the keeping of the Law;—and when Paul and Barnabas had gone up to Jerusalem to the other Apostles on account of this question, and the whole Church had assembled together, Peter said unto them, *Men* and *brethren, ye know that of ancient days God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel and believe; and God Who seeth the heart bare them witness, giving them the Holy Ghost, as also to us, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we may be saved, even as they.* After whom James said, *Men* and *brethren, Simon hath related, how God hath devised to receive from among the Gentiles a people unto His Own Name. And so the discourses of the Prophets agree, as it is written, After this I will return and build again the tabernacle of David which is fallen and will build his shattered places, and raise it up; that the residue of men may seek the Lord, and all the nations, upon whom My Name is called, saith the Lord doing these things. Known from everlasting unto God is His work: wherefore I for my part judge that those be not disturbed, who from the Gentiles turn themselves unto God: but they must be instructed to abstain from vanities of idols, and from fornication and from blood: and that whatsoever they like not done to themselves, let them not do to others.*

Ib. xv. 7—11.

Ib. 13—20.

And after these sayings, and a general agreement, they wrote to them as follows; *The Apostles and brethren who are Elders, to the brethren of the Gentiles who are in Antioch and Syria and Cilicia, health: Inasmuch as we have*

Ib. 23—29.

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heard, that certain going out from us have troubled you with words, destroying your souls; whom we commanded not:—saying, Be ye circumcised and keep the Law:—it seemed good to us, assembling together, to send chosen men unto you with our very beloved Barnabas and Paul, men who have given up their own life for the Name of our Lord Jesus Christ. We have sent therefore Judas and Silas, telling them also by word of mouth our sentence. For it hath pleased the Holy Ghost, and to us, to lay upon you no further burthen than these things, which are necessary, that ye abstain from meats offered to idols and from blood, and fornication: and what ye would not have done to you, do ye not to others: from which if ye keep yourselves, ye shall do well, walking in the Holy Ghost.

From all these places then it is evident, that they were not teaching the being of another Father, but were giving the New Testament of liberty to such as in a new way believed in God by the Holy Ghost. Themselves also by their inquiry, whether the disciples ought still to be circumcised or no? proved clearly that they had not had any other God in their minds.

§ 15. of S. Peter as to Cornelius

Moreover they would not have had such fear concerning the first Testament, as to be unwilling even to eat with the Gentiles. For even Peter, though sent to instruct them, and terrified by such a vision, yet spake to them with much fear, saying, *Ye yourselves know that it is not dutiful for a man that is a Jew to join himself, or to keep company with a stranger. But to me God hath shewed, not to call any man common or unclean; wherefore I came without gainsaying.* By these words signifying, that he should not have gone to them, had he not been commanded; for perhaps, as it was, he would not easily have given them Baptism, if he had not heard them prophesying while the Holy Ghost rested upon them. And therefore he said, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?* Whereby while he satisfies his companions, he also signifies, that had not the

Ib. x. 28, 29.

Ib. 47.

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BOOK 8. Holy Spirit rested upon them, there wanted not one to keep them back from Baptism.

S. James and other Apostles themselves lived as Jews

James too and the Apostles which were with him, while they permitted the Gentiles to act freely, giving us over to the Spirit of God, did themselves persist in the old observances, acknowledging the same God. So that even Peter with others, fearing lest he should be blamed by them, though before he ate with the Gentiles, because of the Vision, and of the Spirit which had rested on them:—yet on *certain* coming *from James*, he *separated himself*, and did not eat with them. And the very same thing, Paul saith, was also done by Barnabas.

Gal. ii. 12.

Ib. 13.

Thus those Apostles, whom our Lord made witnesses of all His doing and all His teaching, (for every where are found present with Him Peter and James and John) had reverence for the tenor of the Law which was given by Moses; implying that it comes of one and the same God. Which surely (as we before said) they would not have done, had they learned from our Lord of another Father, besides Him Who framed the Economy of the Law.

Summary

CHAP. XIII. § 1.

But as for those who say, that Paul alone knew the Truth, to whom *by Revelation the Mystery* was *made known*, let them be refuted by Paul himself, where he says, that one and the same God *wrought* for *Peter unto the Apostleship of the Circumcision*, and for himself *towards the Gentiles*. Peter therefore was the Apostle of the same God as Paul; and Whom Peter preached in the Circumcision as God, and the Son of God, Him Paul also preached unto the Gentiles. For our Lord came not surely to save Paul alone; nor was God so poor as to have one Apostle only, who may know the Economy of His Son. Paul too himself, where he says, *How beautiful are the feet of them who preach glad tidings of good things, who preach the Gospel of Peace*, hath made it plain, that the preachers of the Gospel were not one, but several. And again in the Epistle to the

Eph. iii. 3.

Gal. ii. 8.

S. Peter knew equally with S. Paul

Rom. x. 15.

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Corinthians, after making mention of all who saw God after His Resurrection he concludes, But *whether* it were *I or they, so we preach, and so ye believed;* confessing that their preaching is all one and the same, who saw God after His Resurrection from the dead. 1 Cor. xv. 11.

§ 2. The Lord's testimony to Philip

And the Lord also to Philip, when he wished to see the Father, made answer, *Am I so long time with you, and hast thou not known Me? O Philip, he that seeth Me, seeth also the Father. How sayest thou, Shew us the Father? I am in the Father, and the Father in Me, and from henceforth ye have known and seen Him.* Those then, to whom the Lord gave testimony, that in Him they both knew and saw the Father (now the Father is Truth), to say that they knew not the Truth, belongs to false witnesses, and to such as are alienated from the doctrine of Christ. For to what end sent the Lord the 12 Apostles *to the lost sheep of the House of Israel,* if they knew not the truth! And how did the seventy preach, except they had themselves first known the virtue of their preaching? Or how could Peter be ignorant, to whom the Lord gave testimony, that *flesh and blood revealed* it *not unto* him, *but the Father which is in Heaven?* S. John xiv. 9, 10. Ib. 7. S. Matth. x. 6. Ib. xvi. 17.

As therefore Paul was *an Apostle not of men nor by man, but by Jesus, and God the Father,* [so were the other Apostles]; the Son both leading them to the Father and the Father revealing to them the Son. Gal. i. 1.

§ 3. S. Paul at council of Jerusalem

But that Paul, to content those who summoned him before the Apostles on the question, went up to them with Barnabas unto Jerusalem, not without purpose, but that the liberty of the Gentiles might receive confirmation from them, he saith himself in the Epistle to the Galatians: *Then 14 years afterwards I went up to Jerusalem with Barnabas, taking also Titus with me. And I went up by revelation, and compared with them the Gospel which I preach among the Gentiles.* And again he saith, [a] *For an hour we yielded to be subject, that the truth of* Ib. ii. 1, 2. Ib. 5.

[a] The negative is also omitted by the Graeco-Latin codex Claromontanus of the 6th century, but with little difference of sense. E.

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Book 3. *the Gospel might remain with you.* If accordingly one will diligently search out of the Acts of the Apostles the time of which it is written, I went up to Jerusalem on account of the aforesaid question: he will see that the years, above stated by Paul, harmonize. Thus is there agreement, and almost sameness, between the preaching of Paul on the one hand, and Luke's witness touching the Apostles on the other.

Chap. XIV. § 1. Authority of S. Luke

Further: that this Luke was inseparable from Paul, and his fellow-workman in the Gospel, he makes plain himself, not as boasting, but led on to it by the simple truth. For, after Barnabas and John who was called Mark were separated from Paul, they having sailed into Cyprus, *we came*, saith he, *unto Troas:* and when Paul had seen in a dream a man of Macedonia, saying, *Come into Macedonia and help us, O Paul; straightway*, saith he, *we sought to go into Macedonia, understanding that the Lord called us forth to preach the Gospel unto them. Sailing therefore from Troas, we steered for Samothracia:* and so he goes on to set forth accurately the whole of what remains, appertaining to their arrival at Philippi, and how they spake their first discourse, viz., *We sat down*, saith he, *and spake unto the women that had come together:* and who believed, and how many.

Acts xvi. 8. Ib. 9. Ib. 10, 11. Ib. 13.

Ib. xx. 6. And again he saith, *But we sailed from Philippi after the days of unleavened bread, and came to Troas, where also we tarried seven days.* And all the rest he relates orderly, with Paul, with all care pointing out places and cities, and the number of days, until they went up to Jerusalem; and what befel Paul there, how he was sent bound to Rome, and the name of the Centurion who took charge of him, and the ensigns of the ships, and how they were wrecked, and in what island they were delivered, and how they received kindness there, Paul healing the chief man of that island, and how they sailed from thence to Puteoli, and thence came to Rome, and how long they staid at Rome. Luke being present at all this, diligently wrote it down; so that he cannot be

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convicted either of falsehood or of vainglory: since all these things are well established; as also that he is elder than all those who now teach otherwise and is not ignorant of the Truth.

accredited by S. Paul

That he was not only an attendant but even a fellow-worker with the Apostles, and chiefly of Paul, Paul too himself hath shewn in his epistles, saying, *Demas hath forsaken me, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia: only Luke is with me.* Whereby he shews that he was always joined with him, and inseparable from him. And again in the Epistle to the Colossians, he saith, *Luke the beloved physician greeteth you.*

2 Tim. iv. 10, 11.

Col. iv. 14.

S. Luke's testimony

Now if even Luke, who always preached with Paul, and was called by him Beloved, and preached the Gospel with him, and was trusted to report the Gospel to us—if he learned nothing else from him, as has been shewn from his words; how do these who never had intercourse with Paul boast that they have learned hidden and unspeakable mysteries?

§ 2.

S. Paul's declaration

But that what things Paul knew, those also he simply taught, not only to his own companions, but to all his hearers, he himself makes evident. For in Miletus, having called together the Bishops and Presbyters which were of Ephesus, and of the other towns in the neighbourhood,—because he himself was *hastening* to spend *Pentecost at Jerusalem*,—testifying unto them at large, and telling them what must befal him at Jerusalem, he added, *I know that ye shall see my face no more; I testify therefore to you this day, that I am pure from the blood of all men. For I have not kept back from declaring unto you all the counsel of God. Take heed therefore to yourselves and to the whole flock, wherein the Holy Ghost hath set you over them as Bishops, to rule the Church of the Lord which He formed to Himself by His own Blood.* Then pointing out the evil teachers that would be, he said, *I know that after my departure grievous wolves shall come unto you, not sparing the flock:*

Acts xx. 16.

Ib. 25—28.

Ib. 29, 30.

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Book 3. *and of yourselves shall men arise speaking perverse things, to attract disciples after them.*

Acts xx. 27. *I have not kept back,* saith he, *from declaring unto you the whole Counsel of God.* Thus the Apostles, simply, and without grudging any, used to deliver unto all those things which they had themselves learned of the Lord. And so accordingly Luke, grudging no man, delivered unto us what he had learned of them, as he himself testifieth, saying, *As they delivered them unto us, who from the beginning were eye witnesses and ministers of The Word.*

S. Luke i. 2.

§ 3. But should any one reject[7] Luke, as though he had not known the Truth, he will be evidently casting away the Gospel, whereof he claims to be a disciple. For there are very many, and those the more essential, parts of the Gospel, which we have known through him; as the birth of John, and the history concerning Zacharias, and the coming of the Angel to Mary, and the exclamation of Elizabeth, and the descent of the Angels to the Shepherds, and what they said, and the witness of Anna and Simeon to Christ, and that at twelve years old He was left in Jerusalem, and the Baptism of John, and at what age the Lord was baptized, and that it was in the fifteenth year of Tiberius Cæsar. And in His teaching, that which was said to the rich: *Woe unto you, ye rich men, for ye are receiving your consolation:* And, *Woe unto you who are filled, for ye shall hunger,* and *who laugh now, for ye shall weep:* And, *Woe unto you when all men shall bless you; for so did your fathers also to the false Prophets.*

[7] refutet παραιτέμενται cf. i. præf.

Ib. vi. 24. Ib. 25. Ib. 26.

As we have known all the aforesaid by Luke alone, so we have learned by him very many doings of the Lord, whereof also all avail themselves: as the multitude of the fishes, which Peter and his companions inclosed: when the Lord commanded them to cast the nets. And the things which a certain woman had suffered for eighteen years, and then was healed on the Sabbath day. And concerning the dropsical person,

Ib. v. Ib. xiii. 11 sqq. Ib. xiv. 1 sqq.

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whom the Lord healed on the Sabbath day, and how He reasoned about His healing on that day: and how He taught His disciples not to seek the highest rooms to sit down in; and how one ought to invite the poor and feeble, who have nought to repay. And of him who knocks at the door by night to receive some loaves and because of his earnest importunity does receive them, and how, when He was sitting at meat in the Pharisee's house, a woman that was a sinner kissed His Feet, and anointed them with ointment, and all that our Lord said to Simon because of her concerning the two debtors; and of the parable of that rich man who stored up what had been produced for him, to whom also it was said, *In this night they will require thy soul of thee: then whose shall those things be which thou hast provided?*—as also of that rich man who was clothed with purple, and enjoyed himself elegantly; and touching the poor Lazarus: and the answer which He spake to His disciples, when they said to Him, *Increase our faith:* and the conversation which took place with Zacchæus the Publican; and about the Pharisee and the Publican who were worshipping together in the Temple. And of the ten lepers, whom He cleansed together in the way: and how from the streets and lanes He commanded the lame and the blind to be gathered to the wedding, and the Parable of the Judge who feared not God, whom the earnestness of the widow caused to avenge her. And of the fig-tree which was in the vineyard, which bare no fruit. And there are many other things, which may be found spoken by Luke alone: made use of both by Marcion and Valentinus. And besides all these, what He said in the way to His disciples after His Resurrection, and how they knew Him *in breaking of bread.*

Ib. 12. sqq. Ib. xi. 5 sqq. Ib. vii. 37 sqq. Ib. xii. 20. Ib. xvi. 19 sqq. Ib. xvii. 5. Ib. xix. 2 sqq. Ib. xviii. 10 sqq. Ib. xvii. 12 sqq. Ib. xiv. 21. Ib. xviii. 1 sqq. Ib. xiii. 6 sqq. Ib. xxiv. 25 sqq. Ib. 35.

It follows then of course that they must either receive the remaining part also of what he said, or give up even this. For it is not allowed them by men of understanding, while they receive some of Luke's say-

§ 4. They must receive all or none,

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Book 3. ings, as belonging to the truth, to reject others as if he had not known the truth.

And if on the one hand Marcion's party reject these, they will have no Gospel, (for this Gospel according to Luke, as we have before said, mutilated, is the Gospel which they glory in possessing); and Valentine's School again will have to leave off very much of their vain talk (for from Luke they have received in many instances the occasion of their subtle discourse, daring to interpret ill what he said well): But if they be constrained to accept the rest also, earnestly regarding the perfect Gospel, and the Apostles' doctrine; they must do penance, in order to be saved from their danger.

Chap. XV. § 1. must reject S. Luke wholly or admit his testimony to S. Paul

And the same we say again of those also who do not acknowledge Paul the Apostle:—that they ought either to renounce the remaining words of the Gospel, those which by Luke alone have come to our knowledge, and not to use them: or, if they receive them all, they must perforce receive also his testimony of Paul: wherein he says, first that the Lord spake to him from Heaven: *Saul, Saul, why persecutest thou Me? I am Jesus Christ, Whom thou persecutest:* then that He spake to Ananias of him, *Go, for this is a vessel of election unto Me, to bear My Name among nations and kings, and the Sons of Israel. For I will tell him henceforth, how great things he must suffer for My Name's sake.* Such therefore as receive not him who was chosen of God in order to bear His Name with confidence, as being sent to the aforesaid Gentiles—they despise the Lord's election, and separate themselves from the assembly of the Apostles. For neither can they maintain Paul not to be an Apostle, since for this he was chosen, nor can they make out Luke to be a Liar, who declares unto us the truth with all diligence. For perhaps for this very purpose the Lord brought it to pass, that many circumstances of the Gospel, which all must of necessity make use of, are set forth by Luke:—that all, following his subsequent testimony which he offers concerning the Acts and doctrine

Acts xxii. 7, 8.

Ib. ix. 15, 16.

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of the Apostles, and keeping the Rule of the Truth, inadulterate, may be saved. Wherefore his testimony is true, and the doctrine of the Apostles evident and firm and withdraws nothing: nor is it one in those who teach openly and another in those who teach secretly.

§ 2. To teach one thing in secret another openly the invention and practice of heretics

For this is the contrivance of pretenders and evil seducers, and hypocrites; after the practice of the Valentinians. For these introduce modes of speech for the multitude, with a view to those who are of the Church, whom they themselves call ordinary Churchmen: whereby they captivate the more simple, and by affecting our way of discussion, allure them to more frequent hearing. They also complain of us, that although their sentiments agree with ours, we causelessly abstain from communicating with them, and style them heretics, while their language and their doctrine is the same. And when by their disputations they have cast any down from the faith, and have made unresisting disciples of them, they speak out to them apart the unspeakable mystery of their Pleroma. And they all are deceived, who think themselves able to distinguish[o] from the Truth, that which in words resembles it. For Error is persuasive, and like the Truth, and seeks out false colours: but Truth is without false colouring, and therefore is entrusted to children.

And should any one of their hearers ask for explanations, or dispute with them, of him they speak positively as not capable of[p] the Truth, nor having his seed from their Mother from the higher regions, and so say nothing at all to him, declaring him to be of the middle regions, i. e., one of those who are merely animal[8]. But if any one surrender and give himself up to them, like a lamb, imitating them and so obtaining their redemption: such an one is puffed up, and thinks of himself as neither in heaven nor in earth, but as having entered into the Pleroma, and already embraced his Angel; he

[8] psychicorum

[o] *Discernere*, an emendation of Billius adopted by Massuet and the elder Editors, for *discere*, the reading of the Mss., which Mr Harvey replaces in his edition. E.

[p] *Capientem*. The Translator gave as alternative renderings, *admitting* and *capable of*. E.

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Book 3. paces on with the air of a Foreman, and a haughty look, having the pride of a game-cock.

But there are some among them, who say, that it must be by good conversation that we obtain that Man who cometh from above: and accordingly they enact gravity by a sort of haughty look. And very many of them having actually become despisers, as though they were already perfect—though living without reverence, and in habitual scorn, yet call themselves spiritual, and say that now they know that place of refreshment which is within their Pleroma.

§ 3. But let us return to the same discussion. It having then been clearly set forth, that no other was called God or denominated Lord, by those who were preachers of Truth and Apostles of liberty, except the only true God the Father and His Word, Who in all things hath the pre-eminence: the proof will have been clear, that the Maker of Heaven and Earth, Who spake with Moses and gave him the Economy of the Law, Who called the Fathers together, Him they acknowledge to be the Lord God, and know of no other. The view therefore both of the Apostles and of their scholars concerning God is made evident from their own words.

CHAP. XVI.

§ 1. One Lord Jesus Christ

But because there are some who say that Jesus is but the receptacle of Christ, on whom Christ descended like a dove from on high, and having made known to him the Unnameable Father did incomprehensibly and invisibly enter into the Pleroma, (for that not only men, but the very Powers and Virtues which are in Heaven, failed to apprehend him) and that Jesus is the Son, and the Father, Christ, and that Christ's Father is God: others again that He suffered in appearance only, being by nature impassible: and the Valentinians again, that Jesus, who cometh of the Economy, He it is alone who passed through Mary, and upon him that other Saviour descended from above, who is also called Christ, as having the titles of all who sent him forth, and that he shared with the one who cometh of the Economy his own vir-

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tue and his own name, that by this latter death might be abolished, and the Father be known in some sort by that Saviour who had descended from above, who they say was also a resting-place[9] of Christ and of the whole Pleroma: whereby they acknowledge indeed with the tongue one Christ Jesus, but are divided in opinion: (for this is their rule, as we said before, to maintain that there is one person of Christ, who was sent forward by the Only Begotten for reformation of the Pleroma; and another of the Saviour sent to glorify the Father; and a third by Economy, who they say did also suffer, while the Saviour, who bare with him the Christ, hastened back to the Pleroma:)—All which being so, we consider it requisite to alledge the whole view of the Apostles touching our Lord Jesus Christ, and to shew that far from having any such thought of Him, they went on to point out by the Holy Ghost the beginners of such doctrine, as being privily sent by Satan to overturn the faith of some, and withdraw them from life.

[9] receptaculum

§ 2. preached by S. John and S. Matthew

Now that John knows but of one and the same Person as being the Word of God, and that He is the Only Begotten and was incarnate for our salvation, even Jesus Christ our Lord:—we have sufficiently proved from John's own way of speaking. But Matthew likewise, knowing but of one and the same Jesus Christ, where he is relating His human birth of the Virgin, according to God's promise to David, that of the fruit of his loins He would raise up an eternal King (which same promise He made long before to Abraham)—saith, *The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham.* Afterwards to free our mind from what might be suspected concerning Joseph, he saith, *Now the birth of Christ was on this wise. His Mother Mary being espoused to Joseph, before they came together, she was found with child of the Holy Ghost.* Then when Joseph was thinking to send away Mary, because she was with child, there was an Angel of the Lord standing by him, and saying, *Fear not to take to thee Mary*

S. Matth. i. 1.

Ib. 18.

Ib. 20—23.

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Book 8. *thy wife, for That which she hath in the womb is of the Holy Ghost; and she shall bear a Son, and thou shalt call His Name Jesus, for He shall save His people from their sins. But this was done that it might be fulfilled which was said by the Lord through the Prophet, Behold a Virgin shall conceive in the womb and bear a Son and they shall call His Name Emmanuel, which is God with us;* evidently meaning both that the promise made to the fathers is fulfilled—the Son of God born of a Virgin—and that this is that very Saviour Christ, Whom the Prophets preached: not, as they say, that He who is born of Mary is Jesus only, and Christ the Person who came down from on high. We may add, Matthew might have said, *The Birth of Jesus was on this wise;* but the Holy Spirit foreseeing corrupters, and providing bulwarks against their deceitfulness, saith by Matthew, *The Birth of Christ* was so and so; and that this is Emmanuel, lest haply we should think Him a Man only (for *not of the will of the flesh, nor of the will of Man, but of the will of God,* was the Word made flesh) or suspect that Jesus is one Person and Christ another, but that we might know Him to be one and the same.

S. John i. 13.

§ 3. and S. Paul

This same passage Paul has expounded, writing to the Romans, *Paul an Apostle of Jesus Christ, predestined to the Gospel of God, which He promised by His Prophets in the holy Scriptures concerning His Son, Who was made of the seed of David according to the flesh, and predestined to be Son of God with power, through the Spirit of Sanctification, by the Resurrection of the dead,* Jesus Christ *our Lord.* And again to the Romans writing of Israel, he saith, *Whose are the Fathers, and of whom is Christ after the flesh, Who is God over all blessed for ever.* And again in the epistle to the Galatians, he saith, *But when the fulness of time came, God sent His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive adoption;* evidently setting forth, first, one only God, Who by the Prophets made the promise of the Son; then one Jesus Christ our Lord,

Rom. i. 1—4.

Ib. ix. 5.

Gal. iv. 4, 5.

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Who is of the seed of David by His Birth from Mary; —Him, the Son of God, Jesus Christ, predestined with power, according to the Spirit of Holiness, by the Resurrection from the dead, to be the first-born of the dead, (as He is also the first-born in the whole creation); the Son of God, made Son of man, that by Him we may receive adoption, Man bearing, and receiving, and embracing, the Son of God.

and S. Mark

On this account Mark also says, *The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophets;* recognizing one only and the same Son of God, Jesus Christ, Who was proclaimed by the Prophets, Who of the fruit of the body of David is Emmanuel, the messenger of the Father's great Counsel, by Whom God caused to arise to the house of David Him Who is the East and the righteous, and raised up unto it a horn of salvation, *and stirred up a witness in Jacob,* as David saith, where he sets forth the causes of Jacob's line of descent: *And He made a law in Jacob, that another generation may know; the sons which shall be born of them, they too will arise and declare it to their children; that they may put their trust in God, and search out His Commandments.*

S. Mark i. 1, 2.

Isa. ix. 6 LXX.

Ps. lxxviii. 5.

Ib. 5—7.

and the Archangel Gabriel

And again the Angel bringing good tidings to Mary, saith, *He shall be great and shall be called the Son of the Highest, and the Lord shall give unto Him the throne of His Father David;* wherein He Who is the Son of the Highest, the very same is confessed to be also Son of David.

S. Luke i. 32.

and King David

David also, by the Spirit, knowing the Economy of His coming, whereby He is Ruler of all the living and the dead, owned Him Lord, having His Seat at the Right Hand of the Most High Father.

§ 4. and blessed Simeon

And that Simeon too, who had received an answer from the Holy Ghost, that he should not see death, till he had seen Christ Jesus; taking in his hands this first-born of the Virgin, *blessed God, and said, Lord, now lettest Thou Thy servant go in peace, according to Thy word:*

Ib. ii. 28—32.

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Book 3. *for mine eyes have seen Thy salvation; which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel:* confessing the Infant Whom he had in his arms, Jesus, born of Mary, to be the very Christ, the Son of God, the light of men, and the glory of His Israel, and the peace and refreshment of those who have gone to rest. For

His conquest by this time He was despoiling men, taking away their ignorance, and giving them the knowledge of Himself, and making a separation of those that knew Him: as

Isa. viii. 3. saith Esaias, *Call His Name, Spoil quickly, divide rapidly.* But these are the works of Christ. Christ therefore Himself it was, Whom Simeon bearing, blessed the Most High; at sight of Whom the Shepherds glorified God; Whom John being yet in his mother's womb, and the other in Mary's, recognized as his Lord, and saluted Him, leaping up; Whom the Wise men saw and adored, and bringing the gifts which we before mentioned and casting themselves down to the Eternal King, departed along another way, not now returning by the

Ib. 4. road of the Assyrians. *For before the child shall know how to call father or mother, He shall receive the might of Damascus, and the spoils of Samaria, against the King of the Assyrians;* covertly, but authoritatively indicating,

Exod. xvii. 16 LXX. that with secret hand the Lord was overcoming Amalek.

His baby Martyrs For this cause also He delivered the children who were in the house of David, whose happy lot it was to be born at that time; that He might send them before into His Kingdom; in His own infancy providing Himself martyrs; the infant children of men, those who according to the Scriptures were slain for Christ, Who was born in Bethlehem of Judea, in the city of David.

§ 5. To the same effect also after His Resurrection the

S. Luke xxiv. 25, 26. Lord said unto His disciples, *Oh fools, and slow of heart to believe all that the Prophets have spoken: ought not Christ to suffer these things and to enter into His glory?*

Ib. 44—47. And again He saith unto them, *These are the words*

His own *that I spake unto you while I was yet with you, that*

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all things must be fulfilled which are written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding[1] *that they might understand the Scriptures, and said unto them, That thus it is written for Christ to suffer, and to rise again from the dead, and that remission of sins should be preached in His Name unto all nations.* But this is He Who was born of Mary. For *the Son of Man,* saith He, *must suffer many things, and be rejected, and be crucified, and rise again the third day.* testimony to Himself

[1] or *mind*, sensum

Lb. ix. 22.

The Gospel then knows not of any other Son of Man, besides Him Who is of Mary, Who also suffered; nor yet of any Christ flying away from Jesus before His Passion. But Him Who was born, the same it recognizes as Jesus Christ the Son of God, and that He and no other suffered and rose again: as John the Lord's disciple affirms, saying, *But these things are written that ye might believe that Jesus is the Son of God, and believing might have eternal life in His name:* foreseeing these blasphemous Creeds, which as much as in them lies, divide the Lord, saying that He is made of one substance and of another. S. John's witness

S. John xx. 31.

Wherefore also in his epistle he hath borne this witness unto us: *Little children, it is the last hour: and as ye have heard that Antichrist cometh, now have many become Antichrists, whereby we know that it is the last hour. They went out from us, but they were not of us; for had they been of us, of course they would have remained with us; but that they might be manifested as not being of us. Know ye therefore that every lie is foreign, and is not of the Truth. Who is a Liar but he that denieth that Jesus is the Christ? this is an Antichrist.*

1 S. John ii. 18, 19.

Lb. 21, 23.

§ 6.

Now in proof that all the aforesaid, though in tongue they confess one Jesus Christ, do but mock themselves, thinking one thing and saying another:—for[q] their arguments are various as we have shewn:)—they tell us

[q] *For their arguments [or accounts]—truly God.* This passage is extant in a Syriac Ms. (Brit. Mus. add. 17200 fol. 37) from whence Mr Harvey edited it (Vol. ii. 437): from this the bracketed additions are derived; which seem to supply omissions in the Latin, and likewise one or two emendations made. E.

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Book 3. that one is he who suffered and was born, and [that this is Jesus; another he who came down upon him and that] this is Christ, [who did also ascend again:] and that the one is of their Demiurge, either he that is of the Œconomy or he that is of Joseph, and whom they infer to be capable of suffering: but that the other person whom they talk of descended from invisible and unutterable regions; and they declare him to be invisible, and incomprehensible, and impassible; erring[r] from the truth because their mind strays from Him Who is truly God: not knowing that His Word, the Only Begotten, Who is ever present with mankind, united and blended with His own creature, according to the Father's good pleasure, and made Flesh—He is Jesus Christ our Lord, Who suffered for us and rose again for us, and again shall come in the glory of the Father, to raise up all flesh, and make manifest salvation, and to declare the rule of just judgment unto all who are put under Him.

Christ gathers all and Man too Eph. i. 10.

There is therefore one God the Father, as we have declared; and one Christ Jesus our Lord, coming throughout the Economy, and gathering up all things into Himself. Now among those All is Man also, the creature of God; therefore He is gathering man also into Himself, He, the Invisible made visible, and the Incomprehensible made comprehensible, and the Impassible made capable of suffering, and the Word made Man, gathering up all unto Himself; that as in the things which are above the heavens, and spiritual and invisible, the Word of God is chief, so also among things visible and corporeal He may have the chiefty, taking the first place to Himself; and that assigning to Himself the station of Head to the Church, He may attract all things to Himself in convenient season.

§ 7. does all in season

For with Him there is nothing disorderly or unseasonable, as neither is there any incongruity with the Father. For as all things are foreknown by the Father, so are they accomplished by the Son, as is convenient

[r] *erring—under Him.* This passage is ii. p. 438] in the same treatise and Ms. extant in Syriac [vide Mr Harvey Vol. of Severus, quoted above p. 171. E.

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and suitable, in due time. For this cause when Mary was hurrying on to the admirable miracle of the wine, and would fain before the time participate in the cup provided in that summary way, the Lord to check her unseasonable haste, said, *Woman, what have I to do with thee? Mine hour is not yet come;* awaiting the hour which was foreknown by the Father. S. John ii. 4.

For this cause repeatedly when men would seize Him, *No man,* saith the Scripture, *laid hands on Him, for not as yet had come the hour* of His apprehension, nor the time of His Passion, which had been foreknown by the Father; as saith also the Prophet Habakkuk; *When the years shall have drawn near, Thou shalt be known, at the approach of the time Thou shalt be discovered; when my soul is troubled in anger, Thou wilt be reminded of Thy mercy.* And Paul too saith, *But when the fulness of the time was come, God sent His Son.* Whereby it is evident, that all things which were foreknown of the Father, our Lord fulfilled, in order, and time, and hour, as they were foreknown and appointed; being on the one hand, One and the same; on the other, abundant and manifold. For He obeys the abundant and manifold will of the Father, being Himself the Saviour of them who are saved, and the Lord of those who are under dominion, and the God of those things which are created, and the Only Begotten of the Father, and the Christ Who was preached, and the Word of God, Who was made Flesh when the fulness of time had come, wherein it was meet that the Son of God should be made Son of Man. Ib. vii. 30. Hab. iii. 2 LXX. Gal. iv. 4.

§ 8. Those who acknowledge not that He is One are wolves

All therefore are without the Œconomy, who under pretence of more perfect knowledge consider Jesus to be one person, and Christ another, and the Only Begotten another, (and from him again they say comes the Word): and the Saviour another; which last is an Emanation of those Æons who have come to decay, by the account of these disciples of error. Outwardly they are sheep, (for by the language which they ostensibly

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Book 8. hold, they seem like us, speaking our very words), but
S. Matth. vii. 15. inwardly they are wolves. For their doctrine is murderous, first inventing many Gods, and feigning many Fathers, then crumbling and making manifold partitions of the Son of God. These both our Lord forewarned us of, and His Disciple John in the aforementioned Epistle
2 S. John 7, 8. bade us fly from them, saying, *Many deceivers have gone out into this world who confess not Jesus Christ to have come in the flesh. This is a deceiver and an Antichrist; Look to them, lest ye lose that which ye have wrought:*
1 S. John iv. 1—3. And again in an epistle he saith, *Many false Prophets are gone out of the world. Hereby know ye the Spirit of God. Every Spirit which confesseth Jesus Christ to have come in the flesh, is of God. And every Spirit which disuniteth Jesus, is not of God, but is of Antichrist.* Now these things are like what is said in the Gospel, that
S. John i. 14. the *Word was made flesh and dwelt among us.* Where-
1 S. John v. 1. fore in his Epistle again he cries out, *Every one who believeth that Jesus is the Christ, is born of God:* knowing as he does one only and the same Jesus Christ to Whom the gates of Heaven were opened, because of His Assumption in the flesh: Who also in the very same flesh wherein He suffered, will come, revealing the Glory of the Father.

§ 9. And Paul too, in accordance with these, speaking to
Rom. v. 17. the Romans saith, *Much more they which receive abundance of grace and righteousness unto life, shall reign by One, Jesus Christ.* He knows not then of that Christ who soared away from Jesus; nor is he acquainted with that Saviour who is above, who they say is impassible. For if while the one suffered, the other remained incapable of suffering; if the one was born, and the other descended on him who was born, and afterwards left him: then not one only but two are clearly indicated.

Now as to the Apostle's recognizing that one only Christ Jesus, Who was both born and suffered; he saith
Ib. vi. 3, 4. again in the same Epistle, *Know ye not that so many of us as were baptized into Jesus Christ were baptized into*

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His death? that as CHRIST *rose again from the dead, so we also may walk in newness of life.* And again meaning that CHRIST Who suffered, the very same is the Son of God, Who died for us, and redeemed us by His blood at the appointed time, he saith, *For why did Christ, when we were yet weak, in due time die for the ungodly? But God commendeth His Love in our case, in that, while we were yet sinners, Christ died for us: much more, being now justified by His blood, we shall be saved from wrath through Him. For if, while we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life.* The very same Who was taken, and suffered, and shed His blood for us, Him he most evidently declares to be Christ, Him the Son of God; Who also arose and was taken up into the Heavens, as he saith himself, at the same time, *Christ died, yea rather, rose again, Who is at the Right Hand of God:* And again, *Knowing that* CHRIST *rising from the dead, dieth no more.* (For he likewise, foreseeing by the Spirit the subdivisions of evil teachers, and desiring to cut off all cause of disunion, as far as they were concerned, saith what I have before repeated.) *But if the Spirit of Him Who raised up Jesus from the dead dwell in you, He that raised Christ from the dead, shall quicken also your mortal bodies.*

Ib. v. 6. Ib. 8—10. Ib. viii. 34. Ib. vi. 9. Ib. viii. 11.

He all but cries out to those who will hear, Do not err; there is one and the same CHRIST Jesus, the Son of God, Who by His Passion reconciled us to God, and rose from the dead[s], Who is on the Right Hand of the Father, and perfect in all things, Who being beaten, smote not again, Who when *He suffered, threatened not,* and when He was enduring tyranny, besought the Father to forgive those who had crucified Him. For He truly *saved,* He is the Word of God, He the Only Begotten of the Father, Christ Jesus our Lord.

1 S. Pet. ii. 23.

So too the Apostles might have said, that Christ de-

CHAP. XVII. § 1.

[s] *He all but—from the dead.* These words are cited by Severus in the Syriac Ms. 12157 above quoted. See Mr Harvey, ii. 439. E.

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Book 3. scended on Jesus, or that higher Saviour upon the one who belongs to the Economy; or he who is of the Invisible regions, on him who belongs to the Demiurge. But no such thing did they either know or say: for if they had known it, of course they would have said it. But what was the fact, that also they said, That the Spirit of God descended like a Dove upon Him; that Spirit, of Whom it was said by Isaiah, *And the Spirit of God shall rest upon Him:* as we said before. And again, *The Spirit of the Lord is upon Me, because He hath anointed Me.* The same Spirit of Whom our Lord saith, *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* And again giving His disciples power to regenerate into God, He said unto them, *Go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* For Him He promised by the Prophets to pour out in the last times upon servants and handmaidens, that they may prophesy. Whence also He came down upon the Son of God, made Son of Man, using Himself to dwell with Him in mankind and to rest among men, and to reside in the work of God's Hands, working the will of the Father in them, and renewing them out of old age into the newness of Christ.

What the Apostles did foretell

Isa. xi. 2.

Ib. lxi. 1.

S. Matth. x. 20.

Ib. xxviii. 19.

Joel ii. 29.

Christ received the Spirit, as the first-fruits of us

§ 2. This Spirit David sought for mankind, saying, *And stablish me with Thy principal Spirit.* Of whom Luke also saith, that after the Ascension of the Lord, He came down on the disciples in Pentecost, having power as concerning all nations, that they should enter into life, and to open the new Testament. For which cause also they breathed out in all languages one harmonious hymn unto God, the Spirit bringing back distant tribes into unity, and offering to the Father the first-fruits of all nations. Wherefore also the Lord promised to send the Paraclete, to unite us to God. For as out of dry wheat one mass or one loaf cannot be made without moisture; so neither could we many be made one in Christ Jesus, without the water which is from Heaven.

Ps. li. 12.

Water regene-

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And as dry earth, except it receive moisture, bears no fruit; so we also, being in the first place a dry tree, could never have become fruitful of life, without the spontaneous rain from above. For our bodies by the Laver received that Unity which leads to incorruption, but our souls by the Spirit. And so both are necessary, since both are profitable for the Life of God[t]: even as the Lord had pity on that sinful woman of Samaria, who abode not with one husband, but played the whore in many marriages: and pointed out to her and promised Living Water, that she might thirst no longer, nor be busied about the refreshment of that hard-won water, while she had in herself the drink which springs out to eternal life. This, the Lord receiving as a gift from the Father, gave Himself also to those who participate of Him, when He sent the Holy Spirit into the whole earth.

rates our bodies, the Spirit our souls

Ps. lxviii. 9. LXX.

S. John iv. 14.

§ 3. Meaning of Gideon's fleece, first wet, then dry

Judges vi. 37 sqq.

This grace of the Free Gift, Gideon foreseeing,—that Israelite, whom the Lord chose, to save the people of Israel from the power of the aliens—made that variation in his prayers:—when also he prophesied of drought which should come upon the fleece of wool, on which alone the dew had been at first, which fleece was a type of the people. This means, that they should no longer receive the Holy Ghost from God, (as saith Esaias, *I will also command the clouds, that they rain not on it:)* but that on all the earth there should be dew, i. e., the Spirit of God Who descended upon the Lord,—*the Spirit of wisdom and understanding, the Spirit of counsel and might, and the Spirit of knowledge and godliness, the Spirit of the fear of God.* And This same Spirit He again gave to the Church, sending the Paraclete from Heaven into all the Earth: whither also the Devil, as lightning, was cast out, as the Lord saith. Wherefore the dew of God is needed by us, that we be not scorched, nor made unfruitful, and that where we have an accuser,

Isa. v. 6.

Ib. xi. 2.

S. Luke x. 18.

[t] *in vitam Dei.* The Translator gave also the rendering, *Divine Life.* E.

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Book 3. there also we may have an advocate. Even as the Lord commits to the Holy Ghost that man of His, who had fallen among thieves; whom He did Himself pity, and
S. Luke x. 34, 35. bound up his wounds, giving two royal pennies, that we receiving by the Spirit the image and inscription of the Father and the Son, might cause the penny entrusted to us to bear fruit, accounting for it[u] to the Lord with manifold increase.

§ 4. The Spirit then having come down because of the foreordained Economy, and the only begotten Son of God, Who is also the Word of the Father, having, when the fulness of the time came, been incarnate in a human being for man's sake, and having fulfilled His whole Economy as Man;—I mean our Lord Jesus Christ, Who is one and the same, as the Lord Himself witnesses, and the Apostles confess and the Prophets proclaim:—all the doctrines are proved false of those who have devised the Ogdoads and Quaternions, and unreal imaginations and subdivisions: who while they[v] kill the Spirit consider that Christ is one and Jesus another, and teach that Christ is not one but many. And though they affirm them to have been united, yet again they make it out that one[w] indeed shared in the Passion, while the other remained impassive; and that the one ascended into the Pleroma, while the other abode in the middle place: and that while the one feasts and delights himself among the things invisible and unnameable, the other sits with the Creator, emptying Him of strength.

One Christ: their inventions false

We must not give way to them

Wherefore it will be your duty and that of all who consider this writing, and are careful of their own salvation, not to yield voluntarily, upon hearing their discourses without. For although their talk is like that of the faithful, as we have said before, their sentiments are not only unlike, but even contrary, and throughout full of

[u] *annumerantes*. The Translator gives also the rendering *numbering it back*. E.

[v] *while they—middle place*. These words are quoted by Severus, and form part of the citation (above p. 267) in the Syriac Ms. 17200. Vide Mr. Harvey ii. 489. For *interimunt, kill*, the Syriac gives, *deny*. E.

[w] *they again sever them, for they teach that one indeed shared* &c., Severus. E.

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blasphemies: whereby they kill those, who through the resemblance of their words take up into themselves the *poison* of their feelings, far unlike. As, if one should mix water with gypsum, and give it for milk, he would mislead by the resemblance of colour: as was said by one above us, concerning all who in any way deprave the things of God, and adulterate the truth, *It is evil mingling gypsum*[x] *in the milk of God.* They poison and kill

CHAP. XVIII. § 1.

It having been clearly shewn, that the Word which was in the beginning with God, by Whom all things were made, Who also was ever present with mankind;—that He in the last times according to the time foreordained by the Father, was united to His own creation and made a Man capable of suffering: we have shut out all the gainsaying of those who say, "Why, if He was then born, He was not Christ until then." For we have shewn that the Son of God hath not then His beginning, Who is for ever with the Father: but when He was incarnate and made man, He summed up in Himself the long explanations of men, in one brief work achieving salvation for us; that what we had lost in Adam, i. e., our being in the image and likeness of God, that we might recover in Christ Jesus[y]. God the Son did not then begin to be when He was Incarnate

§ 2. Incarnate for our salvation

Thus, because it was not possible for that man who had once been conquered, and thrust out by disobedience, to be new moulded and obtain the prize of victory, and again it was impossible for him to obtain salvation, who had fallen under sin: The Son accomplished both, being the Word of God, coming down from the Father, and made flesh and descending even unto death and fulfilling the Economy of our salvation[z]: wherein when he would exhort us to believe without doubt, he saith again, *Say not in thine heart, Who hath gone up into Heaven? that is to bring down Christ, or, Who hath* Rom. x. 6, 7.

[x] The Translator gives *plaster* as an alternative rendering. E.

[y] *It having—Christ Jesus.* These words are cited by Severus in Cod. 12157 before cited, fol. 201. E.

[z] This same Ms. cites here a few words, *The Word which is from above from the Father of all came down and was made Flesh and descended even unto death and fulfilled* the *Economy of our redemption.* E.

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Book 8. *gone down into the deep? that is to free Christ from the*
Rom. x. 9. *dead.* Then he concludes, *That if thou confess in thy mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved.* And he hath assigned a reason for these doings of the Word of
Ib. xiv. 9. God, saying, *For to this end Christ both lived and died and rose again, that He might be Lord of quick and dead.*
1 Cor. i. 23. And again writing to the Corinthians he saith, *But we*
Ib. x. 16. *preach Christ Jesus crucified:* and he concludes, *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?*

§ 3. And who is He that hath imparted to us of His nourishment? Whether is he that Christ whom they feign to be above, stretched out upon Horus, i. e., The End, who also framed their Mother: or rather Emmanuel Who
Isa. vii. 15. is of the Virgin, Who did eat butter and honey, con-
Jer. xvii. 9 LXX. cerning Whom the Prophet saith, *And there is a man and who shall know Him?* This same was announced by
1 Cor. xv. 3, 4. Paul: *For I delivered unto you,* saith he, *among the first, that Christ died for our sins according to the Scriptures;*
preached by S. Paul *and that He was buried and rose again the third day according to the Scriptures.*

It is clear then, that Paul knows no other Christ but this One, Who both suffered and was buried and rose again, and was born: Whom also he calls Man. For
Ib. 12. having said, *Now if Christ be preached, that He rose from the dead,* he subjoins, rendering the reason of His
Ib. 21. Incarnation, *For since by man is death, by man is also resurrection from the dead.* And every where regarding the Passion of our Lord, and His Manhood, and His Death, he uses the Name of Christ: as in the follow-
Rom. xiv. 15. ing; *Destroy not him with thy meat, for whom Christ*
Eph. ii. 13. *died:* And again, *But now in Christ ye which were sometime afar off were made nigh by the Blood of Christ;* and
Gal. iii. 13. again, *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is*
1 Cor. viii. 11. *every one that hangeth on a tree.* And again, *And by thy knowledge shall the weak brother perish for whom Christ*

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died: implying that there came not down on Jesus a Christ incapable of suffering, but that He Himself, being Jesus Christ, suffered for us: Who lay down and rose up again; Who descended and ascended, The Son of God, made Son of man: as the very Name too signifies. For in the Name of Christ is understood, He who did anoint, and He who was anointed, and the Unction itself wherewith He was anointed. And as the Father did anoint, so the Son was anointed, with the Spirit, which is the anointing: as speaketh the Word by Esaias; *The Spirit of the Lord is upon Me, because He hath anointed Me:* signifying both the anointing Father and the anointed Son, and the anointing which is the Spirit.

The Name CHRIST intimates FATHER, SON, SPIRIT

Isa. lxi. 1.

§ 4.

And the Lord too Himself makes known Who it was that[a] suffered. For when He had asked His Disciples, *Whom do men say that I, the Son of Man, am?* when Peter answered, *Thou art Christ the Son of the Living God,* and when he received from Him this praise, That *Flesh and Blood revealed* it *not unto* him, *but the Father Who is in Heaven;* he made it plain, that this Son of Man is Christ the Son of the Living God. For *from that time He began,* we read, *to tell His disciples, that He must go to Jerusalem, and suffer many things from the Chief Priests, and be rejected and crucified, and the third day rise again.* The same Christ Who was acknowledged by Peter, Who called him blessed, because the Father revealed unto him the Son of the Living God, said, that He *must Himself suffer many things, and be crucified:* and then He rebuked Peter, for thinking Him Christ after the opinion of men and for turning away from His Passion: and He said to His disciples, *If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose it for My sake, shall save it.* For these words Christ spake openly, He Who is Himself the Saviour of such as for confessing Him should be delivered unto death, and lose their lives.

S. Matth. xvi. 13.

Ib. 16.

Ib. 17.

Ib. 21.

Our Lord tells of His own Sufferings

Ib. 24, 25.

[a] *Eum Qui.* The Translator gave both *Him Who* and *who it was that.* E.

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Book 3. § 5. But if He was not Himself to suffer, but to soar away from Jesus, why did He withal exhort His Disciples to take up the Cross and follow Him? which Cross, by their account, He was not Himself taking up, but was forsaking the Economy of the Passion[b]? For in proof that He speaks not this of acknowledging some Cross on high (as certain persons dare to expound it) but of the Passion which He was Himself to suffer, and which His disciples in their own persons were hereafter to suf-

S. Matth. xvi. 25. fer, He concluded, *For whosoever will save his life, shall lose it; but whosoever will lose, shall find it.* And of the future sufferings of His disciples for His sake, He said

Ib. xxiii. 34. to the Jews, *Behold, I send unto you Prophets, and wise men, and teachers, and some of them shall ye kill and*

Ib. x. 18. *crucify.* And to the disciples He said, *Ye shall stand be-*

Ib. xxiii. 34. *fore Governors and Kings for My sake, and some of you they shall scourge and kill, and persecute from city to city.* He knew therefore both those, who should suffer persecution, and those who had to be scourged and slain because of Him. And plainly His speech was not of any other[c] cross, but of the Passion which He was first Himself to suffer, then afterwards His disciples,

Ib. x. 28. when He added this exhortation to them: *Fear not them which kill the body, but the soul they cannot kill; but rather fear Him which hath power to cast both soul and body into Hell:* and to uphold whatsoever confessions may be made unto Him. For indeed He promised to confess before His Father those who should confess His Name before men, and to deny those who should deny Him, and be ashamed of those who should be ashamed to confess Him.

Those who dishonour the Martyrs, them Christ will not honour

Now for all this, some have gone so far in audacity, as to scorn the very Martyrs, and revile those who are slain for confessing the Lord, and who bear all that the Lord foretold, and so far endeavour to attain to the footsteps of the Lord's Passion, being made Martyrs of

[b] *But if—of the Passion.* These few words are cited by Severus in the same codex 12157. E.

[c] cf. *stretched out upon Horus* p. 276. E

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One Who was capable of suffering. But these we leave to the Martyrs themselves. For when their blood shall be required, and they shall obtain glory, then shall all those who have done dishonour to their martyrdom be put to confusion by Christ. And by that also which the Lord said on the Cross, *Father, forgive them, for they know not what they do,* the long-suffering, and patience, and mercy, and goodness of Christ is declared: in that He should both suffer Himself, and Himself plead for those who had used Him ill. For that which the Word of God spake unto us, *Love your enemies, and pray for them that hate you,* the same He did Himself practise upon the Cross, loving mankind so well, as even to pray for those who were putting Him to death.

S. Luke xxiii. 34.

He suffered and pled

Ib. vi. 27.

But should any one judge of these as though they were two persons, He will prove much the better of the two, and more patient, and truly good, Who in the midst even of wounds and blows and the rest of their ill usage, is full of kind actions, nor remembers the wrong done to Him—better, I say, than he who soared away without enduring any injury or reproach.

§ 6.

And this same objection holds against those also, who say that He suffered only in appearance. For if He did not really suffer, no thanks to Him, there having been no suffering; and when we shall begin really to suffer, it will seem as though He were beguiling us, exhorting us to receive blows, and to *turn the other cheek,* if He did not first in reality suffer this Himself. And as He misled them, so as Himself to appear to them that which He was not, so He also misleads us, exhorting us to endure to the end the things which He Himself endured not. And so we shall even be above our Master, by suffering and enduring things which our Master neither suffered nor endured.

S. Matth. v. 39.

But even as our Lord is alone our Master indeed, so is He indeed the Son of God, good and patient, the Word of God the Father, made Son of Man. For He wrestled and overcame: being as He was a Man con-

and overcame

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Book 3. tending for His fathers, and by obedience paying the
S. Matth. xii. 29. debt of disobedience: yea, He hath bound the strong man, and unbinds the weak and hath given salvation to His creature, by destroying sin. For He is the most gracious and merciful Lord and the lover of mankind.

§ 7. "God's Presence and His very Self," overcame man's foe

And thus, as we said before, He hath bound and united man to God. For if man had not overcome man's antagonist, the Enemy would not have been fairly conquered. And on the other hand, were not God the giver of our salvation, we should not have firm hold of it. And except man were united unto God, he could not have partaken of incorruption. Thus it became the Mediator between God and man, by His connexion with either side, to gather both into friendship and concord; and while He presented man unto God, to make God known unto men. For how could we be partakers of
Gal. iv. 5. His *adoption of sons*, had we not received from Him by the Son, the Communion which is with Him;—had not His Word made Flesh, come into Communion with us? through which cause also He passed through every age, restoring all to the Communion which is with God.

Wherefore such as say that He was manifested only in appearance, and not born in the flesh, nor really made man, are yet under the old condemnation, giving their aid to the side of sin, Death, by their account, being yet unconquered: which *reigned from Adam to Moses, even*
Rom. v. 14. *over such as sinned not after the likeness of Adam's transgression.* Then came the Law, which was given by Moses, and testified of sin, that it is a sinner: whereby it
What the Law did, destroyed indeed sin's kingdom, convicting it of being a thief and not a king, and proved it a murderer; but upon man it laid a burthen, who had sin in himself; in that it declared him guilty of death.

Thus the Law being spiritual, displayed sin only, but did not destroy it. And whereas not the Spirit, but Man, was subject to sin: it was meet that the person who undertook to slay sin, and to redeem Man, when guilty of death, should become that very thing which the

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other party was, i. e., Man: that as Man had been by sin dragged into slavery, and was holden of death, so sin might be slain by man, and man go out free from death.

Thus as *through the disobedience of* that *one man*, who in the first instance was moulded out of unwrought earth, *the many were made sinners*, and lost their lives: so also it was meet that *by the obedience of one* Man Who in the first instance was born of a Virgin, *many should be justified* and obtain salvation. Ib. v. 19.

Thus then the Word of God was made man; as Moses also saith, *Our God, true are His works.* But if, not being made flesh, He shewed Himself as flesh: His work was not true. However what He appeared, that indeed He was, God summing up anew in Himself the old formation of man, that He might first slay sin, then abolish death, and give life to man: and therefore His works are true. Deut. xxxii. 4. What Christ

And again those who call Him merely a man born of Joseph, die abiding in the slavery of their old disobedience, not yet blended with the Word of God the Father, nor receiving Liberty by the Son, according to His own saying, *If the Son shall make you free, ye shall be free indeed.* But they knowing not that Emmanuel Who is of the Virgin, are bereft of His gift, which is eternal Life. And not receiving the Word of incorruption, they continue in mortal flesh, and are bound by death as a debt, failing to take the antidote of life. To whom the Word saith, setting forth His own gift of grace, *I said, Ye are the sons of the Most High, all of you, and Gods; but ye die as men.* These things He saith doubtless against those who have not received the gift of adoption, but dishonour the Incarnation which takes place by the pure generation of the Word of God, and defraud man of his ascent unto God, and are unthankful to the Word of God, Who for them was made flesh. For to this end, the Word of God was made man, and He Who is the Son of God, Son of Man, that man Chap. XIX. § 1. S. John viii. 36. Ps. lxxxii. 6, 7.

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Book 3. blended[d] with God's Word, and receiving the adoption, might become the Son of God. Since we could no otherwise receive incorruption and immortality, but by being united to Incorruption and Immortality. And how could we be united to incorruption and immortality, without Incorruption and Immortality being first made that which we are? that the corruptible might be swallowed up by Incorruption, and the mortal by Immortality; that we might receive the adoption of Sons.

Gal. iv 5.

§ 2. Therefore, *Who shall declare His generation?* for He *is a Man, and who will acknowledge Him?* But *that* man knoweth Him, to whom the Father which is in Heaven hath revealed Him, to make him understand, that that Son of Man, who is *born not of the will of the flesh nor of the will of man,* That is Christ the Son of the Living God.

Is. liii. 8. Jer. xvii. 9. LXX.

S. John i. 13.

For that no one at all of the Sons of Adam is called God in the same sense as He is, or named Lord, we have shewn from the Scriptures. But that He, in the proper sense of the words, apart from all men that ever were, is God, and Lord, and King eternal, and the Only Begotten, and the Incarnate Word, and so proclaimed by all the Prophets and Apostles, and by the Spirit Himself:—this all may see, who touch ever so slightly on the truth. But such would not be the witness of the Scriptures concerning Him, were He a man only, just as other men. But because He had in Himself that origin, noble above all, which is of the Most High Father; and wrought out also the admirable Birth which is of the Virgin: therefore the divine Scriptures testify both concerning Him; how that He is both a Man, uncomely and apt to suffer, and sitting on the fole of an ass, and is drenched with vinegar and gall, and was despised among the people, and descended even unto death: and yet also the Holy Lord and the wonderful Counsellor, and fair to look upon, and the Mighty God, coming

He is God

Man

and God

[d] The Greek as preserved by Theodoret gives χαφήσας, *receiving into him;* the Latin gives *commixtus,* the Translator the two renderings, *mingled, blended.* E.

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in the Clouds to judge all: all this, I say, the Scriptures prophesied concerning Him.

For as He was Man, that He might be tempted, so was He also the Word, that He might be glorified: the Word remaining inactive in His temptation and dishonour and crucifixion and death, but going along with the Man in His victory and endurance, and works of goodness, and resurrection and ascension. § 3.

He therefore, the Son of God, our Lord, being the Word of the Father:—and also Son of Man,—became Son of Man in that He had His human birth of Mary, who had her origin from among men, who herself also was a human being.

Wherefore the Lord also Himself hath given us a sign in the depth, in the height above, such as man did not require, because neither had he any hope that a virgin might be with child, and bring forth a Son, and that this progeny should be God with us, and should descend *into the lower parts of the earth,* seeking the *sheep which was lost,* (which indeed was His own creature); and then that He should ascend up on high, offering and commending to His Father that Man who had been found; offering in Himself the first-fruits of man's resurrection: That as the Head rose again from the dead, so also the rest of the body of the whole Man, such as he is found in life, may rise again, the time of his condemnation for disobedience being fulfilled: growing up *by joints and bands,* and strengthened *by the increase of God,* each single member having its proper and suitable position in the Body. For there are *many mansions in the Father's House,* even as there are many members in the Body. The sign to Ahaz. Eph. iv. 9. S. Luke xv. 4. Col. ii. 19. S. John xiv. 2.

Thus we see that God was forbearing when Man fell away: foreseeing that he would have restored to him that victory which should be wrought by the Word. For when *strength* was *made perfect in weakness,* it exhibited the benignity of God, and His most admirable power. Thus, as He patiently endured Jonas' being swallowed

CHAP. XX. § 1. God's long suffering. 2 Cor. xii. 9.

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Book 3. up by the whale, not that being swallowed he should perish for ever, but that being vomited forth, he might the more submit himself to God, and give more glory to Him Who had bestowed on him safety beyond hope; and might cause steady penitence in the Ninevites, they turning to the Lord for deliverance from death, in alarm at the sign which was wrought about Jonas;—as the Jon. iii. 8, 9. Scripture saith of them, *And they turned back every one from his evil way and from the iniquity which was in their hands, saying, Who knoweth if God will repent, and turn His anger away from us, that we perish not?*—so also in the beginning God patiently endured that man should be swallowed up by the great whale, who was the author of transgression:—not that he might be swallowed up and perish entirely, but it was in providing and preparing for the discovery of salvation, which was made by the Word through the sign of Jonas, to such as had the same mind as Jonas concerning the Lord; who confessed and said, *I am a Servant of the Lord, and I worship the Lord God of Heaven Who made the sea and the dry land.* And so men, receiving of God salvation beyond hope, might rise from the dead and glorify God, and utter the saying which Jonas prophetically spake, *I cried unto the Lord my God in my tribulation, and He heard me from the belly of Hell.* So may he always continue glorifying God, and incessantly giving thanks for the salvation which he hath obtained from Him: *That no flesh may glory before* the Lord, nor man ever entertain the contrary thought concerning God, so as to account the incorruption which he has to be his own by nature, and to be tossed about by empty arrogance, not holding the truth,—as though he by nature resembled God. For this, rather making him ungrateful to his Maker, did both obscure the love which God had towards man and blind his understanding that he might not think worthily of God; comparing and judging himself equal to God.

Ib. i. 9. Ib. ii. 2. 1 Cor. i. 29.

§ 2. The Lesson. This therefore was God's long suffering, in order that Man passing through all things, and acquiring moral

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knowledge, and so coming to the resurrection from the dead, and learning by actual assay what he was delivered from, might ever be grateful to the Lord: having won of Him the gift of incorruption, that he might love Him more; (for he to whom more is forgiven loveth more:) —again, that he might know himself, his mortality and weakness, and might understand concerning God, how that He is in such sort immortal and powerful, as to give both immortality to the mortal being, and to the temporal eternity: and that he might understand also the other powers of God, as displayed all of them towards himself: and being thereby fully instructed, might understand concerning God, how great a God He is. For as the Glory of Man is God, so the sum of the works of God, and the recipient of all His Wisdom and Power, is Man. As the physician is proved in such as are sick, so is God made manifest in men. For which cause Paul also saith, *God hath shut up all in unbelief, that He may have mercy upon all*[2]: and this He saith, not of spiritual Æons, but of Man, who having been disobedient to God, and cast out of immortality, did afterwards obtain mercy, receiving through the Son of God the adoption which is by Him.

He taught Man

cf. S. Luke vii. 47.

Rom. xi. 32.

[2] cf. supra p. 34.

For such an one, holding without elation and vain glory, the true opinion both of the Creatures, and of the Creator, (Who is God mighty over all, and Who gave being to all,) abiding also in His Love, and in submission to Him, and in thanksgiving, will obtain more glory from Him, receiving continual increase, until he become like unto Him Who died for him. Since He for His part was made in the likeness of sinful flesh, that He might condemn sin, and so cast it out, as a condemned thing, from the flesh; and might provoke man to resemble Himself, appointing him to be the Imitator of God, and inserting him in His Father's List, that he might see God, and granting unto him to comprehend the Father:—He the Word of God Which dwelt in man, and was made Son of Man, that He might inure

Ib. viii. 3.

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Book 3. man to receive God, and God to dwell in Man:—according to the good pleasure of the Father.

§ 3. To this end accordingly that sign of our salvation, which is Emmanuel born of the Virgin, is the Lord Himself: since it was the Lord Himself Who was saving those who of themselves had no means to be saved. And therefore Paul setting forth the infirmity of man saith,

Rom. vii. 18. *For I know that in my flesh dwelleth no good thing*: implying that not of ourselves but of God cometh the blessing of our Salvation. And again,

Ib. 24. *O wretched man that I am, who shall deliver me from the body of this death?*

Ib. 25. Then he introduces the Deliverer; *The grace of our Lord Jesus Christ.*

Isa. xxxv. 3, 4. And so too Esaias saith, *Be comforted, ye weak hands, and ye feeble knees; be encouraged, ye of timorous heart, be strong, fear not: behold, our God repayeth judgement, and will recompense, Himself will come and save us*: i. e., that we had not salvation of ourselves, but of God's help.

§ 4. Again, to shew that He Who saveth us is neither to be a mere man, nor yet without flesh (for Angels are without flesh) He hath proclaimed it, you see, as follows:

Ib. lxiii. 9. LXX. *Neither elder, nor Angel, but the Lord Himself shall save them, because He loveth them and will spare them, He will deliver them.* And as concerning that this same Person should begin to be a true visible man, while He is the Saving Word, Esaias saith again,

Ib. xxxiii. 20. *Behold, thou city Sion, thine eyes shall see our salvation.* And that He was not only Man Who died for us, Esaias saith, *And*[a] *the holy Lord of Israel remembered His dead, who had slept in the land of burial; and went down to them to preach the good tidings of the salvation which is of Him, that He might save them.* And this same thing the

Mic. vii. 19. Prophet Amos saith also: *Himself will turn and have mercy upon us: He will do away our iniquities, and cast our sins into the depth of the sea.* And again, signifying

[a] St. Irenæus quotes this below, Book iv. c. 22, as Jeremiah, to whom likewise S. Justin Martyr attributes it, Dial. cum Tryphone, c. 72 fin. p. 164 Oxf. Tr. E.

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the place of His advent, he saith, *The Lord spake from Sion, and from Jerusalem He uttered His voice.* And to shew that from the southern part of the heritage of Judah will come the Son of God, Who is God; and that He Who was of Bethlehem (where the Lord was born) shall send forth His praise into all the Earth: as saith the Prophet Habakkuk, *God shall come from the South wind, and the Holy One from Mount Ephraim. His Power covered the Heavens, and the earth is full of His praise. Before His Face shall go forth the Word, and His Feet shall go forth in the fields.* Evidently meaning that He is God, and that His coming is unto Bethlehem, and from Mount Ephraim, which is part of the inheritance towards the South, and that He is Man. *For His Feet,* saith He, *shall go forth in the fields:* now this is the proper mark of a man.

Amos i. 2.

Hab. iii. 3.

Ib. 5. LXX.

God therefore became Man, and the Lord Himself saved us, giving the sign of the Virgin. Untrue therefore is the interpretation of certain who venture thus to interpret the Scripture: "Behold *the damsel* shall be with child, and shall bear a son;" as Theodotion of Ephesus translated it, and Aquila of Pontus, both of them Jewish Proselytes: whom the Ebionites following, say that He was born of Joseph: whereby to the best of their power they undo this so great Economy of God; making void the witness of the Prophets, which is God's work. For the Prophecy was given, in the first place, before the removal of the people to Babylon took place, i. e., before the Medes and Persians received the dominion: and next, it was translated in Greek by the Jews themselves, long before the times of our Lord's Advent; that no suspicion may be left, whether haply it was in deference to us that the Jews so translated the words. Whereas, had they foreknown our existence, and our use of these testimonies out of the Scriptures, they would never have hesitated themselves to throw their own Scriptures into the fire; as proving both that all other nations partake of life, and demonstrating that

CHAP. XXI. § 1.

Mistranslation of Isa. vii. 14

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Book 8. those who boast to be the house of Jacob and the people of Israel, are even disinherited from the grace of God.

§ 2. For before the Romans strengthened their dominion, the Macedonians being yet owners of Asia,—Ptolemy the Son of Lagus, ambitious of adorning the Library which Origin of LXX. he had founded in Alexandria with the writings of all, as many at least as were good for any thing, requested of the people of Jerusalem, that he might have their scriptures translated into the Greek language. But they (for they were then yet subject to the Macedonians) sent unto Ptolemy those among them who were best versed in the Scriptures, and in both the languages, being seventy elders: wherein God wrought the thing which He would. But he, desiring to make trial of them separately, and fearing lest haply they should upon some compact hide by their translation the truth as it is in the Scriptures, separated them one from another, and bade them all write the same passage translated; and this he did in all the books. And when they came together in Ptolemy's palace, and offered for comparison each his own translation, both God was glorified, and the Scriptures proved truly divine, all of them having set forth the same things in the same sentences and the same terms from beginning to end: so that the very Gentiles which were present might know, that the Scriptures were translated by inspiration of God. And no wonder surely that God should have wrought this; even as, when the Scriptures were corrupted in the captivity of the people under Nebuchadnezzar, and the Jews after 70 years had returned unto their own land, He did afterwards in the times of Artaxerxes King of the Persians inspire Esdras, the Priest of the tribe of Levi, to arrange all the sayings of the Prophets which went before, and restore to the people the Code which came by Moses.

§ 3. The truth then and the grace of God, having been so great in the translation of those Scriptures out of which

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God prepared and new-formed our Faith which is in His Son; and preserved them to us unadulterated in Egypt; wherein both the House of Jacob throve, flying from the famine which was in Canaan, and also our Lord was there preserved, flying the persecution which arose from Herod:—Moreover, this version of those Scriptures having been made before our Lord came down, and finished before any Christians were to be seen; (for our Lord was born about the forty first year of Augustus' reign, but Ptolemy, under whom the Scriptures were translated, was much more ancient;) truly shameless and bold are they proved, who would fain now translate otherwise, upon our refuting them out of the very Scriptures and shutting them up unto the faith of the coming of the Son of God. But firm, and unfeigned, and alone true, is the Faith which we have, clearly evidenced by those Scriptures the translation of which was conducted in the aforesaid manner: and the Church's message is without interpolation. Yea, and the Apostles too, who are more ancient than all these, agree with the aforesaid translation, and the translation harmonizes with the Apostolical tradition. Peter, I say, and John, and Matthew, and Paul, and the rest in order, and their followers, have put forth all Prophetic sayings according to the tenor of the translation of the Elders.

Our Faith firm and true

§ 4. Because one and the same Spirit of God, Who in the Prophets first was as a Herald of the Coming of the Lord and the manner thereof, and then in the Elders did well translate what had been well prophesied: He did also in the Apostles proclaim that the fulness of the times of adoption had come, and that the Kingdom of Heaven had drawn near, and is abiding within such men as believe in Him Who was born of a Virgin, even Emmanuel; As they themselves bear witness, that before Joseph and Mary came together (of course while she was abiding in virginity) *she was found with child of the Holy Ghost;* and that the Angel Gabriel said unto her, *The Holy Ghost shall come upon thee and the Power of the*

S. Matth. i. 18.

S. Luke i. 35.

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Book 8. *Highest shall overshadow thee: wherefore also that Holy Thing which shall be born of thee, shall be called the Son of God;* and that the Angel in sleep said unto Joseph,

S. Matth. i. 22, 23. *But this was done, that it might be fulfilled which was spoken by the Prophet Esaias, Behold a Virgin shall be with Child.*

Now the Elders have translated Esaias as having said,

Isa. vii. 10—16. *And the Lord spake again unto Ahaz, Ask thee a sign of the Lord thy God, in the deep beneath or in the height above. And Ahaz said, I will not ask, nor tempt the Lord. And he said, It is no small thing for you to offer a contes unto men, and how doth the Lord insure your contest? Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive, and bring forth a Son and ye shall call His name Emmanuel. Butter and honey shall He eat: before He shall know or chuse the evil, He shall deal in the good: For before the infant may know good or evil, He shall not consent unto wickedness, that He may chuse the good.* We see, the Holy Ghost hath diligently signified by these sayings, His Birth, that it is of the Virgin, and His Substance, that He is God (for this the Name Emmanuel implies): and He declares Him to be Man by saying, *Butter and honey shall He eat:* and by terming Him an infant, and *before He know good and evil:* for all these are signs of a human infant. But as to His not consenting to iniquity, that He may chuse the good, this properly belongs to God; that we might not understand Him to be only a mere man, by His having to eat butter and honey; nor again by the name Emmanuel, suspect Him to be God without Flesh.

The Explanation

§ 5. And in saying, *Ye shall hear now, O House of David:* it was as one signifying, that He Whom God promised to David, to raise up from the fruit of his womb to be an everlasting King, He it is Who is born of the Virgin the daughter of David. For, for this cause too did He promise a King to be *of the fruit of his womb*[f], an expression proper to a Virgin with child; and not, *of*

Ps. cxxxii. 11.

[f] or *belly*, as English Margin in Ps. cxxxii. 11. E.

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the fruit of his loins, nor, *of the fruit of his reins*, which properly belongs to a man begetting, and to a woman conceiving by a man. Thus Scripture in its promise hath excluded the man's generative powers: yea, he is not even mentioned, because the Child that was being born was not of the will of man. But it hath established and confirmed the fruit of the womb, so as to declare His generation, Who was to be of the Virgin; as Elizabeth, filled with the Holy Ghost, testified, saying to Mary, *Blessed art thou among women, and blessed is the fruit of thy womb;* the Holy Ghost signifying to such as will hear, that the Promise which God made, of the fruit of his womb to raise up a King, was fulfilled in the delivery of the Virgin, i. e., of Mary.

S. Luke i. 42.

Wherefore such as change the passage in Esaias, Behold, a Damsel shall be with child, and will have Him to be the Son of Joseph; let them change the word of promise which is set down in David, where God promised him, of the fruit of his womb to raise up a horn, even Christ's Kingdom. But they understood it not; otherwise they would have dared again to change this also.

§ 6.

And as to Esaias' saying, *In the depth below, or in the height above*, it was as much as to say, that *He that descended, is the same also that ascended.* And as to his saying, *The Lord Himself shall give a sign;* it meant the unlooked for nature of His Birth; which could not even have taken place, otherwise than by God, the Lord God of all, Himself giving the sign in the House of David. For what great thing or what sign would ensue by this, that a young woman should conceive by a man and bring forth; which happens to all who become mothers? But because an unlooked for salvation was beginning by God's aid to be wrought for men, there was wrought also the unlooked for travail of the Virgin, God giving this sign, and not man working it.

Eph. iv. 10.

§ 7. Daniel's prophecy

And for this cause Daniel also, in foresight of His coming, signified that as a stone cut out without hands

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Book 8. He came into this world: I mean, that the saying,
Dan. ii. 34. *Without hands,* meant that without work of human hands, i. e., of those who are used to cut stones, was His coming into this world: Joseph, namely, not contributing at all to it, but only Mary cöoperating with the Economy. For this stone of the Earth is formed by God's power and skill. And therefore Esaias saith, *Thus saith the*
Isa. xxviii. 16. *Lord, Behold, I cast into the foundations of Sion a precious stone, elect, chief, a corner-stone, an honourable stone;* that we may understand His coming as Man to be not of the will of man but of the will of God.

§ 8. For this cause again Moses also, exhibiting a Type,
The Rod of Moses Exod. vii. 10-12. cast the rod on the ground, that it, becoming incarnate, might put to shame and swallow up all the rebellion of the Egyptians which was rising up against God's Economy: and that the Egyptians themselves might bear
Ib. viii. 19. witness that it is the *the finger of God* which is working salvation for the people, and not the Son of Joseph. For were He the Son of Joseph, how could he have
S. Matth. xii. 41, 42. more than Solomon, or more than Jonas, or be something more than David, born as He must have been of the same seed, and their actual offspring? And why again did He call Peter blessed, for knowing Him to
Ib. xvi. 16. be *the Son of the Living God?*

§ 9. And besides this, neither could He be King, if at least
S. Matth. i. 12. with Engl. Marg. He were Son of Joseph; nor heir, as Jeremiah saith For Joseph is set forth as the son of Joacim and Jechonias, as Matthew also expounds his origin. But Jechonias has no heir chonias and his issue were all degraded from the Kingdom, Jeremiah thus speaking; *As I live, saith the Lord,*
Jer. xxii. 24, 25. *though Jeconias the son of Joacim King of Juda were the signet on my right hand, I will take him off thence, and deliver him into the hand of them that seek thy life.* And
Ib. 28-30. again, *Jeconias is dishonoured, as a vessel whereof is no use, in that he is cast out into a land which he knew not. O Earth, hear the word of the Lord: write thou this man a degraded person, for there shall not grow up of his seed one sitting upon the throne of David, a Prince in*

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Juda. And again, God saith of Joacim his father, *Where-* Ib. xxxvi. *fore thus saith the Lord of Joacim* [his father] *King of* 30, 31. *Judæa; that there shall not be of him one sitting on the throne of David, and his dead body shall be cast out in the heat of the day and in the frost of the night; and I will look upon him and upon his sons, and I will bring upon them and upon the inhabitants of Jerusalem, upon the land of Juda, all the evils which I have spoken of them.*

Such therefore as say that He was born of Joseph, and hath His hope therein, make themselves out to be degraded from the Kingdom, falling under the curse and reproach which was directed against Jechonias and his seed. Yea, to this end were these words spoken of Jechonias, the Spirit foreknowing the sayings of these evil teachers: to teach them that He shall not be born of his seed, i. e., of Joseph, but according to God's Promise from the *womb* of David is raised up an Eternal King, Who sums up all in Himself; yea! the old work of Creation He hath summed up in Himself. Eph. i. 10. Rom. v. 19.

§ 10. CHRIST how then Son of Man

Because as by the disobedience of one man sin had entrance, and by sin death prevailed; so also by the obedience of one man should righteousness be brought in, and bear the fruit of life to those men who were long ago dead. And as that first-formed Adam had his substance of the rude and yet virgin Earth (for God had not yet rained and man had not tilled the earth) Gen. ii. 5. and was moulded by the Hand of God, i. e., by His Word (for *all things were made by Him*); and the Lord S. John i. 3. took clay from the earth, and moulded man:—so when the Word Himself, being of Mary who was yet a Virgin, was gathering into Himself what relates to Adam, it was meet that He should receive a birth suitable to this gathering up of Adam.

And so, if the first Adam had a man for his father, and was born of a man's seed, it were meet to say that the second Adam was also born of Joseph. But if the former was taken out of earth and God was his Framer, it was meet that He also, being summed up as part of

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BOOK 3. Adam, I mean that the Man framed by the Almighty, should have the same resemblance of birth with him. Why then did not God a second time take dust, but wrought so that the formation should be of Mary? That it might not be another formation, nor another being to be saved, but He the very same, might be gathered in, the similitude being kept up.

CHAP. XXII. § 1. If not born of the Virgin, not Man as we

Wherefore they also fail exceedingly, who say that He received nothing of the Virgin, desiring to cast out the inheritance of the Flesh, and to reject that similitude. For if the one had his formation and substance of the earth, and by the hand and workmanship of God, but the other not by the hand and workmanship of God: of course He kept not the likeness of man, made though[s] He were after his image and similitude: and it will seem an incongruous piece of work, having nought wherein He may display His Wisdom. And it comes to this, whether one say that He appeared but in shew as man, not being man; or, that He was made a Man, taking to Him nothing from mankind. For if He received not from man the substance of flesh, He was neither made Man, nor the Son of Man: and if He was not made the same that we were, He did no great thing in that He suffered and endured. Now, that we consist of a body received of the earth, and of a soul receiving breath from God, every person whatever will confess. This therefore the Word of God was made, gathering up the work of His own Hands into Himself: and therefore He confesseth Himself the Son of Man, and blesseth the *meek*, that *they shall inherit the Earth*. And the Apostle Paul too in the Epistle to the Galatians saith expressly, *God sent forth His Son, made of a woman*. And again in that to the Romans he says, *Concerning His Son Who was made indeed of the seed of David according to the flesh, Who is foreordained the Son of God with power, according to the Spirit of Sanctification by the Resurrection from the dead, Jesus Christ our Lord.*

[s] *or as*

S. Matth. v. 5.

Gal. iv. 4.

Rom. i. 3, 4.

§ 2. Yea, superfluous also were His coming down into Mary.

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For why did He at all descend unto her, if He were not to receive anything of her? And again, had He taken nothing from Mary, He would not have been capable of those refreshments derived from the earth, whereby the earthborn body is nourished; neither when He had fasted 40 days, like Moses and Elias, would He have hungered, the body craving its proper food; nor would John, His disciple, writing of Him, have said, *But Jesus, wearied with His journey, sat down*; nor would David before have cried concerning Him, *They have added also to the pain of My wounds*[g]; nor would He have wept over Lazarus; nor have sweated great drops of blood; nor have said, *My soul is exceeding sorrowful*; nor, when His side was pierced, would there have come forth blood and water. For all these are signs of the flesh which He took of the earth; which He gathered into Himself, saving His own handywork.

S. John iv. 6. Ps. lxix. 26. S. Matth. xxvi. 38.

§ 3. S. Luke's Genealogy

For this cause Luke points out that the genealogy, which extends from our Lord's Birth unto Adam, has 72 generations, conjoining the end to the beginning, and implying, that it is He Who in Himself gathered up all nations, dispersed as they were even from Adam, and all languages and the race of men together with Adam himself. Whence also by Paul the same Adam is called *the figure of Him which is to come:* as though the Word, Who framed all things, had formed beforehand with a view to Himself that Economy of Mankind, which was to centre in the Son of God; God forming first of all the natural[h] man, to the end that he might be saved by the spiritual. For whereas He Who saves existed before, there must needs be something made that should be saved, lest He that saveth prove a superfluous thing.

Rom. v. 14.

§ 4. S. Luke i. 38.

And in agreement herewith the Virgin Mary also is found obedient, where she saith, *Behold Thine Handmaid,*

[g] *Yea superfluous—My Wounds.* These words are cited by Severus, in the Syriac Ms. in the British Museum add. 17200. E.

[h] *animalem.* The Translator gives as an alternative rendering *merely animal.* E.

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Book 3. The virgin Eve and the Virgin Mary

O Lord; be it unto me according to Thy Word. But Eve is found disobedient. For she did not obey, being yet a virgin. As she, having indeed a husband, i. e., Adam, yet being still a virgin (for *they were both naked* in Paradise, *and were not ashamed,* because, having been a short while created, they had no knowledge of the procreation of children; for they were first to grow up and thereupon afterwards to be multiplied) as Eve I say proving disobedient became the cause of death both to herself and to all mankind; so also Mary having a husband fore-appointed, and nevertheless a virgin, being obedient, became both to herself and to all mankind the cause of salvation. And therefore the Law calls her which was espoused to a man, though still a virgin, the wife of him who had espoused her, pointing to the reaction[4] which should come round from Mary to Eve; since in no other way can that which is knotted be undone, but by the bending the loops of the knot in a reverse order: that the first tie may be undone by the second, the second again disengage the first. And it ensues that one has to undo the first loop by means of the second tie, and that the second tie comes in place to be first undone.

Gen. ii. 25.

[4] *or* unwinding, recirculationem

S. Matth. xx. 16. Ps. xlv. 16.

And on this account the Lord said, *The last indeed shall be first, and the first last,* and the Prophet too implies this very same, where he saith, *Instead of thy Fathers are born to thee children.* For our Lord being born, the First-born of the Dead, and receiving the old Fathers into His Bosom, regenerated them to the Life of God: becoming Himself the beginning of those that live, because Adam became the beginning of the dying.

Wherefore also Luke beginning from the Lord the first step in That Descent brought it back to Adam; to signify that not He was regenerated by them, but they by Him to the Gospel of life. And so too the knot of Eve's disobedience received its solution by the obedience of Mary. For what the Virgin Eve bound by unbelief, that the Virgin Mary loosed by faith.

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CHAP. XXIII. § 1.

It was therefore necessary that the Lord, coming after the lost sheep and gathering in one so vast an Economy, and seeking the work of His own Hands, should save that very man, who had been made in His image and likeness, i. e., Adam, fulfilling the times of his condemnation, passed on him for disobedience, which times *the Father hath put in His own power;* (inasmuch as the whole Economy of Salvation regarding man took place according to the good pleasure of the Father;) that God might not be overcome, nor His plan made void. For if the man who had been made by God that he might live, should lose his life, hurt by the Serpent who had corrupted him, and no more return to life, but be quite abandoned unto death: God would have been overcome, and the wickedness of the Serpent would have prevailed against His will. But God being unconquered and long-suffering, shewed Himself in the first place long-suffering to reprove men and to put all on their trial, as we have said before; for the other, He bound by the second Man him that was *strong, and spoiled his goods,* and abolished death, quickening the man who had received a deadly hurt. For Adam was the chief of the goods in his possession; him he actually held within his power; I mean that he was unjustly filling him with transgression, and on pretence of immortality working that which bringeth death in him. For so, by the promise that they should be as Gods, (a thing altogether impossible to him), he wrought death in them. And justly therefore did God make him in his turn a captive, who had led man captive; and loose from the chains of Condemnation, Man, who had been so led away.

CHRIST saved Adam

Acts i. 7.

See Ch. 20.

S. Matth. xii. 29.

§ 2.

And this, if one must speak the truth, is Adam:—that first-formed Man, of whom Scripture tells us that the Lord said, *Let us make Man after our image and likeness;* and we all are of him; and because we are of him, therefore also we have inherited his proper name.

Gen. i. 26.

Now upon the salvation of man it follows that the

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Book 8. first-formed man should be saved. It being too absurd to say, that he who was grievously hurt by the enemy, and first suffered captivity, is not rescued by the Conqueror of that enemy, while his sons are rescued whom he begat in that captivity. Neither again will the foe seem conquered, the very same old spoils abiding with him. As if enemies had taken certain in war, bound them, and led them away captive, and kept them a long time in slavery, so as to have families while in their possession, and another, vexed on behalf of the enslaved, should overcome the said enemies: yet will he not act fairly, if while he deliver the children of those who were led away captive from the power of those who had reduced their fathers to slavery, he leave the persons themselves who bore that captivity, and of whose cause too he undertook the pleading, subject to their enemies. Thus, while the children have obtained their liberty on the ground of their father's redress, the fathers themselves are not abandoned, upon whom the captivity itself came. For God is not impotent, nor unjust; Who hath holpen man, and recovered him to his proper freedom.

§ 3. The ground cursed, not Adam

For which cause also in the beginning of Adam's transgression, as Scripture relates, He cursed not Adam himself, but the ground in his works: as one of the Ancients saith, "God for His part transferred the curse unto the earth, that it might not continue in the man." And for the sentence on his transgression man received wearisomeness and labour in the earth, and to eat bread in the sweat of his face, and to be turned into the earth from which he was taken: and the woman in like manner the wearisomeness, and labours, and groanings, and sorrows of child-birth, and servitude, i. e., to be a slave to her husband: that neither might they perish utterly, accursed of God; nor abide without correction, and contemn God. But the whole curse discharged itself on the Serpent who had beguiled them. *And the Lord,* we are told, *said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above all the*

Gen. iii. 14.

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beasts of the earth. Now the very same the Lord also saith in the Gospel, to those who are found on the left hand: *Go, ye cursed, into everlasting fire, which My Father hath prepared for the Devil and his Angels:* implying that not for man in the first place was prepared the eternal fire, but for him who beguiled man and caused him to offend; him I say, who is chief of the Apostacy, chief of the separation[5], and for his Angels who became Apostates with him: However these too will justly receive it, who, like them, persevere in works of wickedness without repentance and without return. S. Matth. xxv. 41.

[5] abcessionis

§ 4. Cain brought the curse on himself Gen. iv. 7 LXX.

Cain, for example, having received counsel from God, to be satisfied with not having rightly apportioned the friendly offices due to his brother; yet was he, enviously and maliciously imagining that he might rule over him, so far from being satisfied therewith, that he rather added sin unto sin, shewing his mind by his works. For what he thought, that also he brought to pass; he tyrannized and slew him, God subjecting the just to the unjust, so that the one might be proved righteous by his sufferings, the other by his doings convicted of unrighteousness. Yet not even so was he soothed, nor did he rest from his evil deed; but when asked where his brother was, *I know not,* saith he; *am I my brother's keeper?* extending and multiplying the evil by his way of replying. For bad as it is to slay a brother, it is much worse to reply so boldly and irreverently to the all-knowing God, as though he could evade Him. And for this very cause he bore the curse in his own person, because he moved the sin off from himself, not reverring God, nor ashamed in the murder of his brother. Ib. 9.

§ 5. Adam hid himself in penitential grief and awe

But in Adam's case no such thing happened, but all contrariwise. For being beguiled by another under pretext of immortality, he is presently seized with fear, and hides himself; not as though he might escape from God, but for shame, because after transgressing His commandment, he is unworthy to come to the sight and speech of God. But *the fear of the Lord is the* Ps. cxi. 10.

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Book 8. *beginning of understanding;* and the understanding of his sin caused penitence; and to the penitent, God grants His loving-kindness. Yea, for by his girdle he professed his penitence in deed, covering himself with fig-leaves, although there were many leaves besides, such as might less annoy his body. However, he made him a garb suited to his disobedience, being smitten[i] with the fear of God, and beating down the wanton eagerness of the flesh;—inasmuch as he had lost the mind and thoughts of little children, and had come to have worse things in his imagination;—he guarded himself and his wife with the curb of continence, fearing God, and looking for His coming, and implying somewhat like what follows; I mean, saith he, that the robe of holiness, which I had from the Spirit, I have lost by disobedience, and now I know[k] that I am worthy of this kind of covering, which gives no delight, but pricks and goads the body. And apparently he would always have had this for his apparel, humbling himself, except the Lord, Who is merciful, had clothed them with *coats of skins* instead of the fig-leaves. Yea, and therefore also He questions them, that the charge might pass to the woman; and her again He questions, that she may transfer the cause to the serpent. For she said what had been done: *The Serpent,* saith she, *beguiled me, and I did eat.* But the Serpent He questioned not; for He knew that he had been the chief in the transgression: but the curse He launched at him in the first place, the second reproof being to come upon the man. For him God hated, who beguiled the man: but on him who was beguiled, by slow degrees He took pity.

took fig-leaves in penitence for his own lost covering of holiness

Gen. iii. 21.

Ib. 13.

§ 6. Wherefore also He cast him out of Paradise, and moved him to a distance from the Tree of Life: not grudging him the Tree of Life, as some dare to say, but in pity to him, that he might not last for ever as a sinner; and that the sin which was in him might not

By death God slew not man

[i] *conterritus.* The Translator gave as alternative renderings *alarmed* and *smitten.* E.

[k] *cognosco.* The Translator gave *acknowledge* as an alternative rendering. E.

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be immortal, and an infinite and incurable evil. But He forbade him to transgress, bringing in death as a check, and causing sin to cease, in that He put an end to it by the dissolution of the flesh which should take place on earth: that man, ceasing some day to live unto sin, and dying thereunto, might begin to live unto God. but man's sin

§ 7. For which cause He put enmity between the serpent, and the woman with her seed, the two watching one another suspiciously: so that on the one part, He whose foot is bitten, hath power even to trample on the head of the enemy: and that the other should bite, and slay, and impede the man's approaches, until the coming of the seed predestined to trample on his head: which seed was the offspring of Mary; concerning Whom the Prophet saith, *Thou shalt walk upon the asp and cockatrice, and thou shalt tread on the lion and the dragon;* meaning that that which was raising and enlarging itself against Man, viz. sin;—that which made him cold,—should be abolished, together with Death who now reigneth: and that He should in the last times tread down the Lion who should leap upon the race of Man, i. e., Antichrist: both binding the Dragon, *that old Serpent,* and putting him under the power of man, who had been conquered, so as to trample on all his might. God put enmity between the serpent and man. Ps. xci. 18. gave Man the victory, Rev. xii. 9.

Now Adam was overcome, when all life was taken away from him: wherefore, when the enemy in his turn was overcome, Adam recovered life. Death however, which had first gotten hold of man, is *the last enemy* to be *abolished.* And so, man being delivered, *that shall be brought to pass which is written, Death is swallowed up in victory: O Death, where is thy victory? O Death, where is thy sting?* But this it will be impossible to say justly, if he shall not prove to be delivered, over whom death first tyrannized. For his salvation is the abolishing of death. When therefore the Lord gave life to man, i. e., to Adam, Death also was abolished. and restored to him Life. 1 Cor. xv. 26. Ib. 54, 55.

§ 8. It follows, that all they are liars who deny his salvation; excluding themselves for ever from life, in that

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Book 3. they believe not that the sheep is found which was lost. Whereas, if this is not found, the whole race of man is still holden of perdition.

He then is a deceiver, who first brought in this view, or rather, this ignorance and blindness, I mean Tatian; who having come to be a combination of all heretics, as we have shewn, did however of himself invent this: in order that introducing somewhat new, apart from the rest, he might according to the emptiness of his speech provide for himself hearers empty of faith; affecting to be counted a teacher[6]; endeavouring also from time to time to avail himself of this sort of expression, so frequent in[1] Paul, That "in Adam we all die;" and not knowing, that *where sin abounded, grace did much more abound.*

[6] or *master*, magister

1 Cor. xv. 22.

Rom. v. 20.

Adam is saved, who deny it, deny their own salvation

So much then being clearly proved, let all blush who are on his side, and who dispute about Adam, as though his not being saved were some great gain to them: since they do but fail the more entirely: even as the Serpent gained nothing by mispersuading man, save that he proved him[7] a transgressor, having man as the spring and subject-matter of his own revolt: But God he overcame not. Even so these who deny Adam's Salvation, gain nothing but this, that they make themselves heretics and apostates from the truth, and shew themselves pleaders on the Serpent's and on Death's side.

[7] qu. *himself?* ἑαυτὸν for αὐτόν

Chap. XXIV. § 1. Thus we have exposed all, who introduce wicked opinions of our Maker and Framer, Who was also the Framer of this world, above Whom is no other God: and by absolute proofs we have overthrown those who teach falsely concerning the substance of our Lord, and the Economy contrived by Him for the sake of His creature man: while the preaching of the Church is on all sides consistent and continues like itself, and hath its testimony from the Prophets and Apostles and from all disciples: as we have traced out our proof through the beginning and middle and end, and through the whole Economy of God, and His ordinary way of working for

[1] The Translator gave *frequent in* and *common with*, as alternative renderings. E.

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the salvation of man, which is by our Faith. Which Faith, received in the Church, we guard, and which, coming of the Spirit of God, is like some noble treasure in a precious vessel, continually reviving its youth, and causing the very vessel which holds it to revive in like manner. For the Church is entrusted with this gift of God, for the inspiration (so to speak) of that which He hath made, that all her members, partaking thereof, may be quickened. And in the same gift is dispensed the communion of Christ, i. e., the Holy Spirit—the earnest of incorruption, and confirmation of our faith, and the ladder whereby to ascend to God. For *in the Church* it, is said, *God hath set Apostles, Prophets, Teachers,* and all the other working of the Spirit: whereof none are partakers, who run not unto the Church; rather they defraud themselves of life, by their evil views and intolerable doings. For where the Church is, there also is the Spirit of God; and where the Spirit of God is, there is the Church, and all grace: but *the Spirit is Truth.* Wherefore they who do not partake of Him neither have nourishment unto life from their Mother's breasts, nor receive of that purest fountain proceeding from the Body of Christ, but *hew unto* themselves *broken cisterns* from earthly ditches and drink water which is foul with clay: flying from the Faith[m] of the Church, to avoid exposure, and rejecting the Spirit, that they may not receive instruction.

1 Cor. xii. 28.

1 S. John v. 6.

Jer. ii. 13.

§ 2. And being alienated from the truth, worthily do they wallow in all error, tossed thereby as with a tempest, judging of the same things according to the time, now one way now another, and never having any settled view. For they chuse rather to be sophists about words than disciples of the Truth: not being founded upon the One Rock, but upon sand, having in it many stones. Wherefore also they feign to themselves many Gods, and ever they have as their pretence that they are seeking (for they are blind) but to find they never are able. For

[m] *fidem.* The Translator gave *Creed* as an alternative rendering. E.

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Book 8. they blaspheme the Maker, Him, namely, Who is truly God, Who also gives them power to find: thinking that they have discovered another God above God, or another Pleroma, or another Economy. And therefore the Light which is of God shineth not unto them, because they have dishonoured and scorned God; accounting Him very insignificant, because for His love's sake and His infinite graciousness He came within men's knowledge: —(within their knowledge, I mean, not in magnitude, nor in substance; for no one hath measured, nor handled Him; but in respect of our knowing that He Who made and fashioned them, and breathed into them the breathing of life, and Who by His creatures nourisheth us, by His Word confirming and by His Wisdom cementing all things, He it is Who is the only true God:) —and they further dream of one who is not, as being above Him; that they may be thought to have discovered a great God, whom no one can know, as communicating with mankind, or as administering earthly things: inventing forsooth an Epicurean God, such as achieves nothing either for himself or for others, i. e., who hath providence over nothing.

They think little of God because He declared Himself to our ken

Chap. XXV. § 1. His Providence even the better Gentiles perceived

God however hath providence over all things; wherefore also He gives counsel, and with counsel He is present to all who have care of their conduct. It cannot then be, but that the subjects of foresight and government should know their proper guide: such, I mean, as are not irrational nor vain, but have distinct power of perceiving the Providence of God. And therefore certain of the Gentiles, who were less enslaved to allurements and pleausres, and were not so far led away by the superstition towards idols: being moved by His Providence, though faintly, yet so far they were changed, as to say that the Framer of this universe is a Father providing for all things, and ordering this world of ours.

§ 2. The fantasy of

In the next place, that they may take away from the Father the function of rebuking and judging, which they

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account unworthy of God; and imagining themselves to have found out a God exempt from wrath, and merely good, they have said that one judges and another saves; in their ignorance depriving both of understanding and righteousness. For if He that judgeth is not also good, that He may both give to whom He ought, and reprove whom He ought, He will neither seem a just nor a wise judge. On the other hand, He that is good, if He be nothing but good, and not a Trier of those on whom He sends His goodness; He will be beyond the limit of justice and goodness, and it will seem lack of power in His goodness, not to save all men, if its exercise be not joined with judgment.

two gods deprives both of any goodness

§ 3. Marcion disproven

Wherefore Marcion, who takes upon him to divide God into Two Beings, and to call the one good, and the other apt to judge, doth on both sides annul the Deity. For the one who judges, if He be not also good, is not God, because He is not God, to whom goodness is wanting; and He on the other hand who is good, if He be not apt to judge, it will follow of Him as of the other, that His Godhead is taken from Him.

God wise and Good and Just

And how again will they call the Father of all wise, if they do not attribute to Him withal a judicial function? For if He be wise, He is also a discriminator, but in that term is implied the function of a judge: but it is by Justice that this function obtains power rightly to discriminate. Justice provokes judgment, and judgment being wrought with justice will refer things to Wisdom. Accordingly the Father will excell in Wisdom beyond all Wisdom of men and Angels, because He is Lord, and Judge, and righteous and a Sovereign over all. For He is both good and merciful and patient, and saves whom He ought: neither doth His goodness fail from being wrought justly, nor is His Wisdom diminished. For He saves whom He ought to save, and judges those who deserve judgment. Neither is His Justice proved cruel, I mean, when goodness is supposed to precede and lead the way.

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Book 8. § 4. S. Matth. v. 45.

God therefore, Who in His Loving kindness *maketh His sun to rise upon* all, and *raineth upon just and unjust*, He will judge those who having their share of His kindness, have not behaved themselves suitably to the gifts vouchsafed by Him, but have spent their time in delights and luxuries, opposing His gracious Will, yea, and blaspheming Him Who hath wrought so great benefits for them.

§ 5. Even Plato acknowledged it De Leg. iv.

Evidently Plato is more devout than these, who acknowledged the same God both just and good, having power over all, and Himself exercising judgment:—when he said, "And God indeed, as also the old saying is, being owner of all beings, their beginning, end, and middle, fulfils a straight course, visiting all according to His Nature: and on Him ever attends Justice, working vengeance on such as fall from the Divine Law." And again he declares the Maker and Framer of this world to be good: "But in Him that is good," saith he, "never from any cause ariseth any grudging:" thereby laying down the beginning and cause of the Creation of the world to be the goodness of God; not ignorance, nor an Æon that hath erred, nor the fruit of decay, nor a Mother weeping and lamenting, nor another God or Father.

Timæus iii. 29.

§ 6. Hist. Sus. 55.

But well may their Mother deplore them, when such are their thoughts and inventions: yea, meetly have they framed and forged lies against their own heads; as that their Mother is without the Pleroma, i. e., excluded from the knowledge of God; and their reasoning is become an abortion, without form or kind: for it apprehends nothing of the truth; it falls away into emptiness and shade, for empty is their doctrine and covered with darkness; and Horus permitted it not to enter the Pleroma, i. e., the spirit received them not into refreshment. For their very own Father, generating ignorance, wrought in them deadly passions.

These are not calumnies of ours, but they themselves affirm, themselves teach, themselves glory in them: they

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have high thoughts of that Mother, who they say was born without a Father, i. e., without God—a Female of a Female—i. e., of Error, Corruption.

§ 7. S. Irenæus prays for them

But our prayer is that they may not continue in the pit which they have themselves digged, but may be separated from the aforesaid Mother, and come out of the Deep, and withdraw from the Void, and forsake the Shadow; and may obtain a lawful birth, upon turning to the Church of God, and that Christ may be formed in them, and that they may know the Framer and Maker of this Universe, the only true God and Lord of all. This we pray for them, with a more profitable love than that wherewith they think to love themselves. For the love on our side being real, is wholesome to them: if at least they will receive it. For it resembles a severe application in surgery, consuming the less natural and superfluous flesh of the wound, in that it annihilates their high and swelling thoughts. For which cause we will not be weary of endeavouring with all our might to reach forth the hand to them.

Now we will proceed in the following book to adduce certain discourses of our Lord in addition to what has been said; if haply convincing some of them by the very doctrine of Christ, we may persuade them to cease from that kind of error, and withdraw from the blasphemy which is directed against their Maker, Who is both God Alone, and the Father of our Lord Jesus Christ. Amen.

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BOOK IV.

PREFACE.

§ 1. Aim of fourth Book

In sending out to thee, dearly-beloved, this fourth Book of our treatise of the Discovery and Refutation of Knowledge falsely so called, we intend, according to our promise, to establish our previous statements by the words of our Lord: that thou also, as thou didst desire, mightest receive from us every way means of confuting all the Heretics; and beating them back altogether, mightest not suffer them to plunge themselves further into the deep of error, nor to be choked in the sea of ignorance; but rather, turning them towards the Harbour of Truth, mightest so cause them to receive their own salvation.

§ 2.

But whosoever would convert them, must carefully acquaint himself with their rules or arguments: it being impossible for one to cure any sick persons, not knowing the ailment of the same.

Summary of First Book

For which cause they who have been before us, yea, and much better men than we, were nevertheless unable to dispute against the Valentinians, as not knowing their system: which we in our first Book have very diligently expounded unto thee: wherein also we have shewn how their doctrine gathers up in one all the Heretics.

of Second Book

Wherefore in the second Book again we have used them as a mirror in which the whole of our refutation might be discerned. For they who duly dispute with these, dispute with all who have bad views: and the refuters of these refute every heresy.

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§ 3. Their blasphemous teaching

For no creed is so blasphemous as theirs: who, as we have shewn, speak of the Maker and Framer, Who is One God, as the produce of decay and defection. And they blaspheme our Lord also, cutting off and dividing Jesus from Christ, and Christ from the Saviour, and the Saviour again from the Word, and the Word from the Only Begotten. And as they affirm the Creator to have been the produce of decay or defection, so Christ also, and the Holy Ghost, by their teaching, were produced because of Decay: and the Saviour is a kind of growth from those Æons, who were the produce of Decay: lest anything of theirs should be without blasphemy.

summary of third Book

Accordingly, in the book before this we have set forth the sentence of the Apostles upon them all; how that, far from having any such idea, they *who from the beginning were eye-witnesses and ministers of the Word* of Truth, did even proclaim to us to shun the aforesaid opinions, foreseeing by the Spirit the future deceivers of the simpler ones.

S. Luke i. 2.

§ 4.

For as the Serpent beguiled Eve, promising her what he had not himself, so these also, pretending greater knowledge and unspeakable mysteries, and promising that admission which they talk of within the Pleroma, plunge those who trust them into death, rendering them Apostates from their Maker.

And whereas at that time the apostate Angel caused by the Serpent the disobedience of men, and thought himself hidden from the Lord;—on which account God attributes to him the form and title aforesaid;—now, because they are the last times, the evil extends itself to men also, not only causing them to become Apostates, but training them up to be blasphemers of their Maker by many contrivances; I mean by all the aforementioned Heretics.

The aim of Heretics one

For all these, issuing from different places, and teaching different doctrines, concur however in the same blasphemous intent; inflicting a deadly wound, in that they

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Book 4. teach blasphemy against God our Maker and Nourisher, [1] derogando and do away with[1] Man's Salvation. By Man, I mean him who is a mixture of soul and flesh, formed after the likeness of God, and moulded by His Hands, to wit, by the Son and the Holy Ghost: unto Whom also Gen. i. 26. He said, *Let us make Man.*

This then is the purpose of him who grudges us Life: to make men unbelievers in their own salvation, and blasphemers of God Who formed them. For when all Heretics have said all, with their utmost gravity, in the end they come to this, that they blaspheme the Maker and deny the Salvation of God's work; which work is the Flesh: for the sake whereof the Son of God wrought all His providential purpose, as we have shewn in many ways; and have made it evident that none other is called God by the Scriptures, but only the Father of all, and the Son, and those who have the adoption.

Chap. I. § 1. Our Lord and His Apostles told of One God

So much then being firm and fixed, that no other is set forth by the Spirit as God and Lord, save Him Who being God rules over all, with His Word, and those who receive the Spirit of adoption, i. e., who *believe in the only and true God, and in Jesus Christ the Son of God:* and the Apostles in like manner of themselves gave not to any other the Name of God or the surname of Lord; and much less our Lord, Who did even S. Matth. xxiii. 9. enjoin us to confess none *our Father,* save Him *Who is in Heaven,* Who is one God and one Father—the falsehood is evidently shewn of what is said by deluders and most perverse sophists, affirming that He is by Nature both God and Father, whom they have themselves invented; but that the Creator is naturally neither God nor Father, but is so called merely by way of speaking, because He rules over the creature—so say the perverse critics, devising thoughts against God. And while they neglect the teaching of Christ, of themselves they divine falsities, arguing against the entire government of God. For their Æons they say are called both Gods and Fathers and Lords, and withal likewise Hea-

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vens, with their Mother, whom they entitle both Earth, and Jerusalem; and there are many other names whereby they designate her.

§ 2. But who can help seeing, that if the Lord had known of many Fathers and Gods, He would not have enjoined His Disciples to recognize one God only, and Him, the very same, alone to call Father? Yea, and He hath marked the distinction between those who are Gods in word only, and Him Who is so in deed: that men might not err in His doctrine, nor misunderstand one for another.

But if, while He bade us call One only Father and God, He Himself is confessing meanwhile other Fathers and Gods in the same sense, He will appear to be commanding His disciples one way, and Himself acting the other way. Now this is not conduct for a good Master, but for a deceiver and a grudging person.

And the Apostles too by their account are shewn to be breakers of the commandment, in confessing, as we have shewn, the Creator to be God and Lord and Father, if He is not the only God and Father. They will have transgressed then by the sanction and teaching of Jesus, Who enjoined that one only should be called Father, thus imposing on them, as we have shewn, the need of confessing the Creator as their Proper Father.

Chap. II. § 1. Moses accordingly, summing up in Deuteronomy the whole Law, which he had received from the Creator, thus speaks: *Give ear, O Heaven, and I will speak, and let the earth hear words from my mouth.* Deut. xxxii. 1. Again, David, saying that his help cometh of the Lord, *My help,* saith he, *is of the Lord, Who made Heaven and Earth.* Ps. cxxi. 2. And Esaias professes that his sayings proceed from the Lord, Who made Heaven and Earth, and governs them: *Hear,* saith he, *O Heaven, and give ear, O Earth: for the Lord hath spoken.* Isa. i. 2. And again, *Thus saith the Lord God, Who made the Heaven, and fastened it in its place: Who established the earth, and the things that are therein: and Who giveth breath to the people that is upon it, and spirit to them that tread on it.* Ib. xlii. 5.

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Book 4. § 2. On the other hand our Lord Jesus Christ professes this same to be His Father, in that He saith, *I thank Thee, O Father, Lord of Heaven and Earth.* What *Father* would these men have us understand, Pandora's people I mean, the most wrongheaded of Sophists? Is it "The Deep," whom they have devised of themselves? or their "Mother," or their "Only Begotten?" or the God whom the Marcionites, or whom the rest, have invented? (although that there is no such God we have proved at large) or, as the truth is, the Maker of Heaven and Earth? Whom both the Prophets did preach, and Christ professes to be His Father, and the Law announces, saying, *Hear O Israel: the Lord thy God is one God.*

S. Matth. xi. 25.

whom would they have?

Deut. vi. 4.

§ 3. Christ's testimonies

Moreover, that the writings of Moses are the words of Christ, He Himself tells the Jews, as John has recorded in the Gospel: *Had ye believed Moses, ye would have also believed Me, for he wrote of Me. But if ye believe not his writings, neither will ye believe My words:* most clearly implying, that Moses's writings are His own words. If then Moses's words are His, so without doubt are the other Prophets' also: as we have demonstrated.

S. John v. 46, 47.

And again the Lord Himself hath declared that Abraham said to the rich man, concerning all those who were yet alive, *If they obey not Moses and the Prophets, neither if one rise from the dead and go to them, will they believe him.*

S. Luke xvi. 31.

§ 4. Lesson of parable of Lazarus

Now He did not tell us a mere story of a poor man and a rich: but first, He taught that no man ought to make pleasure his employment—that men should not so live in worldly luxuries and abundant feasting, as to serve their own pleasures and forget God. For, saith He, *there was a rich man, who was clothed with purple and fine linen, and delighted himself with splendid feasts.* And of such the Spirit also spake by Isaiah: *With harps, and timbrels, and psalteries, and pipes they drink wine, but the works of God they look not upon, and the works*

Ib. 19.

Isa. v. 12.

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of His hands they consider not. For fear then of our coming to the same punishment with them, the Lord hath declared their end: implying at the same time, that if they obeyed Moses and the Prophets, they would believe in Him Whom they had preached; on the Son of God, Who rose from the dead, and gives us life. And He points out, how all are of one substance, I mean Abraham and Moses and the Prophets;—yea, even the Lord Himself Who rose again from the dead; in Whom believe many also who are of the circumcision, hearing as they do both Moses and the Prophets, how they preach the coming of the Son of God. But those who scorn Him, teach that they are of another substance, and know not the First-born of the dead: thinking of Christ as apart by Himself, as of one who abides exempt from suffering, and apart by Himself again, Him who did suffer, even Jesus.

§ 5. Other evidences

Because they receive not from the Father the knowledge of the Son, nor of the Son do they learn the Father, although He teach evidently and without Parables that God, Who truly is. *Swear not,* saith He, *at all; neither by Heaven, for it is the Throne of God: nor by the Earth, for it is the Footstool of His Feet: neither by Jerusalem, for it is the city of the great King.* For these words are evidently spoken of the Creator, as Esaias also saith: *Heaven is My throne, Earth is the footstool of My feet.* And besides Him is no other God, else would He not be stiled by our Lord either God or great King; for that saying excludes both comparison and all superiority. Since whosoever hath any superior to himself, and is under the power of another, the same can neither be called God nor the great King.

S. Matth. v. 34, 35.

Isa. lxvi. 1.

§ 6.

Neither again will they be able to maintain that all this is said ironically, since the words themselves prove to the contrary, that they are uttered in serious truth. For He Who spake was Himself the Truth.

The Temple

And in truth did He avenge His own House, when He cast the Money-changers out of it, who were both

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Book 4. Christ's own House S. Matth. xxi. 13.

selling and buying, saying unto them, *It is written, My house shall be called the House of Prayer; but ye have made it a Den of Thieves.* And what occasion had He to do and say this, and to avenge His own house, if He was announcing another God? But it was to set a mark on the transgressors of His Father's Law. For He laid nothing to the charge of the house, neither did He blame the Law, which He had come to fulfil: but He was blaming those who made no good use of the house, and those who were transgressing the Law.

Christ blamed those who believed not,

And accordingly the Scribes and Pharisees who began from the times of the Law to despise God, received not His Word, that is, believed not Christ. Of whom Esaias saith, *Thy Princes are disobedient, companions of thieves, loving gifts, following after payments, judging not for orphans, and minding not the judgment of widows.* And Jeremiah too in like manner, *The chiefs of My people,* saith he, *knew Me not: they are senseless and unwise sons, they are wise in doing evil, but how to do good they have not known.*

Isa. i. 23.

Jer. iv. 22.

§ 7. saved those who came to Him S. Matth. x. 6.

But as many as feared God, and were anxious about His Law, of their own accord hastened unto Christ, and were all saved. For, *Go ye,* He saith to His disciples, *to the sheep which were lost of the House of Israel.* And the Samaritans too, we are told, our Lord having remained with them two days, *did many more of them believe because of His discourses, and said to the woman, Now we believe, not because of thy saying: for we have heard ourselves; and know that this is truly the Saviour of the world.* And Paul again saith, *And so all Israel shall be saved.* Yea, and he called the Law, *Our Schoolmaster unto Jesus Christ.*

S. John iv. 41, 42.

Rom. xi. 26. Gal. iii. 24.

Let them not then charge the Law with the unbelief of certain persons: for the Law forbade not their believing in the Son of God, but rather urged it on them, saying, that no otherwise are men saved from the old wound of the serpent, except they believe on Him, Who *in the likeness of sinful flesh* is lifted up from

cf. Num. xxi. 8. Rom. viii. 3.

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the Earth on the wood of martyrdom, and draws all things to Himself, and quickens the dead.

CHAP. III. § 1.

Whereas they in their evil constructions say, Why, if the Heaven is God's throne, and the earth His footstool, and it is said that Heaven and Earth pass away, and that as they pass, this God also, Who sitteth upon them, must needs pass away, and therefore that He is not the God Who is over all:—in the first place they know not the meaning of Heaven being a Throne, and Earth a Footstool. For neither do they know what God is, but think of Him as sitting like a man; and as being comprehended, not as comprehending. And they are ignorant moreover of the passing away of Heaven and Earth. But Paul was not ignorant of it, saying, *For the Fashion of this world passeth away.*

S Luke xxi. 33. They understand not the passing away of Heaven and earth

1 Cor. vii. 31.

In the next place, David solves their question. For while the fashion of this world passeth away, he saith that not only God endures, but His servants also: thus expressing himself in the 101st. Psalm: *Thou, Lord, in the beginning hast laid the foundation of the earth, and the Heavens are the works of Thy Hands. They shall perish, but Thou shalt remain; and they all shall wax old as a garment; and as a wrapping shalt Thou change them, and they shall be changed; But Thou art the very same, and Thy years shall not fail. The children of Thy servants shall dwell there, and their seed shall be set upright for ever.* Plainly declaring what things they are which pass away, and Who it is that endures always, GOD with His own servants.

Ps. cii. 25—28.

And Esaias too in like manner: *Lift up,* saith he, *your eyes unto Heaven, and look upon the earth beneath: for the Heaven is settled*[a] *like smoke, and the earth shall wax old as a garment: and they that dwell therein shall*

Isa. li. 6.

[a] Esai. li. 6. Heb. נִמְלָחוּ, all but an ἅπαξ λεγόμενον, LXX ἐστερεώθησαν. The allusion seems to be to the most durable nature of our firmament, composed as it is to the eye of the most yielding materials: like a settled canopy of bright smoke or vapour: See Job xxvi. 7, 8; xxxvii, 18; St. Cyril Alex. in loc. Esai. "When ye marvel, saith he, at the Heaven, how it is established, yet hath, to the eye, the nature of smoke; then know that things brought into being will be dissolved again." Opp. ed. Aubert. ii. 707 C.

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Book 4. *die as they do. But My Salvation shall be for ever, and My righteousness shall not fail.*

Chap. IV. § 1. Ps. xlviii. 2. Another bold fantasy of theirs disproven

And of Jerusalem, and of the Lord, they make bold also to say, that if it were *the city of the great King*, it would not be forsaken. But this is as if one should say, that if stubble were a creature of God, it would never be forsaken of the corn: and that the refuse twigs of the vineyard, if they were of God's making, would never be bereaved of the clusters and cut away.

But even as these were made not chiefly for their own sake, but for the fruit growing in them, and when that is ripened and removed, the portions which help not in producing fruit are left to themselves and taken out of the way: so likewise it fares with Jerusalem; which had borne in herself the yoke of slavery, wherewith man was tamed, who before while death reigned, was not in subjection to God, and being tamed was made meet for liberty:—so I say, it fares with her, now that the Fruit of liberty is come, and hath grown up, and been cut down, and gathered into the garner, and there have been carried out from it such as are able to bear fruit, and they have been planted out in the whole world.

Isa. xxvii. 6.

As Esaias saith, *The children of Jacob shall bud, and Israel shall flourish, and the world shall be filled with his fruit.* His fruit then being dispersed in the whole world, naturally there is a forsaking and a removal of what had once borne fruit well; (for of them, as concerning the flesh, Christ was produced, and the Apostles;) but now it is now no more meet for bearing. For all things which have a beginning in time, must needs also have an end in time.

§ 2. S. Luke xvi. 16.

Thus, since the Law began from Moses, it ended in due course in John, Christ having come to fulfil it; and therefore the *Law and the Prophets* were with them even *until John*. Jerusalem also accordingly beginning from David, and completing her proper times, The giving of the Law was to have an end in the revelation of the New Testament.

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(For God doeth all things in measure and order, and nothing with Him wants measure, since nothing is unnumbered. And well spake he who said that the Immeasurable Father Himself was measured in the Son: for the measure of the Father, is the Son, since He even contains Him). God doth all in order

But that their economy was but for a time, Esaias saith; *The daughter of Sion shall be forsaken as a cottage in a vineyard, and as a lodge in a garden of cucumbers.* Now when shall these be forsaken? Is it not when the fruit is removed, and the leaves alone are to be left, which can now bear no fruit? The Jewish dispensation for a time, Isa. i. 8.

§. 3. the world too for a time

And why speak we of Jerusalem, since the fashion even of the whole world must pass away, when the time of its passing arrives, for the fruit to be gathered into the garner, and the chaff to be left and burned up? *For the day of the Lord burneth like an oven, and all sinners, who do unrighteously, shall be stubble, and the Day that cometh shall burn them up.* Now, who this Lord is, Who bringeth with Him such a Day, John the Baptist signifies, saying of Christ, *He shall baptize you with the Holy Ghost and with fire, having the shovel in His Hand for throughly purging His floor; and He shall gather the wheat into the garner, but shall burn up the chaff with fire unquenchable.* Mal. iv. 1. S. Luke iii. 16, 17.

For the Maker of the wheat is not one, and the Maker of the chaff another; but one and the same; and He judges, i. e., parts them asunder.

But the wheat indeed and the chaff, being inanimate and irrational, were naturally made such: whereas man being rational, and therein like unto God, created free in will and in his own power, is the cause unto himself why he should become in one case wheat and in another chaff. Wherefore also he will be justly condemned, because being created rational he hath lost true reason, and living irrationally hath opposed the righteousness of God, giving himself over to every earthly spirit, and serving all kinds of pleasures: as saith the The wicked righteously doomed

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Book 4. Prophet: *Man being in honour hath no understanding:*
Ps. xlix. 20. *he is compared unto the senseless beasts, and made like unto them.*

Chap. V. § 1. One God

It is therefore one only and the same God, Who folds the Heaven like a scroll, and renews the face of the earth: Who made things temporal for man's sake, that ripening among them he might bear the fruit of immortality, and Who brings in over and above eternal things for His
Eph. ii. 7. own mercy's sake, *that He may shew to the ages to come the unutterable riches of His goodness*; Who was announced by the Law and the Prophets, Whom Christ avowed to be His Father. Now He and no other is the Maker,
Isa. xliii. 10, 11. and He is God over all. As Esaias saith: *I am witness, saith the Lord God, and My Servant, Whom I have chosen, that ye may know, and believe and understand, that I am He. Before Me there was no other God, and shall not be after Me. I am God, and without Me there is none that*
Ib. xli. 4. *saveth. I have declared and have saved.* And again, *I am the first God, and over the things to come, I am.*

For He saith not these things inconsistently, nor loftily, nor in boasting: but it being impossible without God to learn of God, He teaches men by His Word to know God. You see that to such as are ignorant of these things, and therefore think that they have found an-
S. Matth. xxii. 29. other Father, one justly says, *Ye do err, not knowing the Scriptures, nor the power of God.*

§ 2. Christ teaches God and the Resurrection

For our Lord and Master in that answer which He made to the Sadducees, who say there is no resurrection, and thereby dishonour God and disparage the Law, did at once affirm the Resurrection and reveal the Deity,
Ib. saying unto them, *Ye do err, not knowing the Scriptures,*
Ib. 31, 32. *nor the power of God.* For *concerning the Resurrection* saith He, *of the dead, have ye not read what is spoken by God, saying, I am the God of Abraham and the God of*
S. Luke xx. 38. *Isaac and the God of Jacob?* And He added, *He is not a God of the dead, but of the living: for all live unto Him.* Hereby, you see, He made it plain, that He Who spake from the bush to Moses, and manifested Himself

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to be the God of the Fathers, He is the God of the Living. For who is God of the Living, but the same Who is God, and above Whom is no other God? Whom the Prophet Daniel also proclaimed, when Cyrus King of the Persians had said to him, *Why dost thou not worship Bel?* He said, *Because I worship not idols made with hands, but the Living God, Who established Heaven and Earth, and hath power over all flesh.* Again he said, *I will worship the Lord my God, for He is the Living God.* Bel. and Dr. 4. Ib. 5. Ib. 25.

He therefore Who was worshipped by the Prophets as Living God, He is the God of the living, and His Word; Who both spake to Moses, and rebuked the Sadducees, and gave us the Resurrection: to such as are blind making known both: I mean the Resurrection and God. For if He is God not of the dead but of the living, and if in this place He is called the God of the Fathers who are asleep, undoubtedly they live unto God and have not perished, being *children of the Resurrection.* But the Resurrection is our Lord Himself: according to His own words, *I am the Resurrection and the Life.* And the Fathers are His Sons: for it is said by the Prophet, *Thy Sons are made unto Thee as Thy Fathers.* Christ therefore Himself, with the Father, is God of the living, Who spake unto Moses, Who was also manifested to the Fathers. S. Luke xx. 36. S. John xi. 25. Ps. xlv. 16.

§ 3. Abraham's joy in CHRIST

And teaching this same lesson He said to the Jews, *Your Father Abraham rejoiced that he might see My day, and saw it, and was glad.* For why? *Abraham believed God, and it was accounted unto him for righteousness.* First, indeed, that He is God alone, the Maker of Heaven and Earth; and next, that He will make his seed as the stars of Heaven. This is that which is spoken of by Paul, *As lights in the world.* Justly therefore, leaving his earthly kindred, did he follow the WORD; leading here the life of a stranger, that he might have his citizenship with the WORD. S. John viii. 56. Rom. iv. 3. Phil. ii. 15.

§ 4.

And justly did the Apostles also, having their birth

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BOOK 4. from Abraham, leave *the ship and their Father*, and
S. Matth. iv. 22. follow the WORD. Justly then likewise do we, having the same faith with Abraham, take up our Cross, as Isaac his Wood, and follow.

The Apostles and we his seed
Gen. xxii. 6. Abraham followed CHRIST

For in Abraham, mankind had learned before, and had been used, to follow the Word of God. Since indeed Abraham, according to his faith, having followed the commandment of God's Word, did with a ready mind give up his only-begotten and beloved son, for a sacrifice unto God: that God again might be well pleased to afford unto Abraham's whole seed His only-begotten and dearly beloved Son to be a Sacrifice for our redemption.

§ 5. and exulted

Abraham therefore did vehemently exult, being a Prophet, and seeing by the Spirit the day of the Lord's Advent, and the ordering of His Passion, by whom he also himself, and all who believe in God as he believed, were beginning to be saved.

and knew Him

It follows, that to Abraham our Lord was not unknown, Whose Day he desired to see: nor yet the Father of our Lord. For he had learned of the WORD of the LORD, and believed Him: wherefore also it was accounted unto him by the Lord for righteousness. Seeing it is the Faith which is towards God Most High,
Ib. xiv. 22. which justifies a man: and therefore he said, *I will lift up mine hand unto the Most High God, Who established Heaven and Earth.* But all this they try to overturn who are evil-minded, on account of one expression, and that assuredly not well understood among them.

CHAP. VI. —— § 1. Their contradiction

I mean, where our Lord, declaring Himself to His Disciples, how He is Himself the Word, Who gives knowledge of the Father, and reproving the Jews, who thought they had God, even while they make void the Word of
S. Matth. xi. 27. S. Luke x. 22. Him by Whom God is known,—said, *No one knoweth the Son but the Father, neither knoweth any one the Father but the Son, and he to whom the Son will reveal Him.* Thus both Matthew hath set it down, and Luke also, and Mark, the very same thing; for John omits this passage.

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Now they who would fain be more knowing than Apostles, write it thus: "No one *hath known* the Father but the Son, nor the Son but the Father, and he to whom the Son will reveal Him," and interpret it as though the true God were known by no one before the Coming of our Lord: and that God, Who was announced by the Prophets, they deny to be the Father of Christ.

§ 2. But even if Christ's existence began only with His fulfilling His human advent, and if the Father did but from the times of Tiberius Cæsar remember to take thought for men, and if there were no declaration of His Word having been always with the work of His Hands: not even in such case was it necessary that another God should be set forth, but only that the causes of so great inattention and disregard on His part should be sought after. For no controversy ought to be of such sort, or to be allowed such influence, as even to change our God Himself and make void our faith towards our Maker, Who by the things which He hath made sustains us. Yea, as we direct our Faith towards the Son, so towards the Father also it becomes us to retain a firm and immoveable Love. And well saith Justin in his book against Marcion, "I could not have believed the Lord Himself, if He announced another God beside the Creator. But because from the One God, Who both created this world, and formed us, and contains and governs all things, the Only Begotten Son came unto us, gathering together into Himself the work of His Own Hands, my faith in Him is firm, and my love to the Father immoveable; both being God's gift unto us."

S. Justin's testimony

§ 3. For neither can any one know the Father, but by revelation of the Word of God, i. e., of the Son, nor yet the Son, but by the good pleasure of the Father. And the good pleasure of the Father, the Son fulfils: the Father sending, the Son being sent, and coming. And the Father on the one hand, being invisible and illimitable as towards us, is known by His own Word; and being unutterable, is yet uttered by Him to us: on the other

How we are given the knowledge of the FATHER

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Book 4. hand, the Father again alone knoweth His own Word. And that both these things are as I have said, the Lord hath declared. And therefore the Son by manifestation of Himself reveals the knowledge of the Father. For the manifestation of the Son is the knowledge of the Father: for by the Word all things are made manifest.

Wherefore, to teach us that the Son Who is coming is the same Who makes the Father known to such as believe Him, He said to His Disciples, *No man knoweth the Father but the Son, nor the Son but the Father, and those to whomsoever the Son will reveal Him:* teaching of Himself and the Father, as the truth is, that we might not receive another Father, save Him Who is revealed by the Son.

§ 4. Christ True, they false

Now He is the Framer of Heaven and Earth: as is shewn by our Lord's discourses: not the pretended Father who hath been invented by Marcion, or by Valentinus, or by Basilides, or by Carpocrates, or Simon, or the other Gnostics falsely so called. For none of these was the Son of God, but Christ Jesus our Lord was; to Whom the method they practise is even contrary, in that they dare to announce "an unknown God." But they ought to listen to this against their own selves. For how is He unknown, who is known by themselves? For whatsoever is known but by a few, is not wholly unknown. But our Lord said not, that the Father and the Son could not be known at all, else were His Advent superfluous. For why came He hither? To say to us, "Think not of seeking God, for He is unknown, and ye shall not find Him?" as the Valentinians feign that Christ also said to their Æons. But this is merely vain. Rather the Lord instructed us, that no one can know God, except upon God's teaching[b]: i. e., that without God, God is not known: and that for God to be known is itself the free-will of the Father. For *they shall know Him, to whom the Son will reveal Him.*

They contradict themselves

§ 5. And to this end did the Father reveal the Son, that

[b] or "decreeing" it: δοξάζοντος: Lat. "docente."

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by Him He might be manifested to all men, and that such as believe Him, being righteous, He may receive into incorruption, and into eternal refreshment: (now to believe Him, is to do His will:) but those who believe not, and therefore fly from His light, He will justly shut up into the darkness which they have chosen for themselves. To all therefore the Father hath revealed Himself, in making His Word visible to all: and the Word again in being seen by all, was shewing to all the Father and the Son. And therefore the judgement of God is just upon all those who have seen alike, but have not believed alike.

To believe is to obey

§ 6. For so by the creature itself doth the Word reveal God the Creator, and by the world the Lord, the Framer of the World, and by the handy-work the Artificer Who moulded it, and by the Son that Father of Whom the Son is begotten: which things all indeed alike discourse of, but they do not alike believe.

But by the Law and the Prophets in like manner did the Word preach both Himself and the Father: and while the whole people heard alike, all did not alike believe. And by the same Word, made visible and tangible, the Father was declared, though all did not alike believe Him; yet all saw the Father in the Son: for that which is invisible of the Son is the Father, and that which is visible of the Father is the Son.

All saw the devils confessed S. Mark i. 24.

And for this cause all in His presence spake of Christ, and used the Name of God. Yea, and demons, seeing the Son, would say, *We know Thee Who Thou art, the Holy One of God.* And the Devil tempting Him, when he saw Him, said, *If Thou be the Son of God:* all of them seeing and speaking of the Son and of the Father, but not all believing Him.

S. Matth. iv. 3.

§ 7. For it was meet that the Truth should receive testimony from all, and should be a judgement unto salvation of them that believe, and unto condemnation of them that believe not: that all might be justly judged, and that the Faith which is towards the Father and the

The Truth's foes witness—to their own doom

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BOOK 4. Son might be approved by all, I mean, confirmed by all; receiving testimony from all; both from its own, in that they are friends, and from aliens, in that they are enemies. For that proof is true and incapable of contradiction, which even from its very adversaries draws out the particulars[c] of its evidence; while they at first by their own sight are convinced of a thing as actually present, and bear witness, and imply it to be so: but afterwards break out into hostility, and turn accusers, and would fain have their own testimony untrue.

God and His creature witness

We conclude that it was not One who was known, and another who said, *No man knoweth the Father*; but one and the same, under Whom the Father was putting all things; Who also receiveth testimony from all, that He is truly Man and that He is truly God: —from the Father, from the Spirit, from Angels; from the creature itself, from men, and from apostate spirits and demons; from the Enemy, and last of all from death itself.

The Son revealed the Father in olden time too

And the Son in all things ministering to the Father, fulfils them from beginning to end; and without Him no man can know God. For the knowledge of the Father, is the Son; but the knowledge of the Son is in the Father, and is revealed by the Son: and therefore our Lord said, *No man knoweth the Son but the Father; nor the Father, but the Son, and to whomsoever the Son will reveal Him*: "*Will reveal*" being not spoken of the future only, as though the Word then began to make known the Father, when He was born of Mary, but set down largely as throughout all time[d]. Because from the beginning the Son abiding by the work of His own hands, reveals the Father unto all, whom the Father wills, and when He wills, and as He wills. And therefore in all and through all is One God the Father, and one Word, and one Son, and one Spirit, and one salvation to all who believe in Him.

[c] *Singula*: perhaps *sigilla, seals.*

[d] *And therefore our—all time.* These words are quoted in Syriac in the Ms. Add. 12155. E.

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Wherefore Abraham also, by the Word knowing the Father, Who made Heaven and Earth, confessed Him to be God. And being taught by vision[2], that the Son of God would be a man among men, by Whose Advent his seed should become as the stars of Heaven, he desired to see that day, that he also himself might take Christ in his arms: and beholding it by the Spirit of Prophecy, he rejoiced. For which cause Simeon likewise, being of his seed, fulfilled anew the joy of the Patriarch, and said, *Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of the people of Israel.* And the Angels too told news of *great joy* to the Shepherds watching by night. Yea, and Mary saith, *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour:* the joy of Abraham, on the one hand, descending on those who were of his seed, watching and beholding Christ, and believing Him: and joy on the other hand mutually returning from the children back towards Abraham, even as he had desired to see the day of Christ's Advent. Well therefore did our Lord give testimony to him saying, *Your father Abraham rejoiced to see My day, and he saw it, and was glad.*

CHAP. VII. § 1. [2] repræsentatione

S. Luke ii. 29—32.

Ib. 10.

Ib. i. 46, 47.

S. John viii. 56.

Since not for Abraham's sake only did He say this, but in order to shew that all, who from the beginning knew the Lord, and foretold Christ's Advent, had their revelation from the Son Himself—the Same Who in the last times was made visible and passible, and spake with mankind, that of the stones He might raise up children to Abraham, and fulfil the promise which God had promised him, to make his seed as the stars of Heaven: as saith John the Baptist, *For God is able of these stones to raise up children unto Abraham.* And this Jesus did, withdrawing us from the worship of stones, and carrying us away from our own hard and unfruitful thoughts, and establishing in us a faith like Abraham's.

§ 2. To others too CHRIST foretold His Day

S. Matth. iii. 9.

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§ 2. To others too CHRIST foretold His Day

S. Matth. iii. 9.

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Book 4. Gal. iii. 29. As Paul also testifies, saying, that we are sons of Abraham according to the likeness of his faith, and the promise of his inheritance.

§ 3. It is one therefore and the same God, who called Abraham, and gave him the Promise. And this is the Phil. ii. 15. Maker, the same who through Christ prepares *lights in the world*,—those who believe from among the Gentiles. S. Matth. v. 14. Now *you*, saith He, are the *light of the world*: i. e., as Gen. xxii. 17. the stars of Heaven.

Him therefore we rightly declare to be known by no man, save the Son, and to whomsoever the Son shall reveal Him. But the Son makes revelation to all, to whom it pleases the Father to be known; and neither without the Father's good pleasure, nor without the ministry of the Son will any one know God. And therefore S. John xiv. 6, 7. the Lord said to the disciples, *I am the way, the truth, and the life.* And, *No man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye have known Him, and seen Him.* Whereby it is manifest, that He is known by His Son, i. e., by the Word.

§ 4. Jews erred, thinking to know the Father without the Son Wherefore the Jews are gone out from God, not receiving the Word of God, but imagining that they may know the Father by Himself without the Word, i. e., without the Son: not knowing that God, Who in human form spake unto Abraham, and again unto Moses, how Exod. iii. 7, 8. He saith, *I have surely seen the vexation of My people in Egypt, and I am come down to deliver them.* For in these things the Son Who is the Word of God, was making His arrangements from the beginning; the Father having no need of Angels, to make the world, and to form man, for whose sake indeed the world was made: neither again needing any ministry for the shaping out the things which were made, for the settlement of those matters which regarded man, but having an abundant and unspeakable provision for that service. For there ministers to Him in all that is His, His Progeny and the Image thereof, i. e., the Son and the Holy Ghost, His

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Word and His Wisdom: Whom all the Angels serve, and are their subjects.

Vain therefore are such as introduce another unknown Father, because of this which is said, *No man knoweth the Father, but the Son.*

CHAP. VIII. § 1.

Vain too is Marcion, and his set, driving out Abraham from his inheritance; to whom the Spirit bears witness by many, and especially by Paul, that *he believed God and it was counted unto him for righteousness*, as also the Lord, first of all by raising up sons to him from the stones, and by making his seed as the stars of Heaven, where He says, *That they shall come from the east, and west, and north, and south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of Heaven:* again where He says to the Jews, *When ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of Heaven, and yourselves thrust out.*

Abraham's inheritance sure, malgre the heretics

Rom. iv. 3.

S. Matth. viii. 11.

S. Luke xiii. 28.

It is plain therefore, that such as deny his salvation, and devise another God, besides Him who made the promise to Abraham, are without the Kingdom of God, and have lost the heritage of incorruption: annulling and blaspheming God, Who brings into the Kingdom of Heaven Abraham and his seed, which is the Church, by Christ Jesus,; to Whom is committed both the adoption, and the inheritance which is promised to Abraham.

Abraham's seed the Church

§ 2.

For the Lord maintained the cause of his seed, releasing them from chains, and calling them to salvation: as He did in the case of the woman who was cured by Him, saying expressly to those, who had not faith like Abraham's, *Ye hypocrites, doth not each one of you on the Sabbath day loose, and lead away, and water, his ox or his ass? And this woman, being a daughter of Abraham, whom Satan had bound eighteen years, ought she not to be loosed from this bond on the Sabbath day?*

Ib. 15, 16.

Plain it is therefore, that those who like Abraham believed Him, He loosed, and gave them life; doing nothing beyond the Law, though He healed on the Sabbath day. For the Law did not forbid men to be healed

The Law forbad not healing on the Sabbath

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Book 4. on the Sabbath, seeing it both used to circumcise them on that day, and directed the Priests to fulfil their ministries for the people; yea, and forbade not attendance on dumb creatures. Siloa[a] too often wrought cures on the Sabbath: and therefore many were sitting by it on the Sabbath day.

For the Law bade them abstain from all servile work, i. e., from all desire of gain, which is kept active by trading, and by the other dealings of the world: but works relating to the soul, the instruments whereof are advice and good discourses, in aid of our neighbours,—these

And our Lord was healing

He recommended to be done. And hereby the Lord refuted those who reproached Him unjustly for healing on the Sabbath. For He was not undoing, but fulfilling the Law; performing the work of an High Priest, propitiating God for man, and cleansing the Leprous, curing the sick, and Himself dying, that banished Man might come out of his condemnation, and return without fear to his own inheritance.

Num. xxxv. 28.

§ 3. Moreover, hungry persons were not forbidden by the Law to take food on the Sabbath of such things as were at hand; although they were forbidden to reap and gather into the barn. And therefore the Lord said to those who were accusing His Disciples, for plucking and eating ears of corn, *Have ye not even read that which David did, when he was an hungred; how he went into the house of God, and did eat the shewbread, and gave unto them that were with him; which it was not lawful to eat, but for the Priests alone?*—by the words of the Law excusing His disciples, and implying that Priests are permitted to act freely. And David, in God's sight, had been decreed to be a Priest, although Saul was persecuting him. For every righteous King hath a priestly station.

S. Luke vi. 3, 4.

King David a Priest

[a] By mistake for Bethesda, probably. Comp. S. John ix 7. with v. 8, 9. [Mr Harvey for *Et Siloa etiam*, would read *Et Siloa, et jam* translating thus, *And at Siloa, yea and often on the Sabbath days did He cure, wherefore many waited on Him on the Sabbath day*: but still the mention of our Lord here would seem rather to interrupt S. Irenæus' line of thought. E.]

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Again, all the Lord's Apostles are Priests, such as have not for inheritance either fields or houses here, but are always serving the altar, and God. Concerning whom Moses also saith in Deuteronomy, in the blessing of Levi, *Who saith unto his father and to his mother, I know thee not: and acknowledged not his brethren and cast off his sons; he hath kept Thy precepts, and observed Thy covenant.* Now who are these, who left father and mother, and renounced all who are nearest to them, for the Word of God and His covenant, but the disciples of the Lord? Of whom Moses saith again, *They shall have no inheritance, for the Lord Himself is their inheritance.* And again, *The Priests the Levites in the whole tribe of Levi shall have no portion nor substance with Israel; that which groweth unto the Lord is their substance, they shall eat the same.* Wherefore also Paul; *I seek not,* saith he, *a gift, but I seek fruit.* The Disciples of the Lord, he saith, having substance such as the Levites, it was lawful for them in their hunger to receive meat of the grain: *For the Labourer is worthy of his meat.*

The Apostles too — Deut. xxxiii. 9. — Ib. xviii. 2. — Ib. 1. — Phil. iv. 17. — S. Matth. x. 10.

The Priests also in the Temple used to *profane the Sabbath,* and *were blameless.* Why then were they blameless? Because being in the Temple, they were performing not secular but Divine offices; fulfilling the Law and not transgressing it; as he did, who of himself brought dry sticks into the Lord's camp, who also was justly stoned. *For every tree which bringeth not forth good fruit, shall be hewn down and cast into the fire.* And, *Whosoever shall evil entreat*[8] *the Temple of God, him shall God evil entreat.*

Ib. xii. 5. — Num. xv. 32. — S. Matth. vii. 19. — 1 Cor. iii. 17. — [8] violaverit

CHAP. IX. § 1.

Of one therefore and the same kind of subsistence are all things, i. e., from one and the same God, as the Lord also saith to His Disciples, *Therefore every Scribe which is instructed into the Kingdom of Heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old.* He taught not of one bringing forth old things, another new, but one and the

S. Matth. xiii. 52.

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Book 4. same. For the Householder is the Lord, who rules over the whole house of his Father: Who to the slaves indeed, and those who are yet undisciplined, delivers the Law, which is suited to them; but to the free and to those justified by faith, giving apt precepts, and to the sons revealing their proper inheritance.

Who *Every Scribe* is

As for the Scribes and Teachers of the Kingdom of Heaven, by them He meant His own disciples: of whom also He elsewhere saith to the Jews, *Behold, I send to you wise men, and scribes, and teachers, and some of them ye shall kill, and persecute from city to city.*

S. Matth. xxiii. 34.

what the *treasure*

Again, by the new and old things which are brought out of the treasure, He means unquestionably the two Testaments: whereof the Old which had existed before, is characterized by the giving of the Law; the New, by a manner of life which becometh the Gospel; concerning which David saith, *Sing unto the Lord a new song.* And Esaias, *Sing unto the Lord a new hymn; the beginning thereof, glorify His Name from the end of the earth, they declare His virtues in the islands.* And Jeremiah saith, *Behold,* saith he, *I will make a new testament, not as I made with your fathers* in Mount Horeb. Both Testaments however are the revelation of one and the same Householder, the Word of God, our Lord Jesus Christ: Who spake both to Abraham and Moses, and to us in our new estate restored liberty, and multiplied the grace which is of Himself.

Ps. xcvi. 1. Isa. xlii. 10, 12. Jer. xxxi. 31, 32.

§ 2. S. Matth. xii. 6. What the *more*

For *More,* saith He, *than the Temple is here.* Now *more* and *less* are terms used, not of those things which have nothing in common with each other, and which are of a contrary nature, and in mutual discord, but of such as are of the same mode of subsistence, and partake of one another, but differ only in number and in greatness; as water from water, and light from light, and grace from grace. Thus, the gift is greater of that Law which is bestowed on us for liberty, than of that which is given for servitude: and therefore it is not for one nation but is diffused over the whole world: yet the

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Lord is one and the same, who is more than the Temple, and more than Solomon, and gives men more than Jonas did, i. e., His own Presence, and the Resurrection from the dead: not however changing God, nor preaching another Father, but the Very same; Who always hath a larger measure for those of His own household: And as their love towards God advances, His gifts become more and greater; as the Lord also said to His Disciples, *Ye shall see even greater things than these.* And Paul saith, *Not that I have already received, or am justified, or am already made perfect. For we know in part, and we prophesy in part. But when that which is perfect is come, then things which are in part shall be done away.* S. Matth. xii. 41, 42. S. John i. 50. Phil. iii. 12. 1 Cor. xiii. 9, 10.

As then, when that which is perfect cometh, we shall see no other Father, but Him Whom we now desire to see; (for *Blessed are the pure in heart, for they shall see God:*) neither are we to wait for another Christ or Son of God, but Him Who is of the Virgin Mary, Who also suffered, and in Whom we believe, and Whom we love:—(as Esaias saith, *And they shall say in that day, Lo, the Lord our God, in Whom we have hoped, and have rejoiced in our salvation.* And Peter saith in his Epistle, *Whom seeing not,* saith he, *ye love; in Whom, now not seeing, ye have believed,—ye shall rejoice with joy unspeakable:*)—neither do we receive[4] another Holy Ghost, besides Him Who is with us, and Who cries, *Abba Father:* and in These, the very same, we shall have our growth and increase, so as to enjoy the gifts of God, now no more through a glass and darkly, but face to face:—so now also in receiving somewhat more than the Temple and more than Solomon, that is, the coming of the Son of God, we have not been learning of another God, besides the Maker and Framer of all things, Who was shewn unto us from the beginning; nor another Christ the Son of God, besides Him Who was announced by the Prophets. We wait for that we know, not another S. Matth. v. 8. Isa. xxv. 9. 1 S. Pet. i. 8. [4] percipimus: f. "discern." Rom viii. 15. 1 Cor. xiii. 12.

For in that the New Testament was known and announced by the Prophets, He also was announced, Who § 3.

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Book 4. was to order the same according to the decree of the Father; being manifested unto men, as God willed, that believing in Him they might make continual progress, and that the perfect work of salvation might come to its maturity by the Testaments. For there is one salvation and one God: but the precepts which form man are many, and the steps not few, which lead man unto God. While to an earthly and temporal King, being but a man, it is permitted to bestow from time to time more and more preferment on his subjects; shall not God have the same permission, being the Same, and always willing to grant unto mankind more grace, and with additional gifts continually to honour those who please Him?

God One, steps many

But if this is making progress,—to find out another Father, besides Him Who was declared from the beginning, and again besides Him Who is thought to have been found in the second, to find out yet another, a third: it will belong to the same progress, to go on from the third also unto a fourth, and after this again to another and another: and thus the aforesaid view, fancying itself always in progress, will never stay itself in one only God. For being driven from the existing one, and turned backward, he will be always indeed seeking God, but will never find Him: rather he will float perpetually in the abyss of mysteriousness, except he be converted through penitence, and return to the place from which he was cast out; confessing and believing one God the Father and Creator, Who was announced by the Law and the Prophets, to Whom Christ bore witness: as He saith Himself to those who were accusing His Disciples as though they kept not the Tradition of the Elders: *Why do ye make void the commandment of the Lord by your tradition? For God said, 'Honour thy Father and thy Mother,' and, 'He that curseth Father or Mother, let him die the death.'* And again He saith unto them, *Ye have made void the word of God by your tradition:* Christ most evidently confessing Him as God

No rest save return in penitence

S. Matth. xv. 3, 4.

Ib. 6.

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and Father, Who said in the Law, Honour thy father and mother that it may be well with thee. Thus the God Who speaketh the Truth confessed the precept of the Law to be the word of God: and to none other did He give the Name of God; but to His Own Father.

CHAP. X. § 1.

Well therefore doth John also make mention of the Lord saying to the Jews, *Search the Scriptures, in which ye think ye have eternal life: they are they which testify of Me. And ye will not come unto Me, that ye may have life.* How then did the Scriptures testify of Him, if they came not of one and the same Father, informing men before of the coming of His Son, and foretelling the salvation which is from Him? *For had ye believed Moses,* saith He, *ye would have believed Me also: for he wrote of Me:* meaning that the Son of God is as seed scattered everywhere in His Scriptures, at one time speaking with Abraham, at another with Noah, giving them His measures: at another time seeking out Adam; at another again bringing judgement upon the Sodomites: as also when He appears and guides Jacob in the way, and speaks out of the Bush with Moses.

S. John v. 39, 40. Scriptures proven one

Ib. 46.

Neither can one count the instances wherein the Son of God is set forth by Moses: and the very day of His Passion he was not ignorant of, but in figure foretold Him, under the name of the Passover: and on the very same day, which was announced by Moses so long before, the Lord suffered, fulfilling the Passover. Nor did he only set down the day, but the place also, and the end of the times, and the token of the going down of the Sun, saying, *Thou mayest not immolate the Passover in any other of thy cities, which the Lord thy God giveth unto thee, except in that place which the Lord thy God shall chuse for His Name to be invoked there: thou shalt immolate the Passover in the evening at the going down of the sun.*

Moses' prophecies

Deut. xvi. 5, 6.

§ 2.

And he had before marked His Advent by the words, *A Prince shall not be wanting in Judah, nor a leader from out of his loins, until He cometh for whom it is laid*

Gen. xlix. 10—12.

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Book 4. *up, and He is the Gentiles' Hope, binding his foal unto the vine, and his ass's colt unto the tendril. He shall wash his robe in wine, and his outer garment in the blood of the grape: his eyes are joyous with wine, and his teeth whiter than milk.* Now let these, who are said to search out all things, see what was the time wherein the Prince failed, and the Leader out of Judah, and who is the Hope of the Gentiles, and who the Vine, and who his foal, and what is the garment, and what the eyes, and what the teeth, and what the wine, and every particular above mentioned; and they will find that no other Person, but our Lord Jesus Christ, is proclaimed. Wherefore Moses rebuking the people for their ingratitude, saith, *In such sort, ye foolish people and unwise, have ye made this return to the Lord?* And again where he intimates that the Word Who created and made them from the beginning, in the last times also, when He is redeeming and quickening us, is shewn hanging on a tree, and they will not believe Him. For he saith, *And thy life shall be hanging before thine eyes and thou wilt not believe thy life.* And again, *Did not this same, thy Father, possess thee and make thee and create thee?*

Deut. xxxii. 6.

Ib. xxviii. 66 LXX.

Ib. xxxii. 6.

CHAP. XI. § 1. They could foreknew Him

Moreover, the Lord hath made it manifest that[f] many Prophets and righteous men, foreknowing His Advent by the Holy Spirit, prayed that they might come to that time wherein they might see their Lord face to face, and hear His discourses: where He tells His Disciples, *Many Prophets and righteous men have desired to see the things which ye see and have not seen them, and to hear the things which ye hear, and have not heard them.* How then did they desire both to hear and to see, if they had not foreknown His future coming? And how could they foreknow without first receiving that foreknowledge from Himself? And how do the Scriptures testify of Him, except it were one and the same God Who at all times had by His Word revealed and shewn all things to them

S. Matth. xiii. 17.

[f] The words "non solum" are omitted here, the Translator not knowing how to render them.

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that believe? who at one time discourses with His creature, at another time gives the law, Who sometimes again upbraids, sometimes exhorts, and so eventually frees the slave and adopts him as Son, and in due time bestows the inheritance of incorruption to the perfecting of mankind. Because He formed him for augmentation and growth: as saith the Scripture, *Increase and multiply.* Gen. i. 28.

§ 2. Man advances through God's aid

And herein God differs from man, that God indeed maketh, but man is made: and while He that maketh is always the Same, that which is made must be capable of a beginning and of a middle, of addition and of growth. And God indeed doeth good, but to man good is done. And whereas God is perfect in all things, Himself equal and like unto Himself, being all Light, and all Mind, and all Substance, and the Source of all good things: man on the other hand receives improvement and growth towards God. For just as God is always the Same, so man also, being found in God, will continually get on towards God: since neither doth God ever grow slack in benefitting and enriching man, nor doth man cease to receive the benefit and to be enriched by God. For the receptacle of His Goodness, and the instrument of His glorification[s] is man grateful to his Maker: and again the receptacle of His just judgement is man unthankful, and scorning his Creator, and not submitting himself to His Word: Who hath promised that He will give always most abundantly to those who bear fruit and have more of their Lord's money. *Well done,* is His word, *good and faithful servant: because thou hast been faithful in a little I will set thee over many things: enter into the joy of thy Lord:* the Lord Himself making most abundant promises.

cf. supra p. 123.

S. Matth. xxv. 21.

§ 3. Largess of N. T.

As therefore to such as now bear fruit He hath promised to give abundantly, in the way of multiplying His Grace, not in the way of changing His instruction (for the Lord Himself abideth, and the same Father is revealed): so accordingly to the people of the later times

[s] *clarificationis.* The Translator gave *glory,* as an alternative rendering. E.

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BOOK 4. also did one and the same Lord by His coming vouchsafe[h] a larger gift of grace than that which was in the Old Testament. For they too by the servants used to hear of a King Who should come, and to rejoice moderately in their hope of His coming: but those who have seen Him before them, and obtained liberty, and have won His Bounty:—these have greater Grace and more overflowing triumph, rejoicing in the coming of their King; as David also saith, *My soul shall triumph in the Lord, it shall delight itself in His Salvation.*

Ps. xxxv. 9.

His Praise from babies perfect

And therefore when He was entering Jerusalem, all that were in the way of David, in grief of soul, recognised their King and spread under Him garments, and adorned the way with green boughs, with great joy and exultation crying out, *Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord, Hosanna in the highest.* And when the bad stewards, whose way was to defraud their inferiors, and domineer over them—when they were moved with jealousy, their account not being such as would stand, and they therefore unwilling that their King should have come, on their saying to Him, *Hearest thou what these say?* the Lord said, *Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?* pointing out that what David had said of the Son of God was fulfilled in Himself and implying, that they knew not the force of Scripture, nor the ordained way of God, but that He was Himself the person announced by the Prophets as Christ, Whose Name is praised in all the earth as perfecting[i] praise to His Father out of the mouth of babes and sucklings: wherefore also His Glory is lifted above the Heavens.

S. Matth. xxi. 9.

Ib. 16.

cf. S. Matth. xxii. 29.

Ps. viii. 1.

Ib.

§ 4. One God

If therefore He is present, the very same who is announced by the Prophets, our Lord God Jesus Christ, and if His coming bestow on those who have received

[h] *attribuit.* The Translator gave also the rendering *assign:* but cf. *bestow* infra § 4 init. E.

[i] I venture to read *perficientis.* [So edits also Mr. Harvey, the Mss. reading *perficienti.* E.]

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Him fuller grace and more abundant bounty: plainly the Father too is the very same whom the Prophets had announced; neither did the Son when He came give knowledge of another Father, but of the Same who was declared from the beginning: from Whom also He brought down liberty to those who serve Him lawfully, and with a prostrate mind, and with all their heart. But to despisers, and such as are not subject unto God, but follow after outward cleanness, to have glory of men: (which outward cleanness was delivered to us for a figure of things to come, the Law forming a sort of shadowy outline, and by temporal things delineating eternal, by earthly, heavenly): to such as pretend that they themselves observe more than is commanded, as though they set their own care higher even than God Himself; while they are within full of hypocrisy, and covetousness, and all wickedness:—to such He brought perdition for ever, severing them from life. S. Matth. xxiii. 28.

CHAP. XII. § 1.

For the tradition of those elders, which they pretended to observe according to the Law, was contrary to the Law given by Moses. Wherefore also Esaias saith, *Thy vintners mingle wine with water:* signifying that the Elders mingled with the strict commandment of God a diluted tradition: contriving, that is, a law spurious, and contrary to The Law: as also the Lord made manifest, saying unto them, *Why do ye transgress the commandment of God, because of your own tradition?* Yea, not only did they by perversion make void the Law of God, mingling water with wine; but they even set up in opposition their own law, which even to this day is called Pharisaical. Wherein they take away some things, some they add, others they expound at their own will: and of these their teachers make special use. And being minded to maintain these traditions, they have no mind to submit themselves to God's Law, training them up for the coming of Christ: but they called the Lord Himself to account for healing on the Sabbath, which however, as we said before, was not forbidden by the Law. (For themselves too

Isa. i. 22.

Wine mingled with water, what

S. Matth. xv. 3.

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Book 4. in a manner used to do a work of healing, in that they would circumcise a man on the sabbath.) But with themselves they found no fault, when by their tradition and Pharisaical Law (of which I spake before) they were transgressing the Commandment of God, and not having that which the Law commands, i. e., Love towards God.

§ 2. But that this is the first and greatest commandment, and the next that towards our neighbour, the Lord taught, when He said that the whole Law and Prophets hang on these commandments. Nor did even He bring down any other commandment greater than this: but this same one He renewed to His Disciples, bidding them love God with all their heart, and all others as themselves. But had He come down from another Father, never would He have adopted His first and chief commandment from the Law: rather surely he would have tried at any rate to bring it down as somewhat greater from the perfect Father, instead of using that which had been given by the God of the Law.

S. Matth. xxii. 40. The commandments not new Ib. 37, 39.

Rom. xiii. 10. 1 Cor. xiii. 13. Ib. 2 sqq.

And Paul too saith, *Love is the fulfilling of the Law:* and that when all other things are done away, there abideth faith, hope, charity, and that the greatest of these is charity: and that neither knowledge without love towards God avails anything: nor understanding of mysteries, nor faith, nor prophecy, but that all things are void and in vain without love: and that it is love which completes the perfect man, and that he who loves God is perfect, both in this world and in the future. For we never come to an end in our loving of God, but the more we shall have looked upon Him, so much the more we love Him.

§ 3. Therefore He who gave them not diverse

Wherefore, since in the Law and in the Gospel the first and greatest precept is, to love the Lord our God with all our heart, and next one like unto it, to love his neighbour as himself: one and the same is shewn to be the Founder of the Law and of the Gospel. That is, the precepts of perfect life being the same in both Testaments, shewed their God to be the same: Who

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while He laid down His precepts of detail as suited each of the two, did in both recommend the very same, as the higher and chiefest, without which is no salvation.

§ 4. And whom would not the Lord put to silence, declaring that the Law is from no other God, where He saith to those whom He was teaching, to the multitude and His disciples, *The Scribes and Pharisees have sate down on Moses' seat. All things therefore whatsoever they say unto you, observe and do; but do ye not after their works, for they say and do not. For they bind heavy burthens and lay them on men's shoulders, but themselves are unwilling to move them even with a finger.* He was not then blaming that Law which was given by Moses, which as long as Jerusalem yet stood He recommended to be practised; but He was blaming those men, because, while they uttered the words of the Law, they were destitute of Love, and so were unrighteous towards God and their neighbours. As Esaias also saith, *This people honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching doctrines and precepts of men.* He doth not apply the term, Precepts of men, to the Law given by Moses, but to the traditions of their Elders, which they had devised, by maintaining whereof they made void the Law of God, and therefore neither did they submit themselves to His Word.

S. Matth. xxiii. 2—4.

Christ retained the law till Jerusalem fell

Isa. xxix. 13.

S. Mark vii. 9.

For this is what Paul also saith concerning them: *For being ignorant of God's righteousness, and wanting to establish their own righteousness, they have not submitted themselves to the righteousness of God. For Christ is the end of the Law, for righteousness to every one that believeth.* And how is Christ the end of the Law, if He were not also its beginning? For He Who brought in the end, the same also wrought the beginning: and He it is Who saith to Moses, *I have surely seen the affliction of My people which is in Egypt and I am come down to deliver them:* He Who is the WORD OF GOD, accustomed from the beginning to go up and come down, for the health of those who are diseased.

Rom. x. 3, 4.

He is its beginning too

Exod. iii. 7, 8.

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Book 4. § 5. Further: that the Law taught before, that mankind ought to follow Christ, Himself makes evident, thus answering the person who asked Him what he should do to
S. Matth. xix. 17. inherit eternal life, *If thou wilt enter into life, keep the*
Ib. 18. *commandments.* And when he asked, *Which,* the Lord in
Ib. 18, 19. reply, *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thyself:* setting forth the precepts of the Law as a sort of steps of the entrance into life, for all who were fain to follow Him. And in saying it then to that one person, He said it unto all. But when the other had said, I have done all (and perhaps he had not done it, else surely it would not be said to him, Keep the commandments); the Lord to reprove his covetousness, said
Ib. 21. to him, *If thou wilt be perfect, go, sell all that thou hast, and distribute unto the poor, and come, follow Me;* promising the portion of Apostles to such as did so. And no other God the Father did He announce to those who followed Him, besides Him Who from the beginning was announced by the Law: nor any other Son, nor as a Mother, the Idea of that Æon who was in suffering and in decay, nor any Pleroma of thirty Æons, which has been shewn to be void and incongruous; nor the tale which has been feigned by the other heretics; but He taught men to do the things which God commanded from the beginning, and to destroy their old covetousness by good works, and to follow Christ. As to the fact, that distributing men's possessions to the poor doth make away with their past covetousness, Zacchæus made it evident,
S. Luke xix. 8. saying, *Behold, I give half my goods to the poor, and if I have defrauded any man of aught, I restore fourfold.*

Chap. XIII. § 1. Instances And that the Lord did not abolish, but extend and fulfil, the natural precepts of the Law, by which man is justified—which even before the giving of the Law were kept by such as were justified by Faith, and pleased
S. Matth. v. 27, 28. God:—this is shewn from His Discourses. For, *It was said,* saith He, *to them of old time, Thou shalt not commit,*

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adultery. But I say unto you, that every one who shall have looked on a woman to lust after her hath committed adultery with her already in his heart. And again, *It was said, Thou shalt not kill. But I say unto you, Every one who is angry with his brother without a cause, shall be in danger of the judgment.* And, *It is said, Thou shalt not forswear thyself. But I say unto you, not to swear at all. But let your speech be, Yea yea, nay nay;* and whatever there is of the same kind. For all these places involve no contrariety or abolition of things past (which is the cry of Marcion's school), but the fulness and expansion thereof: as He saith Himself, *Except your righteousness abound more than that of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven.* Now what was this *more?* First, to believe not in the Father only, but in His Son also, who was now revealed: for He it is Who brings man into communion and union with God. In the next place, not only to say, but also to do: for they used to say without doing; and to abstain, not only from evil works, but also from the desires of the same.

Ib. 21, 22. Ib. 33. Ib. 34. Ib. 37. Ib. 20. The *more* righteousness, what Ib. xxiii. 3.

And these things He taught, not as contrary to the Law, but as fulfilling the Law, and rooting within us the means whereby the Law maketh righteous. But *that* would have been contrary to the Law, if whatever the Law had forbidden to be done, the same He had bidden His disciples to do. And this maxim of His in particular, to abstain not only from things forbidden by the Law, but also from the desires of the same, is not contrary, as we have said: nor is it for one who would abolish the Law, but rather who would fulfil, draw out, and widen it.

§ 2.

And that because the Law, as being appointed for slaves, trained up the soul by outward and bodily things, drawing her as by a chain to the obedience of its precepts, that man might learn to serve God: But the WORD, delivering the soul, taught also how through it the body might be voluntarily cleansed. Whereupon it

In true freedom the obedience the same, the trust fuller

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Book 4. followed of course that the chains of slavery should be taken away, to which man had now become accustomed, and that without chains he should follow God; that on the other hand the enactments of liberty should be greatly drawn out, and our submission to our King enhanced; that no person turning backwards, might shew himself unworthy towards his deliverer. Further, that while the same Piety and Obedience towards the Father of the Family, belongs both to the slaves and the children, yet the children have more entire trust, because the working of Liberty is greater and more glorious, than the obedience which goes along with slavery.

§ 3. And therefore the Lord in place of the saying, *Thou*
S. Matth. v. 27. *shalt not commit adultery*, commanded not even to de-
Ib. 21. sire: and in place of, *Thou shalt not kill*, not even to be
Ib. xix. 21. angry: and in place of paying tithe, to distribute all our goods to the Poor; and to love not only our neighbours, but also our enemies; and not only to be good at giving and imparting, but also to meet with free gifts those
S. Luke vi. 29. who take away what is our own. Thus, To him, saith He, that taketh away thy coat spare him also thy cloke: and
Ib. 30. of him that taketh what is thine ask it not again: and
Ib. 31. as ye would that men should do to you, do ye unto them, that ye be not sad as persons unwilling to be imposed upon: but let us rejoice as though we had given willingly; rather bestowing a free favour on our neighbours, than serving them by compulsion. And if any
S. Matth. v. 41. man, saith He, compel thee to go a mile, go with him two more; that you may not follow as a slave, but go before as a free man: not considering their badness, but perfecting thine own goodness: conforming thyself to the
Ib. 45. Father Who *maketh His sun to rise on evil and good, and raineth on just and unjust.*

Now all these, as we said before, are sayings of one not abolishing the Law, but fufilling it, and expanding it, and giving it wider scope in us: as though one should say that the working of Liberty is greater, and that we have deeply set in us a fuller submission and affection

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towards our deliverer. For He did not deliver us to the end we should depart from Him; since no one, if put beyond the reach of the Lord's blessings, can obtain for himself the nourishment of salvation: but that we should love Him more, the more we obtain of His grace. And the more we love Him, the more glory shall we receive of Him; since we are always in the Father's sight.

§ 4. Freedom of the Gospel

All the natural precepts, then, being common to us and them, in them they had their beginning and source, but in us they received their increase and completion. For to assent unto God and to follow His Word, and to love Him above all things, and one's neighbour as oneself (and man is man's neighbour), and to abstain from every evil work, and all such precepts as are common to both, demonstrate one and the same God. And this is our Lord, the Word of God; Who first indeed drew men as slaves to God, but afterwards liberated those who are subject unto Him: as He Himself saith to His disciples; *I will not now call you servants, for the servant knoweth not what his Lord doeth. But I have called you friends; for all things that I have heard of the Father I have made known.* You see that in the phrase, *I will not now call you servants,* He most clearly implied that it was Himself, Who first ordained to men by the Law how they should be in servitude to God, afterwards again gave them Liberty. And in that He saith, *For the servant knoweth not what his Lord doeth,* He manifests by His advent the ignorance of the servile people. But in that He calls His disciples Friends of God, He evidently shews Himself to be the Word of God, whom Abraham also followed spontaneously and without any bonds, because of the nobleness of his faith, and so became the Friend of God. Not that the Word of God for any need took to Himself the friendship of Abraham, being as He is, perfect from the beginning: For *before Abraham was,* saith He, *I am:* but in order that He, being good, might bestow on Abraham himself everlasting life, because the

S. John xv. 15.

S. James ii. 23.

Why God chose Abraham

S. John viii. 58.

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Book 4. friendship of God is that which gives immortality to all who endeavour after it.

Chap. XIV. § 1. God needeth none, but giveth richly

Thus God formed Adam at first, not as standing in need of man but that He might have one on whom to bestow His favours. For, not only before Adam, but even before the whole creation, the Word was giving glory to His Father, abiding in Him, and was Himself glorified by the Father: according to His own saying, *Father, glorify Thou Me with the glory which I had with Thee before the world was made.*

S. John xvii. 5.

Not as wanting our attendance did He give command to follow Him, but in order to bestow on us salvation. For to follow the Saviour is to partake of salvation, and to follow the Light is to receive the Light. But they who are in the light do not themselves enlighten the light, but are enlightened and shone upon by it. They indeed contribute nothing to it, but receiving the benefit, they are enlightened by the light.

So also is absolute subjection to God; to Him indeed it contributes nothing, nor hath God need of the homage of men, but He Himself on such as follow and serve Him bestows life and incorruption and eternal glory; doing good to those who serve Him for their service, and to those who follow Him for their attendance, but not receiving good from them; for He is rich, perfect, and without need of anything. But to this end doth God require service from men, that because He is good and merciful, He may do good to those who abide in His service. For as truly as God is in need of nothing, so truly is man in need of Communion with God: This being the glory of man, to persevere and abide in God's service. And therefore the Lord said to His Disciples, *You have not chosen Me, but I have chosen you:* intimating that they in following Him were not adding glory to Him, but that in following the Son of God they were receiving glory from Him. And again, *I will that where I am, there also should these be, that they may behold My glory:* not idly glorying in these things, but desiring

Ib. xv. 16.

Ib. xvii. 24.

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to impart His glory to His disciples; of whom also Esaias saith, *I will draw thy seed from the East, and will gather thee from the West; and will say to the North, Bring near, and to the South, Keep not back: draw hither My sons from far, and My daughters from the ends of the earth, all whosoever are called by My Name. For in My glory I have prepared, and formed, and made him.* Isa. xliii. 5—7. And this because *wheresoever the carcase is, thither will the eagles also be gathered,* S. Matth. xxiv. 28. partaking in the glory of the Lord; Who both formed and prepared us hereunto, that being with Him, we may partake of His Glory.

§ 2. God's good gifts

Thus God also from the beginning framed man because of His own bounty; and chose the Patriarchs for their own salvation; and formed His first people, teaching it, indocile as it was, to follow God; again He provided that there should be Prophets on Earth, accustoming man to bear His Spirit, and to have communion with God. Not as needing any one Himself, but as granting Communion with Him to those who need Him. And to those who pleased Him, He as an architect, delineates the fabric of salvation; and to those who see not in Egypt He gives guidance of Himself: bestowing also on such as were restless in the desert, a Law most suitable for them, and to such as entered into the good Land vouchsafing a meet inheritance: for them also who are converted to the Father He kills the fatted calf, and gives them S. Luke xv. 22, 23. the chief robe; in divers modes blending the race of man into a Harmony of salvation. And therefore John in the Revelation saith, *And His voice as the voice of many waters.* Rev. i. 15. For the Spirit is truly *many waters,* because the Father is rich, and because He is great.

Now the Word, passing through all these persons, did without grudging vouchsafe to be profitable to those who were in subjection to It; for every sort of men writing down a becoming and suitable Law.

§ 3. His teaching through

And so He appointed unto the people the making of the Tabernacle, and the building of the Temple, and the election of the Levites, the sacrifices also and ob-

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Book 4. lations and cautionary precepts, and all the rest of their
the older Law service by the Law. It is true, He needs Himself none of these things; for He is alway full of all good things, and hath in Himself all odour of sweetness, and all breathings of pleasant incense, even before Moses was. But He was schooling the people, apt easily to return to idols, by many callings instructing them to persevere and serve God: by things of the second order calling them to things of the first; i. e., by the typical to the true; and by the temporal to the eternal; and by the carnal to the spiritual; and by the earthly to the heavenly; as was said also to Moses: That *thou shalt make all things after the pattern of those things which thou hast seen in the mount.* He namely for forty days was learning to hold fast[k] the words of God and heavenly tokens[l] and spiritual images, and foreshadowings of things to come: as Paul also saith, *For they drank of the rock that followed, and the rock was Christ.* And again after specifying the things in the Law, he inferred, *Now all these things came unto them in figure: and they are written for our correction, on whom the end of the worlds is come.* Thus by types they learned to fear God, and to continue in all kinds of obedience to Him.

Exod. xxv. 40.

1 Cor. x. 4.

Ib. 6.

Chap. XV. § 1. Therefore the Law was both a discipline to them, and a prophecy of things to come. For God indeed did at first admonish them by the precepts of nature, which He gave at the beginning, fixed in men; i. e., by the Ten commandments (which if a man fulfil not, he hath no salvation): and required no more of them. As Moses saith in Deuteronomy: *These are all the words which the Lord spake unto all the assembly of the children of Israel in the mountain, and He added nothing; and He wrote them in two tables of stone, and gave them unto me;* in order that such as will follow Him might keep the commandments. But when they turned themselves

Deut. v. 22.

They turning

[k] *tenere.* The Translator gave also the rendering, *comprehend*; but perhaps the idea may be to *hold fast*, so that they should clearly abide in his memory. E.

[l] *characteres, impresses.* The Translator gives also the rendering, *stamps.* E.

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to the making of a calf, and in their minds turned back into Egypt, desiring to be slaves instead of free, they received, as due to their desire, the rest of that slavery, not indeed cutting them off from God, but ruling them with a yoke of slavery: as also saith the Prophet Ezekiel, rendering the reasons why such a Law was given: *And their eyes were after the desire of their own heart, and I gave them precepts which were not good, and statutes wherein they shall not live.* And Luke too wrote concerning Stephen, who was first elected by the Apostles to the Diaconate, and first slain for the testimony of Christ, that he thus spake of Moses: *He indeed received the commandments of the living God, to give unto you; whom your fathers would not obey, but rejected Him, and in their heart turned back into Egypt, saying to Aaron, Make us gods to go before us; for as to Moses who brought us out of the land of Egypt, we know not what has happened to him. And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands. And God turned, and gave them up to worship the hosts of Heaven; as it is written in the Book of the Prophets, Have ye offered unto Me sacrifices and oblations forty years in the wilderness, O House of Israel? And ye have received the Tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them;* evidently implying, that the Law such as it was, was not given them by another god, but by the very same: meet for their condition as slaves. Wherefore also in Exodus He saith unto Moses, *I will send out Mine Angel before thee, for I will not go up with thee, for thou art a stiffnecked people.*

away from the law of freedom, were taught by a heavier yoke

Ezech. xx. 24, 25.

Acts vii. 38—43.

Exod. xxxiii. 2, 3.

§ 2.

And not this only, but certain precepts also were ordained unto them by Moses because of their hardness, and unwillingness to submit themselves: as the Lord declared, when they had said unto Him, *Why then did Moses command to give a writing of divorce, and to send away the wife?* telling them, *These things he permitted you, because of the hardness of your heart, but from the*

S. Matth. xix. 7.

Ib. 8.

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Book 4. *beginning it was not so done.* Wherein He both makes excuse for Moses, as a faithful servant, and confesses one God Who at the beginning created male and female, and rebukes them as hard and disobedient. And accordingly they received from Moses the precept of divorce suited to their hardness.

In New Testament also are relaxations

And why say we this of the Old Testament? since in the New also the Apostles are found doing the same for the aforesaid cause: as in Paul's well known expression, 1 Cor. vii. 12. *But this say I, not the Lord:* and again, Ib. 6. *But this I say by way of indulgence, not by way of commandment.* And Ib. 25. again, *But concerning virgins I have no commandment of the Lord, but I give counsel, as having obtained mercy of the Lord to be faithful.* Yea, and in another place he saith, Ib. 5. *Lest Satan tempt you through your incontinence.*

If then even in the New Testament we find the Apostles allowing certain precepts, in a way of indulgence, because of the incontinence of certain persons, lest such persons, becoming hardened, entirely despair of their salvation, and fall away from God; we must not wonder, if in the Old Testament also the same God would have something of the same sort practised for the good of His people, enticing them by the aforesaid rules, that so they may keep hold of the salvation which is in the Ten Commandments, and be detained thereby from returning to idolatry, and not fall away from God, but learn to love Him with all their heart.

If again some, because of the disobedient and lost Israelites, call the Teacher of the Law weak; they will S. Matth. xx. 16. find in that calling which appertains to us, that *many* indeed are *called, but few chosen;* and that there are Ib. vii. 15. wolves within, though outwardly clad with sheepskins: and that the liberty and freewill which always was in man, hath ever been retained by God, as well as His own way of moral suasion: that such as obey Him not, may be justly judged, because they did not obey; and that such as have obeyed and believed Him, may be honoured with incorruption.

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CHAP. XVI. § 1. Circumcision

As to Circumcision, that God gave it also not as conveying perfect righteousness, but for a sign, that the race of Abraham might remain always distinguishable, we learn from the Scripture itself. For God, it saith, spake unto Abraham, *Every thing of yours that is male shall be circumcised, and ye shall circumcise the flesh of your foreskin, for a sign of a covenant between Me and you.* This same the Prophet Ezekiel saith of the Sabbath: *And I gave them My Sabbaths, that they may be for a sign between Me and them, that they may know that I am the Lord, who sanctify them.* And in Exodus God saith unto Moses, *And ye shall keep My sabbaths; for it shall be to you a sign with Me through your generation.*

Gen. xvii. 10, 11.

Ezech. xx. 12.

Exod. xxxi. 13.

These things then were given in sign; but they were not signs without a symbol, i. e., without a subject, nor idle, given as they were by a wise artificer; but the circumcision after the flesh signified the spiritual circumcision. For so saith the Apostle, *We are circumcised with a circumcision not made with hands.* And the Prophet saith, *Circumcise the hardness of your heart.*

Col. ii. 11.

Deut. x. 16.

As for the Sabbath, it taught perseverance in serving God all the day. For *we are counted,* saith the Apostle Paul, *all day as sheep for the slaughter:* i. e., consecrated, and ministering the whole time since our belief, and persevering in it, and abstaining from all covetousness; not gaining nor possessing treasures on earth. And there was a revelation made in a manner, even from created things, of the Rest of God, i. e., of the Kingdom wherein that man shall rest, who perseveres in standing by God, and he shall partake of God's Table.

The Sabbath

Rom. viii. 36.

§ 2.

Now that man was not justified by these, but they were given as a sign to the people, is proved in that Abraham himself, without circumcision, and without keeping the Sabbath, *believed God, and it was accounted unto him for righteousness, and he was called the Friend of God.* Yea, and Lot without circumcision was led out of Sodom, receiving deliverance from God. Also Noe, while he was uncircumcised, pleased God, and received

S. James ii. 23.

Those prior to the Covenant of

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Book 4. *beginning it was not so done.* Wherein He both makes excuse for Moses, as a faithful servant, and confesses one God Who at the beginning created male and female, and rebukes them as hard and disobedient. And accordingly they received from Moses the precept of divorce suited to their hardness.

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1 Cor. vii. 12. Ib. 6. Ib. 25. Ib. 5.

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S. Matth. xx. 16. Ib. vii. 15.

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Those prior to the Covenant of

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Book 4. the measures of the world in its second birth. And Enoch too, without circumcision pleasing God, though he was a man, yet did the office of an ambassador unto Angels, and was translated, and is reserved unto this hour as a witness of God's just judgment; in that, while the Angels that had sinned fell down to earth unto judgment, a Man, being approved, was translated unto salvation. Add to this again all the remaining multitude of those who before Abraham were righteous, and of those Patriarchs who were before Moses, and were justified without the aforesaid things, and without the Law of Moses. As indeed Moses himself tells the people in Deuteronomy: *The Lord thy God made a covenant in Horeb; and the Lord made not this covenant with your fathers, but with you.*

Circumcision pleased God without it

Deut. v. 2, 3.

§ 3. Wherefore then did the Lord not make a covenant with the Fathers? Because *the Law was not appointed for righteous* men; and the Fathers were righteous, having the meaning of the Decalogue written in their hearts and souls, i. e., loving God who made them, and abstaining from wrong towards their neighbour: and so it was unnecessary for them to be warned by writings of reproof, since they had righteousness in themselves.

1 Tim. i. 9.

But when this righteousness and love towards God passed into oblivion, and was quenched in Egypt, God, for His great Love's sake towards men, shewed Himself by a voice in the hour of need, and brought the people out of Egypt by His might, that man might again become a disciple and follower of God: He smote also the disobedient, lest they should despise their Maker; and He fed that people with manna, that they might receive reasonable meat; as Moses also saith in Deuteronomy; *And He fed thee with manna, which thy fathers knew not, that thou mightest know that man liveth not by bread alone, but by every word of God, which goeth out of His mouth, doth man live.* He both enjoined love towards God, and wrapped up with it righteousness towards our neighbour, that one might neither be unjust, nor un-

Why He gave it then, and not before

Deut. viii. 3.

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worthy of God; building up man by the Ten Commandments to be friends with Himself, and to all concord with his neighbour: things indeed which were profitable to man himself, God all the while needing nothing from man.

§ 4. Therefore saith the Scripture, *These words the Lord spake to all the congregation of the children of Israel in the mountain, and added nothing;* for nothing, as we said before, did He need of them. And again Moses saith, *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?* Now these things did indeed make man glorious, fulfilling that which was wanting unto him, i. e., that he should be the Friend of God; but on God they bestowed nothing; for God needed not at all the love of man. But unto man the glory of God was wanting, and he could no way receive it, except by obedience to God. And therefore Moses tells them again, *Chuse life, that thou mayest live, and thy seed, to love the Lord thy God, to hear His voice, and to hold by Him; for this is thy life, and the length of thy days.* And in building up man to that life, the Lord Himself by His own self spake the words of the Decalogue alike unto all: and so they abide equally with us, receiving extension and augmentation, but not abolition, by His Coming in the Flesh.

Ib. v. 22.

Ib. x. 12.

Ib. xxx. 19, 20.

§ 5. The further precepts

But as to the precepts of the servile state, He enjoined them by Moses exclusively to the people, as suited to their instruction: according to Moses' own saying, *And the Lord enjoined me at that time to speak unto you statutes and judgments.*

Ib. iv. 14.

While He frees us from these, He draws closer the bond of the Ten Commandments

These things then, which were given them unto bondage, and for a sign, He hath cut off by a New Testament of Liberty. But those which are natural, and savouring of freedom, and common to all, He hath amplified and expanded: in that He bestows upon men, by adoption, bounteously and without grudging, to know God as their Father, and to love Him with their whole heart, and with-

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Book 4. out opposition to follow His Word, abstaining not only from evil deeds, but also from the desires thereof. And He hath increased Fear also: for sons ought to fear more than slaves, and to have greater love towards their Father. And therefore saith the Lord, *Every idle word which men shall speak, they shall give account thereof in the day of judgment;* and, *He that shall have looked on a woman to lust after her, hath already committed adultery with her in his heart;* and, *He who is angry with his brother without a cause shall be in danger of the judgment:* to make us aware, that we are to give account unto God not of our deeds only, as slaves, but also of our words and thoughts: even as we have received power to be free: whereby man is more thoroughly tried, whether he reverences, and fears, and loves the Lord. And therefore Peter saith, that *we have not liberty as a cloke of wickedness,* but to try and manifest Faith.

S. Matth. xii. 36.

Ib. v. 28.

Ib. 22.

1 S. Pet. ii. 16.

CHAP. XVII. § 1. God teaches in the O. T. too that these are nought without obedience

But that God in the Law commanded certain observances, not as needing their service, but for their own good, is very fully signified by the Prophets. And again that God needs not their offering, but for the offerer's own sake, i. e., Man's;—the Lord clearly taught, as we have shewn. For if at any time He saw them careless of righteousness, and keeping back from the Love of God, and thinking that God is propitiated by sacrifices and other typical observances, Samuel in the first place would speak to them thus: *God willeth not burnt offerings and sacrifices, but He willeth His Voice to be heard: Behold, hearing is better than sacrifice, and hearkening than the fat of rams:* then David saith, *Sacrifice and offering Thou wouldest not, but ears hast Thou made for me: Burnt-offerings also for sin Thou hast not required.* Teaching them that God will have obedience, which saves them, rather than sacrifices and burnt offerings which avail them nothing to righteousness: and prophesying at the same time of the New Testament. But yet more clearly in the 50th Psalm doth he say of these things, *For hadst Thou willed sacrifice, I would have given it of course: with*

1 Sam. xv. 22.

Ps. xl. 6.

Ps. li. 16, 17.

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burnt-offerings Thou wilt not be delighted. A sacrifice for God is a troubled spirit: a contrite and humbled heart, the Lord will not despise. That God accordingly hath no need, he saith in the preceding Psalm: *I will not receive bullocks out of thine house, nor he goats out of thy flocks. For Mine are all the beasts of the earth, the cattle in the mountains, and the oxen: I know all the fowls of the Heaven, and the beauty of the field is with Me. If I be hungry, I will not tell thee, for the whole earth is Mine, and the fulness thereof. Shall I at all eat bull's flesh or drink the blood of goats?* Ps. l. 9—13.

Then lest any one should think, that He refuses these things because He is angry, He adds, giving him counsel, *Offer unto God the sacrifice of praise, and pay thy vows unto the Most High, and call upon Me in the day of thy trouble, and I will deliver thee, and thou shalt glorify Me;* on the one hand, rejecting those things by which they thought to appease God while sinning: on the other, those whereby man is justified, and draws near to God, He makes matter of exhortation and admonition. Ib. 14, 15. and shewing that Himself needeth nought

And this same also Esaias saith, *To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I am full.* And having rejected burnt offerings and sacrifices and oblations, as also new moons and sabbaths and holidays and all the rest of the ceremonial attendant on them, He concluded with recommending to them the things which tend to salvation. *Wash yourselves, be clean, take away wickednesses from your hearts out of My sight, cease from your evil doings, learn to do well, seek judgment, deliver the wronged, judge for the fatherless and redress the widow, and come, let us reason together, saith the Lord.* Isa. i. 11. Ib. 16—18.

§ 2. For not through emotion as a man (according to the bold saying of many), did He put from Him the sacrifices, but in pity to their blindness, and giving an intimation of the True Sacrifice, which those who offer will appease God, to the receiving of life from Him. As He saith elsewhere: *A sacrifice for God is a trou-* Ps. li. 17.

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Book 4. *bled heart:* an odour of sweetness unto God, is a heart glorifying Him Who made it. For if it were in anger that He rejected these their sacrifices, as though they were unworthy to obtain His mercy, of course He would not recommend to these same persons the means by which they might be saved. But because He is a Merciful God, He did not cut them off from good counsel.

Jer. vi. 20. Thus, having said by Jeremiah, *To what end do ye bring Me frankincense from Saba, and cinnamon from a far country? your burnt offerings and sacrifices have not de-*

Ib. vii. 2, 3, 4. *lighted Me,* He added, *Hear the word of the Lord, thou whole Judah. Thus saith the Lord God of Israel: Make straight your ways and pursuits, and I will settle you in this place. Trust ye not in lying words, for they shall not at all profit you, saying, It is the Temple of the Lord, the Temple of the Lord.*

§ 3. And again signifying that not to this end did He bring them out of Egypt, that they might offer Him sacrifices, but that forgetting the idolatry of the Egyptians, they might hearken to the Voice of the Lord, which was their

Ib. 21—24. salvation and glory, He saith by the same Jeremiah, *Thus saith the Lord, Gather your burnt offerings with your sacrifices, and eat flesh. For I spake not to your fathers, nor did I command them, concerning burnt offerings and sacrifices, in the day that I brought them out of Egypt, but this word I commanded them, saying, Hearken unto My voice, and I will be your God, and ye shall be My people; and walk ye in all My ways, whatsoever I shall command you, that it may be well with you. And they hearkened not nor gave heed, but walked in the thoughts of their own evil heart, and were turned backward, and not forward.* And again, where He saith by the very same,

Ib. ix. 24. *But let him that glorieth, glory that he understandeth and knoweth that I am the Lord, Who work mercy and righteousness and judgment in the earth,* He added, *For in these things is My will, saith the Lord;* but not in sacrifices, nor in burnt offerings, nor in oblations.

For the people had these not as the principal thing,

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but by way of consequence, and for the aforesaid cause: as Esaias saith again: *Not for Me were the sheep of thy burnt offering, neither didst thou honour Me in thy sacrifices; thou servedst Me not in sacrifices, nor didst thou offer*[5] *anything after toil in frankincense; nor didst thou buy incense for Me with money, nor did I desire the fat of thy sacrifices; but in thy sins and thine iniquities didst thou stand before Me. Upon whom then,* saith He, *shall I look, but on the humble and quiet man, and on him that trembleth at My words? For fat and rich flesh in abundance will not take away thine iniquities from thee. This is the fast which I have chosen, saith the Lord. Loose every knot of unrighteousness, undo the bands of violent dealings, send away those who are shaken to their rest, and annul every unjust writing. Break thy bread to the hungry with good will, and bring the stranger without shelter into thine house. If thou seest the naked, cover him, and thou shalt not despise the inmates of thine own seed. Then shall thy light break forth in the morning, and the ways of thine health shall arise very speedily, and righteousness shall go before thee, and the glory of the Lord shall be around thee, and whilst thou art yet speaking, I will say, Here I am.* Isa. xliii. 23, 24. [5] fecisti Ib. lxvi. 2. Jer. xi. 15. Isa. lviii. 6—9.

And Zacharias too in the twelve Prophets, signifying unto them God's will, saith: *Thus speaketh the Lord Almighty, Judge ye righteous judgment, practise loving-kindness and mercy every one towards his brother. The widow, and the orphan, and the stranger, and the poor do ye not oppress, nor remember every man his brother's wickedness in his heart.* And again, *These,* saith he, *are the words that ye shall practise. Speak ye truth every one with his neighbour, and judge reconciling judgment in your gates, nor let each remember his brother's wickedness in his heart, and love ye no false oath: for all these things I hate, saith the Lord Almighty.* Zech. vii. 9, 10. Ib. viii. 16, 17.

And David again in like manner: *Who,* saith he, *is the man that will have life, and loveth to see good days? Keep thy tongue from evil, and thy lips that they speak* Ps. xxxiv. 12—14.

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Book 4. *no guile. Eschew evil and do good: seek peace and ensue it.*

§ 4. From all which it is plain, that God sought not of them sacrifices and burnt offerings, but faith and obedience and righteousness, for their salvation. As in Hosea the Prophet God teaching them His Will said, *I will have mercy rather than sacrifice, and the knowledge of God above burnt offerings.* Yea, and our Lord gave them the same admonition, saying, *For if ye had known what this is, I will have mercy and not sacrifice, ye would never have condemned the guiltless:* at once giving testimony to the Prophets, that they preached the truth and convicting them of folly which came by their own fault.

Hos. vi. 6.

S. Matth. xii. 7.

§ 5. The Eucharist

Yea, and giving counsel to His Disciples, to offer unto God the first-fruits of His creatures, not as though He were in want, but in order that themselves might be neither unfruitful nor ungrateful,—He took that which is part of the creation, viz. bread, and gave thanks, saying, *This is My Body.* And the Cup likewise, which is of that Creation which appertains unto us, He professed to be His own Blood, and taught men the new oblation of the New Testament; which the Church receiving from the Apostles offers unto God in the whole world:—unto Him who giveth us nourishment, the first-fruits of His own gifts, in the New Testament; of which in the twelve Prophets Malachi gave beforehand this intimation; *My pleasure is not in you, saith the Lord Almighty, and I will not receive sacrifice at your hands. For from the rising of the sun unto the going down My name is glorified among the Gentiles*[m], *and in every place incense is offered unto My Name, and a pure sacrifice: for My Name is great among the Gentiles, saith the Lord Almighty;* most evidently intimating hereby, that while the former people should cease to make offerings to God, in every place sacrifice shall be offered unto Him, and that in pureness; His Name also is glorified among the Gentiles.

Mal. i. 10, 11.

§ 6. Now what other name is there, which is glorified a-

[m] *gentes.* The Translator gave the two renderings, *Gentiles, nations.* E.

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mong the Gentiles than that which belongs to our Lord, by whom the Father is glorified, and man is glorified? And because man belongs to His Own Son, and is made by Him, He calls him His own. Much as if some King were himself to paint an image of his own son, he justly calls it his own image, on both accounts, first that it is his son's, next that he himself made it: so also the Name of Jesus Christ, which is glorified in the Church throughout the whole world, the Father professes to be His own, both because it is His Son's, and because He Himself wrote and gave it for the salvation of men.

Because therefore the Name of the Son properly belongs to the Father, and in God Almighty through Jesus Christ the Church makes her offering, well saith He on both accounts, *And in every place incense is offered unto My Name, and a pure sacrifice.* And incense, John in the Apocalypse declares to be *the prayers of the Saints.* Ib. 11. Rev. v. 8.

CHAP. XVIII. § 1.

Therefore the offering of the Church, which the Lord hath taught to be offered in the whole world, is accounted with God as a pure sacrifice, and accepted of Him: not that He needs a sacrifice from us, but because he who offers receives glory in that he offers, if his gift is accepted. For by a gift to a King both honour and affection are signified: and this gift our Lord willing us to offer in all simplicity and innocence, declared as follows: *When therefore thou offerest thy gift at the altar, and hast remembered that thy brother hath something against thee, leave thy gift before the altar, and first go to be reconciled to thy brother, and then thou shalt return and offer thy gift.* S. Matth. v. 23, 24.

We must therefore offer unto God the first-fruits of His creation, as Moses also saith, *Thou shalt not appear empty before the Lord thy God;* so that, wherein man hath been grateful, therein and thereby being counted acceptable to Him, he may receive the honour that cometh of Him. Deut. xvi. 16.

§ 2. The new obla-

And the whole kind of oblations is not rejected, for as there are oblations there, so also there are oblations

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Book 4. tions of the Free

here: there are sacrifices among the people, there are sacrifices in the Church; but the special sort only is changed, as being now offered not by slaves but by freemen. For there is one and the same Lord, but a special token is, the mark of a servile oblation, and a special token, that of free persons; oblations also having their note of liberty to shew. For with Him nothing is idle, nor without symbolical meaning, nor without special purpose. And therefore, while they had the tenths of their goods consecrated, those on the other hand who have received freedom, assign all that themselves have to the uses of the Lord, cheerfully and freely giving them, and not in lesser portions only, as become men possessing the hope of greater things; as she who both in widowhood and in poverty did[n] here cast all her sustenance into the Treasury of God.

S. Luke xxi. 4.

§ 3. Cain's offering and Abel's

For God from the beginning had respect unto the gifts of Abel, because he offered with simplicity and justice; but to the sacrifice of Cain He had not respect, because through envy and malice towards his brother he had a division[o] in his heart, as God saith, exposing his secrets, *If thou rightly offer, but dividest not rightly, hast thou not sinned? O be at rest:* because God is not appeased by sacrifice.

Gen. iv. 7 LXX.

For if a man according to that which is seen only, shall have tried to offer purely, and rightly, and lawfully, but in his own soul distributes not rightly his communion with his neighbour, neither hath fear of God; he deceives not God by that sacrifice which is rightly offered without, while he hath sin within him; nor will such an oblation profit him at all; but the ceasing from the evil which is conceived within, lest by corresponding practice, or rather by the sin itself [of such thoughts] it make man a murderer to himself.

S. Matth. xxiii. 27, 28.

For which cause also the Lord said, *Woe unto you Scribes and Pharisees, hypocrites, for ye are like unto whited*

[n] *mittente.* The Translator gave *doth* and *did.* E.

[o] *divisionem habebat in corde.* The Translator gives the two renderings, *he was divided* and *he had a division.* E.

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sepulchres. For without the sepulchre appeareth beautiful, but within it is full of dead men's bones and of all uncleanness: so also ye indeed outwardly appear unto men as righteous, but within ye are full of wickedness and hypocrisy. For while in outward shew they were thought to offer rightly, they had in themselves a jealousy like Cain's; wherefore also they killed the Just Man, passing by the counsel of the Word, as also did Cain. For to him He said, *Be at rest,* and he assented not. Now "being at rest," what is it, but ceasing from his purposed assault? The Pharisees like Cain

And in like words to these, *Thou blind Pharisee,* saith He, *cleanse what is within the cup, that the outside may be made clean also.* And they hearkened not. For *behold,* saith Jeremiah, *thine eyes and thine heart are not good, but in thy covetousness, and for righteous blood, that thou mayest shed it, and for unrighteousness and for murder, to do it.* And again Esaias saith, *Ye have wrought counsel, but not by Me, and a testament, not by My spirit.* Ib. 26. Jer. xxii. 17. Isa. xxx. 1.

In order therefore that their inward will and thought, being brought into open sight, might shew that the fault was not in God, nor the evil wrought by Him:—God Who reveals things hidden, but worketh not evil:—when Cain would by no means rest, He saith unto him, *Unto thee shall be his regard and thou shalt rule over him.* To Pilate also in like manner He said, *Thou couldest have no power over Me, unless it were given thee from above:* God in each instance surrendering the Righteous Man, that while the one is admitted after trial, by what he suffered and endured [p], he who was spiteful [6] may be driven out, condemned by his doings. Gen. iv. 7. S. John xix. 11. [6] qui malignatus est

It follows that sacrifices sanctify not a man; for God needs not sacrifice: but the conscience of him who offers sanctifies the sacrifice, being pure, and causes God to accept it as from a friend. But the sinner, saith He, *who slays for Me a calf, is as if he slew a dog.* A pure conscience is what sanctifies Isa. lxvi. 3.

[p] *his quae passus est et sustinuit.* The Translator gives the two renderings, *His sufferings and patience,* and *what He suffered and endured.* E.

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Book 4. § 4. Since then the Church offers with simplicity, justly is her gift accounted of God a pure sacrifice. As Paul also saith to the Philippians, *I am full, having received of Epaphroditus the things which were sent by you, an odour of sweetness, a sacrifice acceptable, pleasing unto God,* For we must make our oblation to God and in all things be found grateful unto God our Creator, offering the first-fruits of those creatures which are His in a pure mind and faith unfeigned, in firm hope, in fervent love.

Phil. iv. 18.

The Oblation the Church offers

And this offering the Church alone offers pure unto the Creator, presenting it unto Him with thanksgiving from the things which He has made. But the Jews offer it not, for their hands are full of blood: for they have not received the Word, which is offered unto God. No, nor yet any of the congregations of the heretics. For some of them, who say that there is another Father besides the Creator, in offering unto Him things which appertain to our creation, make Him out desirous of that which is another's, and covetous of other's goods. And those who say that the things which pertain to us were made through decay and ignorance and passion, sin against their own Father, in offering to Him the fruits of ignorance, passion and decay: rather insulting than giving Him thanks.

Isa. i. 15.

The Body and Blood

And how can they be assured that the Bread whereon thanks have been given is the Body of their Lord, and the Cup that of His Blood, if they do not acknowledge Him the Son of the Creator of the world; i. e., His Word, whereby the tree bears fruit, and the fountains flow down, and the earth yields first the blade, then afterwards the ear, then the full corn[q] in the ear?

S. Mark iv. 28.

§ 5. Our Bodies fed by His Body and Blood

And how say they that the flesh passes into corruption and partakes not of life, which is nourished by the Lord's Body and by His Blood? Either let them change their opinion, or decline to make the offerings which I have mentioned. But our opinion is in harmony with the Eucharist, and the Eucharist again confirms our opinion.

[q] *triticum.* The Translator gives also the rendering *wheat.* E.

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And we offer to Him the things which are His own, shewing forth accordingly[r] our communion and union, and professing a Resurrection of flesh and spirit: viz. that as Bread from the earth, receiving the summons of God, is no longer common Bread, but an Eucharist composed of two things, both an earthly and an heavenly one; so also our bodies, partaking of the Eucharist, are no longer corruptible, having the hope of Eternal Resurrection.

§ 6. We offer as homage

For we offer unto Him, not as though He had need, but as giving thanks to His Sovereignty, and sanctifying His Creation. For surely as God needs not the things which are of us, so surely have we need to offer something to God; as saith Solomon, *He that hath pity upon the poor lendeth unto God.* For God Who stands in need of nothing, takes to Himself our good works, in order that He may grant unto us a return of the good things which belong to Him; as our Lord saith; *Come ye blessed of My Father, receive the Kingdom prepared for you. For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger and ye took Me in: naked, and ye covered Me, sick and ye visited Me; in prison and ye came unto Me.* In the same way then as He, being in no need of those things, yet wills them to be done by us for our own sake, that we be not unfruitful: so this same Word gave unto the people the precept of making oblations, though He needed them not; that they might learn to serve God; and so accordingly He will have us also to offer our gift at the Altar very often without ceasing.

Prov. xix. 17.

S. Matth. xxv. 34—36.

The Altar then is in Heaven (for thither our prayers and oblations are directed), and the Temple: as John saith in the Revelation, *And the temple of God was opened,* and the Tabernacle: *For behold,* saith he, *the tabernacle of God, wherein He will dwell with men.*

Rev xi. 19.

Ib. xxi. 3.

But all gifts, and oblations, and sacrifices, the People received by way of type, as it was shewn to Moses in

Chap. XIX. § 1.

[r] ἁρμοδίως . . . ἀπαγγέλλοντες. The *suitably declaring.* E. Translator gave also the rendering,

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Book 4. the Mount, from one and the same God, Whose name is now also glorified in the Church in all nations. And as for the earthly things, which are ordered with a view to us, it suits well that they should be types of the things which are heavenly, made however by the same God. For in no other way could He represent[7] the image of things spiritual. But for those which are higher than the Heaven, and spiritual, and as far as we are concerned, invisible and unspeakable:—to call them again types of other heavenly things, and of another Pleroma, and God the image of another Father:—is the part of persons who both err from the Truth, and are altogether foolish and dull. For these, doing so, will be forced, as we have often shewn above, to be continually inventing types of types, and images of images, and never to fix their mind upon the One True God. Because their thoughts have come to be higher than God, they in their hearts transcending their Master Himself, and while in their fancy they are greatly lifted up, and over-passing, in deed they are sinking away from the True God.

[7] assimilare

§ 2. Our Creator Mighty God Isa. xl. 12.

And to them one might justly say, as the Word itself suggests, How long lift ye up your imaginations above God, O ye thoughtlessly elate? Ye have heard that the Heavens are measured out with the hand; tell me the measure and declare that countless number of cubits: expound to me the fulness,—breadth, length, and height, the beginning and end of that measured circumference, things which the heart of man understands not, nor doth he comprehend them. For truly great are the repositories of the heavenly treasure: God is immeasurable in heart, and incomprehensible in mind, holding the earth in His grasp. Who tells over the measure of His Right Hand? Who knoweth His Finger, or who understands His Hand, that Hand which measures the unmeasured, that which by its own measure stretches out the span of the Heavens, and presses the earth with its deep places in its hold; which contains in itself the breadth, and length, and depth beneath, and height above, of that whole Creation

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which is seen and heard and understood; and which is itself invisible? And therefore God, being *above all beginning, and power, and dominion, and every name that is named,* of all things made and created;—He it is Who fills the Heavens and searches out the deeps; Who is also with every one of us. For *I,* saith He, *am a God drawing near, and not a God afar off. Shall a man hide himself in hidden places, and I not see him?* For His Hand holds all things; and it is that which while it enlightens the heavens, enlightens also the things under the Heavens, and searches out the reins and the hearts, and is in our hidden and secret things, while it openly nourishes and preserves us.

Eph. i. 21.

Jer. xxiii. 23, 24.

§ 3. But if man comprehend not the fulness and greatness of His Hand, how shall any one have power to understand or know in his heart so great a God? Yet as if they had now measured and seen through Him, and had traced Him out entirely, they feign that there is above Him another Pleroma of Æons, and another Father:—not looking up to heavenly things, but in reality descending into the deep Abyss of madness; in that they say of Him whom they call Father, that He is limited by the things which are without the Pleroma, but that the Creator[s] on the contrary, attains not to the Pleroma: and so they lay it down, that neither of the two is perfect and all-comprehending. For the one will want the whole fabric of the world outside the Pleroma; the other the fabric[t] which is within the Pleroma; and neither of these two will be God of all.

But that no one can express the greatness of God by the things which are made, this is evident unto all: and that His greatness fails not, but contains all, and reaches even to us, and is with us,—every one will allow who is minded worthily of God.

CHAP. XX. § 1. In respect of His Greatness, then, one cannot know God, for it is impossible to measure the Father. But in

[s] *Demiurgum.* The Translator gave also the alternative, *Demiurge.* E.

[t] *fabricatio.* The Translator gave also the alternative rendering, *work.* E.

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BOOK 4. respect of His Love (for this it is which by His Word leads us to God) we, obeying Him, are ever learning, that God is so great, and that it is He who by His Own Self, created, and elected, and beautified, and preserved all things: and among them also both ourselves and this world, to which we appertain. We therefore were also made, with the things which are contained therein. And

Gen. ii. 7. it is He of whom Scripture saith, *And God formed man, taking clay of the earth, and breathed into his face the breath of life.*

Angels therefore did not make us, nor form us, neither could Angels make an image of God: nor any other but the Word of the Lord,—no Virtue, far distant from

God created through the SON and the SPIRIT the Father of all. For neither did God stand in need of these, to do the things which He had in Himself determined before to do, as though He had no Hands of His own: since to Him is ever present His Word

cf supra p. 326. and Wisdom, the Son and the Spirit, by whom and in whom He made all things freely and voluntarily: to whom

Ib. i. 26. also He speaks, saying, *Let us make man after our Image and Likeness;* Himself receiving from Himself the being of His creatures, and the pattern of His works, and the form of the things wherewith the world is furnished.

§ 2. Well therefore spake the Scripture which saith, First

One GOD of all believe thou that there is One God, Who created

Shepherd of Hermas, ii. 1. and perfected all things, and caused all to come out of non-existence into existence: comprehending all, and comprehended by none. Well again in the Prophets also

Mal. ii. 10. saith Malachi, *Is there not One God Who created us? is there not one Father of us all?* And agreeably the Apos-

Eph. iv. 6. tle too speaks, *There is one God,* saith he, *the Father, who is above all, and in us all.* And the Lord also in like

S. Matth. xi. 27. manner, *All things,* saith He, *are delivered unto Me of My Father;* plainly, of Him who made all things.

All things God the Son's (For not that which is another's, but His Own, did He deliver unto Him. And in *all* nothing is excepted: and for this same cause He is judge of quick and dead, hav-

Rev. iii. 7. ing *the Key of David: He will open, and none shall shut;*

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He will shut and none shall open. For no one besides was able, neither in Heaven, nor in earth, nor under the earth, Ib. v. 3. to open the Father's Book, nor to see it, but the Lamb Ib. 9. which was slain and redeemed us by His Blood.)

From the same, I repeat, who made all things by His Word, and adorned them by His Wisdom, He receiveth all power, when the Word was made flesh: that S. John i. 14. even as the Word of God had the first place in the Heavens, so He might also have the first place in the earth, because He is the Just Man, *who did no sin, neither was guile found in His Mouth:* and again, that He should have the chief place of the things which are under the earth, as having been Himself made the Firstborn from the dead: and that all things (as we said before) might behold their King: and the Father's Light might meet us in the Flesh of our Lord, and might come to us from His glorious Body[8], and so man might arrive at incorruption, being compassed about with the brightness of the Father.

Chief in Heaven
Chief on earth 1 S. Pet. ii. 22.
Chief below Rev. i. 5.

[8] carne rutila

§ 3. The Word God the Son; Wisdom, the Holy Ghost

Now that the Word, i. e., the Son, always was with the Father, we have proved at large. But that Wisdom also, which is the Spirit, was with Him before all Creation, He saith by Solomon; *The Lord by Wisdom founded the earth, and by prudence prepared Heaven. By His Knowledge the Deeps brake forth, and the clouds dropped down dew.* And again, *The Lord created Me the beginning of His ways over His Works, before the worlds He founded Me, in the beginning before He made the earth, before He established the Deeps, and before the fountains of waters came forth, before the mountains were strengthened: and before all the hills He begat me.* And again, *When He prepared the Heaven, I was with Him, and when He made firm the fountains of the deep, when He made strong the foundations of the earth, I was with Him, putting things together. It was I with whom He was glad, and I rejoiced daily at all times before His Face, when He was rejoicing in the finished world, and delighting Himself in the sons of men.*

Prov. iii. 19, 20.
Ib. viii. 22—25.
Ib. 27.
Ib. 29—31.

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Book 4. § 4. There is therefore One God, Who by His Word and Wisdom made and arranged all things: and this is the Creator, Who also assigned this world to the race of man. In respect indeed of His greatness He is unknown to all them that were made by Him, (for no one hath traced out His highness, neither among the ancients who are gone to rest, nor among those who now are:) but in respect of His Love He is known always, by Him, through whom He created all things. And this is His Word, our Lord Jesus Christ, Who in the last times was made a man among men, that He might join the end unto the beginning, i. e., man unto God. And therefore the Prophets, having received from the same Word the gift of Prophecy, announced His coming in the flesh, whereby was wrought the commixture and communion of God and Man according to the Father's good pleasure; the Word of God announcing before from the beginning, that God shall be seen of men, and converse with them on earth, and that He should discourse, and be present with that which He had formed, saving it, and having become such as to be received by it; delivering us also from the hands of all that hate us, i. e., from the whole spirit of transgression; and causing us to serve Him in holiness and righteousness all our days; that man, having welcomed[9] God's Spirit, may tend to the glory of the Father.

cf. supra p. 282.

Bar. iii. 37.

S. Luke i. 71.

Ib. 74, 75.

[9] complexus

§ 5. These things the Prophets intimated in a prophetical manner; not however, as some say, that the Father of all being invisible, He who was seen by the Prophets was another. These are altogether ignorant what Prophecy is. For Prophecy is the foretelling of things future, i. e., the foreshewing of what shall be hereafter. The Prophets therefore foreshewed how that God should be seen of men; as also saith the Lord, *Blessed are the pure in heart, for they shall see God.*

S. Matth. v. 8.

God how seen

I grant that in respect of His greatness and marvellous glory, *no man shall see God and live*; For the Father is incomprehensible: But in respect of His Love and

Exod. xxxiii. 20.

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mercifulness, and of His Almightiness, He grants even this to such as love Him, I mean, to see God; which also the Prophets foretold. Because *the things which are impossible with men are possible with God.* S. Luke xviii. 27.

For what if man of himself beholdeth not God? yet He of His own Will appears unto men, to whom He will, and when He will, and as He will. For God is mighty in all things; having been then first seen by the Spirit of Prophecy; next, seen again through the Son in the way of adoption; and lastly He shall be seen in the Kingdom of Heaven as a Father: the Spirit first preparing man in the Son of God, then the Son leading him to the Father, the Father lastly bestowing incorruption unto eternal life, which ensues unto every one from his beholding God.

For as those who see the light are in the light, and partake of its splendour, so those who see God are in God, partaking of His splendour. And the brightness quickens them: those therefore who see God will partake of life. And therefore the Unlimited and Incomprehensible and Invisible exhibited Himself to the faithful as seen and comprehended and limited: that He might quicken those who receive Him and see Him by faith. Because as His greatness is unsearched, so is His Goodness also untold: whereby being seen, He gives life to them that see Him. Because to live without life was a thing impossible, and the possession of life accrues from the participation of God. And the Participation of God is to know God and enjoy His goodness. and partaken

§ 6. and so He gives life to men

Men therefore will see God so as to live: by the vision made immortal, and reaching even unto God. Which thing, as I said before, was set forth by the Prophets in figures: how that God shall be seen of those Men who carry His Spirit and continually await His coming. As Moses saith also in Deuteronomy, *In that day we shall see that God will speak to man, and he shall live.* For some of them saw the Prophetic Spirit, and His operations lavished on every kind of gift: others again the Deut. v. 24.

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BOOK 4. coming of the Lord, and the Economy which is from the beginning, whereby He did the will of His Father, which is in Heaven, and which is in earth: others again saw also the glories of the Father, such as were suited to the seasons; both to the persons who were seeing and hearing at the time, and to the men who afterwards should hear in their turn.

diversely manifested

And so God was manifested: for in all this God the Father is shewn forth, the Spirit first working, then the Son ministering, the Father again approving, and man lastly made perfect unto salvation. As He saith also by

Hos. xii. 10.

the Prophet Hosea: *I*, saith He, *have multiplied visions, and by the hands of the Prophets I have been made the subject of similitudes.* But the Apostle hath expounded

1 Cor. xii. 4—7.

the same, saying, *Now there are diversities of gifts, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all. But unto every one is given the manifestation of the Spirit unto profit.*

He is known

But since He who worketh all in all, is God, in quality and in quantity He is invisible and unutterable by all the things which He made, yet by no means unknown: for they all learn by His Word, that there is one God the Father, who comprehends all things, and imparts being to all things: as it is written in the Gos-

S. John i. 18.

pel, *No man hath seen God at any time, except the only begotten Son, who is in the Bosom of the Father: He hath declared Him.*

§ 7. revealed by the Son

He declares therefore, from the beginning, *Who* is the Son of the Father: by whom both the prophetical visions, and the diversities of gifts, and his own ministries, and his Father's glorification, have been orderly and systematically revealed unto mankind, in meet time to profit withal. For where order is, there is also consistency, and where consistency, there also is reference to the time: and where there is reference to the time, there is profitableness. And so the Word became the dispenser of the

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Father's grace for the good of men, and for their sake He wrought such mighty and manifold works; on the one side revealing God to men, on the other, presenting man unto God: and as He guards the invisibility of the Father, lest at any time man should become a despiser of God, and that he might always have something to grow towards, so on the other hand in many and manifold ways He reveals God unto men, lest men altogether falling away from God, should cease to be at all. For the glory of God is a living Man[u], and the life of man is to see God[v]. For if that revelation of God which is by the creature imparts life to all who live on the earth, much more that manifestation of the Father which is by the Word imparts life to such as see God.

§ 8. the Sight of Him given to the Prophets

We see that as the Spirit of God did by the Prophets foreshew things to come, forming and fitting us beforehand to be subject unto God, and so it was to be, that man should have sight by the good pleasure of the Holy Ghost: it followed of course that those, through whom things future were announced, should have sight of God, whom they were themselves suggesting to men as an object of sight: and so not only should prophetic mention be made of God, and the Son of God, of the Son and the Father: but that He should even be seen of all His members, sanctified, and taught the things which belong unto God: that man might be formed beforehand and exercised in appropriating to himself[l] that glory which shall be hereafter revealed unto them that love God.

[l] appli-cari

For not by discourse alone did the Prophets prophesy, but by vision also, and conversation, and acts which they did, according to the suggestion of the Spirit.

In this invisible sense then, they had sight of God: as saith Esaias, *The King, the Lord of Hosts, I have seen with mine eyes:* signifying that man shall see God

Isa. vi. 5.

[u] *vivens Homo.* The Translator gave also the alternative rendering, *for man to live.* E.

[v] *visio Dei.* The Translator gave also the alternative rendering, *the vision of God.* E.

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Book 4. with his eyes, and shall hear His voice. In this sense I say, they did also see the Son of God, as man, conversing with men, when they were prophesying what should be; saying that He was present, Who was not yet present: and declaring the Impassible to be capable of suffering, and affirming that He who was then in Heaven had gone down to the clay of death[w]. And the other provisions too of that crowning work of His, —some of them indeed they saw in visions, some they announced by word, some again by deed they typically signified: and what things were to be seen, they saw with their eyes: what to be heard, they proclaimed in their discourse: what to be done they fulfilled in deed: and in all they were making prophetic announcements.

Wherefore also Moses, while to the people who violated the Law he said that God was a Fire, threatening that a Day of fire should be brought upon them by God; to those on the contrary who had fear towards God he said, *The Lord God is merciful and gracious and longsuffering; and of great pity and a lover of truth; keeping righteousness and mercy for thousands, taking away iniquities and transgressions and sins.*

Exod. xxxiv. 6, 7.

§ 9. Moses' vision of God

Ib. xxxiii. 11.

Ib. 21—23.

Ib. 20.

And to Moses indeed the Word spake, appearing in his sight, *as if one should speak to one's own friend.* But Moses desired to see openly Him who was speaking with him, and it was said unto him, *Stand in the high place of the rock, and with My Hand I will cover over thee. And when My glory shall have passed by, then shalt thou see clearly My back parts; but My face shall not be seen by thee: for no man seeth My face and shall live:* signifying both points; as well that man is incapable of seeing God, as that by the Wisdom of God in the last times man shall see Him in the height of the rock, i. e., in His coming as Man. And therefore He spake face to face with him in the top of the mountain,

[w] *For not by discourse alone—clay of death.* These words are cited by Severus, in the Ms. add. 12157 before quoted; and they occur also in the Ms. add. 12156. E.

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Elias also standing by, as the Gospel hath related, making good in the end the promise of old time. S. Matth. xvii. 3.

§ 10. Not openly then did the Prophets see the very Face of God, but certain preparations and mysteries[x], whereby man was beginning to see God. As was said to Elias also: *To morrow thou shalt go forth, and stand in the sight of the Lord, and behold the Lord shall pass by, and behold, a great and strong wind, which shall melt 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 a slight voice of a breeze.* 1 Kings xix. 11, 12. For both the Prophet himself, full of indignation at the sin of the people and the slaughter of the Prophets, was hereby taught to deal more gently: and the coming of the Lord as Man was intimated, to take place after that Law which was given by Moses:—a mild and tranquil coming, wherein He neither brake bruised reed, nor quenched smoking flax. S. Matth. xii. 20. Yea, and the repose of that Kingdom, mild and peaceful, was shewn forth: in that after the wind which shatters the mountains, and after the earthquake and after the fire, the tranquil and peaceful times of His Kingdom approach: wherein with all gentleness the Spirit of God gives life and increase unto man.

Elias' vision of soothing

And it was made even still more evident by Ezechiel, that the Prophets had a partial sight of God's providential doings, but saw not properly God Himself. For Ezekiel, having seen the vision and the cherubim and their wheels, and having related the whole mystery of His going forth, and having seen the likeness of a throne above them, and on the throne the likeness and figure of a man: and the parts indeed above His Loins as a figure of Amber, but below, as a vision of fire; declaring also all the rest of that vision of the Thrones:—lest any one haply should think that herein he had properly seen

Eze-chiel's vision

[x] *mysteria.* The Translator gave *ments.* E. also the alternative rendering, *sacra-*

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Book 4. God, subjoined, *This is the vision of the likeness of the*
Ezek. i. 28. *glory of the Lord.*

§ 11. Therefore if neither Moses saw God, nor Elias, nor Ezekiel, who did see many of the heavenly things, and if the things which they did see were resemblances of the Lord's glory and prophecies of things to come; it is plain that the Father indeed is invisible, concerning whom
S. John i. 18. also the Lord said, *No man hath seen God at any time.*
God the Son manifoldly appeared to men But His Word, at His own pleasure, and for the profit of such as behold, revealed the brightness of the Father, and explained His Providences (as the Lord also said, *The Only Begotten God, who is in the Bosom of the Father, He hath declared Him*:—and as for the word *He*, it means the Word of the Father): He as rich and manifold in His Being, was seen by those who beheld Him not in one figure only, nor in one character, but according to the occasions, or to the working, of His several economies: as it is written in Daniel. For at one time He appeared unto Ananias, Azarias, Misael, standing by them in the furnace of fire, and in the
Dan. iii. 25. oven, and delivering them from the flame. *And the vision*, saith he, *of the Fourth was like the Son of God.*
Ib. ii. 45. At another time, *a stone cut out of a mountain without hands*, and smiting the temporal kingdoms, and fanning
Ib. 35. them, and itself filling *the whole earth*. Again This same Person appears as the Son of Man coming in the clouds of Heaven, and drawing near to the Ancient of Days, and taking from Him all *Power and glory and Royalty.*
Ib. vii. 14. And *His Power*, saith he, *is Eternal Power, and His Kingdom shall not perish.* Yea, and John the Lord's disciple, in the Apocalypse beholding the priestly and
Rev. i. 12—16. glorious coming of His Kingdom saith, *I turned to see the Voice which spake with me, and being turned I saw seven golden candlesticks, and among the candlesticks one like unto the Son of man, clad with a garment reaching to the feet, and girt about the paps with a golden girdle. But His Head and hairs were white, as white wool, as snow: and His eyes as a flame of fire, and His feet like*

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unto fine brass, as it is kindled in the furnace. And His Voice as the voice of waters; and He hath seven stars in His right Hand, and from His mouth went out a sword sharp on both edges, and His Face as the sun shining in its strength. Now in these words some part intimates His brightness from the Father; as the Head: some again is priestly; as the Long Robe; (and therefore Moses clothed the chief Priest by this Pattern:) and some relates to the End, as the fine brass heated in the furnace; which is the strength of Faith, and the persevering might of prayers: therefore it is the fire which is to blaze out, which cometh in the end of the times. But when John endured not the vision (For he saith, *I fell at His feet as dead;* that it might be fulfilled which is written, *No man seeth God and shall live),* the Word, both to quicken him and remind him that it is He on Whose Bosom he lay at supper, inquiring who it was that was beginning to betray Him, said, *I am the First and I am the Last, Who am both living, and was dead, and behold I live for ever and ever, and have the keys of death and hell.*

Exod. xxviii. 4, cf. Ecclus. xlv. 8.

Rev. i. 17.

Exod. xxxiii. 20.

Rev. i. 17, 18.

And afterwards in the second vision seeing the same Lord; For *I saw,* saith he, *in the midst of the Throne, and of the four beasts, and in the midst of the Elders, a Lamb standing as it were slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into the whole earth.* And again of the self-same Lamb he saith, *And behold a white horse, and He that sate on him was called faithful and true, and in righteousness doth He judge and make war, and His eyes as a flame of fire, and on His Head many crowns; having a name written which no man knoweth but Himself; and clad with a garment died in blood, and His name is called, The Word of God. And the armies of Heaven followed on white horses, clothed in fine linen, white and clean; and from His Mouth issueth a sharp sword, that with it He may smite the nations; and He shall feed them with a rod of iron, and He Himself treadeth the winefat of the fury of the wrath*

Ib. v. 6.

Ib. xix. 11—16.

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Book 4. *of Almighty God; and He hath on His vesture and on His thigh a name written,* King of Kings and Lord of Lords.

Thus in each instance the Word of God hath a sort of outline of things to come, and hath manifested unto men as it were the special features of the Father's providences, teaching us the things of God.

§ 12. Christ manifested Himself in act too

And not only by visions which were seen and by Discourses which were preached, but in deeds also He appeared to the Prophets, that by them He might prefigure and foreshew things to come. For which cause also Hosea the Prophet received *a wife of whoredom,* by his act prophesying that *the earth* should utterly *go a whoring from the Lord;* i. e., the men who are on the earth: and of this sort of men shall God be pleased to take to Himself a Church to be sanctified by partaking of His Son, even as she was sanctified by the Prophet's communion. And therefore Paul saith that *the unbelieving wife* was *sanctified in the* believing *husband.* Moreover also the Prophet named his sons, *Not-obtaining-mercy,* and *Not a people*: that as the Apostle saith, That which was not a people might be made a people, and she that had not obtained mercy might have obtained mercy: and being delivered in the place, where she was called *Not a people, there shall they be called sons of the living God.*

Hos. i. 2.

1 Cor. vii. 14.

Hos. i. 6 & 9. Rom. ix. 25, 26.

That which the Prophet in his act did typically, the Apostle shews to have been truly done by Christ in the Church.

The Cushite woman a type of the Gentile Church, Ib. xi. 17.

And so Moses too took an Ethiopian woman to wife, whom he made an Israelite: foreshewing how the wild olive is graffed into the good olive, and shall partake of its fatness. For because the Christ Who was born after the flesh, had to be sought out by the people to be slain, but to be delivered in Egypt, i. e., among the Gentiles, so as to sanctify the young children who were there, from among whom also He formed a church there (for Egypt from the beginning is Gentile, as well as Ethiopia):

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therefore by the marriage of Moses, the spiritual marriage of Jesus was pointed out, and by the Ethiopian bride, the Church from among the Gentiles was manifested: which whosoever speaks against, and calumniates, and derides, shall not be clean: for they shall be leprous, and shall be banished from the camp of the righteous. Num. xii. 10, 14.

Rahab the harlot of our Redemption

And so too Rahab the harlot, while she condemned herself as a Gentile, guilty of all sins, did nevertheless receive the three explorers who were exploring the whole earth, and hide them in her house, the Father I mean and the Son, with the Holy Ghost. And when the whole city wherein she dwelt had fallen into ruin at the sound of the seven trumpeters, Rahab the harlot was saved at the last, with her whole house by faith in the sign of scarlet: as the Lord also said to those, who did not receive His coming, I mean to the Pharisees: who also make void the sign of scarlet, which was the Passover, the redemption and going forth of the people from Egypt; where He says, *The Publicans and the harlots go before you in the Kingdom of Heaven.* Josh. ii. 18. S. Matth. xxi. 31.

CHAP. XXI. § 1.

Now that in Abraham also our faith was prefigured, and that he was Patriarch, and as it were Prophet of our faith, the Apostle hath taught very fully in the Epistle to the Galatians saying, *He therefore who giveth you the Spirit, and worketh miracles among you;—is it of the works of the law, or of the hearing of faith? As Abraham believed God, and it was counted unto him for righteousness. Know ye therefore that they which are of faith, the same are sons of Abraham. And the Scripture foreseeing that God justifieth the Gentiles by faith, foretold unto Abraham that in him all nations shall be blessed. Therefore they who are of faith, shall be blessed with faithful Abraham.* Gal. iii. 5—9.

Abraham our Progenitor

For which cause He entitled him not merely Prophet of the Faith, but Father also of those who of the Gentiles believe in Christ Jesus, his faith and ours being one and the same, in that he indeed believes in things future as already done, because of the promise of God,

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Book 4. and we in like manner by faith contemplate the inheritance which is in the Kingdom.

§ 2. Rebekah's travail-pangs a prophecy

Rom. ix. 10. Ib. 11, 12. Gen. xxv. 23.

And the circumstances too of Isaac are not without meaning. For in the Epistle to the Romans the Apostle saith, *Yea, and Rebekah after one conception by our father Isaac* received an answer from the Word; *that the purpose of God according to Election might stand, not of works, but of Him that calleth, it was said unto her, Two people are in thy womb, and two nations in thy bowels, and one people shall overcome the other, and the elder shall serve the younger.* Whereby it is plain that not only the predictions of the Patriarchs, but the travail pains also of Rebekah were a prophecy of two peoples; and that one is greater, the other less; one under servitude, the other free; yet of one and the same father. Our God and theirs is one and the same, Who is cognizant of hidden things, Who knoweth all before it come to pass; and therefore He said, *Jacob have I loved, but Esau have I hated.*

Hist. Sus. 42. Mal. i. 2, 3.

§ 3.

Gen. xxv. 26. Jacob's mastery too a type

And if any man acquaint himself also with the acts of Jacob, he will find them not empty, but full of providential turns: and first in his birth, how he seized his brother's heel, and was called Jacob, i. e., supplanter: holding, and not holden: binding the feet, and not bound; wrestling and overcoming: holding in hand his adversary's heel, i. e., victory. For to that end the Lord was born, of whose generation he was exhibiting the type; of Whom John also saith in the Revelation, *He went forth conquering, to conquer.* And afterwards in receiving the rights of the first-born, when his brother spake reproachfully of them: even as the younger people received that First-born Who is Christ, on his being rejected by the elder people with the words, *We have no King but Cæsar.* Again in Christ is all blessing: and therefore the later people stole from the Father the blessings of the former people, as Jacob took away the blessing of this Esau. For which cause he endured the plots and persecutions of his brother, though he were

Rev. vi. 2. Gen. xxv. 32. S. John xix. 15.

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his own brother: even as the Church endures the same from the Jews. In his sojourning were born the twelve tribes, the family of Israel, because Christ also as a sojourner began to produce the twelve-pillared firmament[y] of the Church. There were many coloured sheep, who became the hire of this Jacob: and the hire of Christ are the men who become so on assembling from various and different nations into one troop of faith; as the Father promised Him, saying, *Desire of Me and I will give Thee the Gentiles for Thine inheritance, and the ends of the earth for Thy possession.* And because they were born to Jacob as Prophet of the number of the Lord's children, it was quite necessary that he should have sons of two sisters, as Christ us of the two Laws which were of one and the same Father: and in like manner too of the handmaids: signifying that Christ would raise up sons to God of free men after the flesh, and of slaves, bestowing upon all alike the gift of the Spirit which quickens us. But he did all for the sake of that younger one, having good eyes, Rachel; the figure of the Church, for which Christ suffered.

Gen. xxx. 32.

Ps. ii. 8.

and his family

Gen. xxix. 17.

And so far indeed He was by His Patriarchs and Prophets prefiguring and foretelling things future, exercising beforehand His part in God's ordained ways, and training His heritage to obey God, and to be strangers in the world, and to follow His Word, and to fore-signify what is to come. For with God nothing is void, nor without significancy.

But in the last times, when the fulness of the time of liberty arrived, the Word Himself by His own Self *washed away the filth of the daughter of Sion,* with His own Hands washing the feet of His Disciples. For this is the end of mankind inheriting God: that as in the beginning by the first men we were all brought into slavery through the debt of death, so in the last time by the Last Man all who from the beginning are dis-

CHAP. XXII. § 1.

Isa. iv. 4.

[y] *firmamentum.* The Translator gave *foundation, ground.* as alternative renderings, *firmament,* E.

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Book 4. ciples, being cleansed and washed from that which is of death, may come to the life of God. Since He Who washed His Disciples' feet sanctified the whole body and brought it unto cleanness.

The Disciples a type of the whole Church before and after

Wherefore also to them as they lay He ministered meat, signifying such as lay in the earth, to whom He came to minister life. As saith Jeremiah, *The holy Lord of Israel remembered His Dead, who were before asleep in the land of sepulture; and went down to them, that He might tell them the good news of His Salvation, to save them.*

And for the same cause the Disciples also were heavy when Christ was coming to His Passion, and the Lord finding them asleep, at first indeed let it pass, signifying God's patience in the slumbering of men; but coming the second time He awakened and raised them up, intimating that His Passion is the awakening of the sleeping Disciples, for whom also He went down into the lower parts of the earth, to behold with His eyes the unfinished part of Creation; of whom also He said to the disciples, *Many Prophets and just men have desired to see and hear the things which ye see and hear.*

Eph. iv. 9. cf. Ps. cxxxix. 16. S. Matth. xiii. 17.

§ 2. For Christ came not on their account only, who believed on Him in the times of Tiberius Cæsar, neither did the Father make provision for those men alone, who now exist; but for all men altogether who from the beginning, because of their excellency in their generation, have both feared and loved God, and conversed justly and piously with their neighbours, and desired to see Christ and to hear His Voice. Wherefore all such He will raise from their sleep before the rest in His second coming, and will awaken both them, and the rest who shall be judged, and will give them a part in His Kingdom. Since undoubtedly there is *one God*, Who as He guided the Patriarchs along His own providential ways, so He justified *the circumcision by faith, and the uncircumcision through faith.* For as in those who came first we were prefigured and foretold, so they

Rom. iii. 30.

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in their turn are completely drawn out[s] in us; i. e., in the Church; and receive their reward for their labours.

Therefore the Lord said to the disciples, *Behold, I say unto you, Lift up your eyes, and see the countries, that they are white unto the harvest. For the reaper receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. For herein is the true saying, One soweth and another reapeth. For I sent you on to reap that on which ye laboured not: others laboured, and ye entered into their labour.* CHAP. XXIII. § 1. S. John iv. 35—38.

Who then are those that laboured, who ministered to the providences of God? Clearly, the Patriarchs and Prophets; who also prefigured our faith, and spread abroad in the earth the coming of the Son of God, Who and of what sort He shall be: that the men who were to come afterwards, having the fear of God, might easily receive the coming of Christ, instructed as they were by the Prophets. The sowers, the Patriarchs and Prophets; the reapers, the Church

And therefore when Joseph had come to know that Mary was with child, and was minded to put her away privily, an Angel in sleep said unto him, *Fear not to take unto thee Mary thy wife, for that which she hath in the womb is of the Holy Ghost. And she shall bring forth a Son and thou shalt call His Name Jesus: for He shall save His people from their sins.* And he added, to persuade him, *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall conceive in the womb, and bring forth a Son, and His Name shall be called Emmanuel*:—by the words of the Prophet reasoning with him, and pleading for Mary: pointing out her as the very person who had been foretold by Isaiah, the Virgin who should bring forth Emmanuel. Whereby Joseph being moved, did both take unto him Mary without hesitation, and joyfully shew himself obedient in all the subsequent bringing up of Christ: undertaking the journey into Egypt, and the return thence, and the removal Joseph obedient S. Matth. i. 20, 21. Ib. 22, 23. taught out of the O. T.

[s] Deformantur, ἐκτυποῦνται, q. d. "developed."

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Book 4. to Nazareth. We may add that such as knew not the Scriptures, and the promise of God, and the method of Christ's proceeding[a], used to call him the father of the boy.

For this cause again, the Lord also Himself in Caper-
S. Luke iv. 18. naum read the prophecies of Isaiah; *The Spirit of the Lord is upon Me, wherefore He hath anointed Me, He sent Me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance*[b] *to captives, and sight to the blind.* Declaring also Himself to be foretold by the pro-
Ib. 21. phecy of Isaiah, He said unto them, *To day is this Scripture fulfilled in your ears.*

§ 2. The Eunuch too Acts viii. 32, 33. On this account also Philip, having found the Eunuch of the Queen of the Ethiopians reading that which is written, *He was led as a sheep for a victim, and as a lamb without voice before the shearer, so He opened not His mouth: in humility His judgment was taken away;*— and whatever else the Prophet hath gone over concerning His Passion, and His coming in the flesh, and how He was dishonoured by those who believed Him not:—readily prevailed on him to believe this is that Christ Jesus who under Pontius Pilate was crucified, and suffered, and whatever the Prophet foretold: and that He is the Son of God, who gives eternal life unto men. And as soon as he had baptized him, he departed from him. For nothing else was wanting to him, who had been previously instructed by the Prophets. He was not ignorant of God the Father, nor of the right preparation of life, but only of the coming of the Son of God; which being
Ib. 39. made known to him in short space of time, *he went on his way rejoicing,* to be herald of Christ's coming in Ethiopia. And therefore Philip had no great trouble with him, he having been made ready to his hand in the fear of God by the Prophets.

And on this account again the Apostles, in gather-

[a] *dispositionem Christi.* The Translator gave as alternative renderings, *method of Christ's proceeding* and *providence concerning Christ.* E.

[b] *remissionem.* The Translator gave *remission* as alternative rendering. E.

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ing *the lost sheep of the house of Israel,* addressed them out of the Scriptures, to prove that this crucified Jesus is Christ the Son of the living God, and wrought on a great multitude—of such, that is, as had fear towards God—and in one day were baptized 3, and 4, and 5, 000. S. Matth. x. 6. Acts ii. 41, iv. 4.

CHAP. XXIV. § 1.

On this account also Paul, being the Apostle of the Gentiles, saith, *I laboured more than they all.* For to them the elementary teaching was easy, because, you see, they had Scripture proofs and the hearers of Moses and the Prophets did also readily receive as first-born from the dead, and as Prince of the Divine Life, Him Who by stretching out His Hands destroyed[c] Amalek, and brought man to life from the serpent's wound by faith which was in Him. Now the Gentiles had first indeed to be instructed by the Apostle (as we have explained in the preceding Book) how they should depart from the superstition of idols, and worship one God, the Maker of Heaven and Earth, and framer of the whole creation: and how He hath His Son, His Word, by Whom He established all things; and that He in the last time becoming a man among men, did both reform mankind, and destroy and vanquish man's enemy, and give to His own creature the victory over him, for all his struggles. But besides this, those who were of the circumcision, although they did not the words of God, as being despisers, yet were they warned not to commit adultery, not to fornicate, not to steal nor cheat: and that whatever is done to the ruin[2] of our neighbours is bad and is hated by God. Wherefore also they readily agreed to keep from such things, because they had been so taught. 1 Cor. xv. 10. The Gentiles had all to learn Exod. xvii. 11.

[2] exterminium, "virtual outlawry"

§ 2.

But the Gentiles had to learn even this very thing, that such works are bad, and ruinous, and unprofitable, and hurtful to the doers of them. Wherefore it was harder work for him who had received the Apostleship of the Gentiles, than for such as preached the Son of God in the Circumcision. For they were helped by the Scriptures, which the Lord confirmed and fulfilled, being, when

[c] *dissolvebat.* The Translator gave also the alternative rendering, *enfeebled.* E.

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Book 4. He came, such as He was announced. But here it was a strange sort of teaching, and a new doctrine, that the
Ps. xcvi. 5. *Gods of the nations*, so far from being Gods, are rather *images of demons*; and that there is but one God, who
Eph. i. 21. is *above all princedom and dominion and power and every name that is named*; and that His Word, a Person naturally invisible, had become such as to be touched and
Phil. ii. 8. seen among men, and descended even *unto death*, and that *the death of the Cross*[d]; and that such as believe in Him shall be incorruptible and impassive, and receive the Kingdom of Heaven. And these things were preached to the Gentiles in discourse without scriptures: wherefore they did work harder who preached to the Gentiles. And again the faith of the Gentiles is shewn to be the more noble, in that they attain the word of God without instruction in letters.

Chap. XXV. § 1. For so it behoved the sons of Abraham, whom God raised up unto him from the stones, and created, to stand by him, made as he was the chief and harbinger of our faith; who also received the Testament of
Rom. iv. 11. Both Abraham's sons Circumcision, after that justification of faith which had been in his uncircumcision: that both Testaments might
Ib. 12. be prefigured in him;—that he might become *the father of* all who follow the Word of God, and endure to be strangers in this world, i. e., of those who from among the circumcision, and of those who from the uncircumcision are faithful: as Christ also is *the chief Corner Stone*,
Eph. ii. 20. upholding all things, and gathering into the one faith of Abraham those who out of either Testament are meet for the building of God.

But whereas this faith which exists in the state of uncircumcision was made both the first and the last, as uniting the end with the beginning: for before circumcision it was in Abraham, and in the other just men who pleased God, as we have pointed out; and again in the last times it arose among mankind by the coming of the

[d] *But here it was a—that the Death of the Cross.* These words are cited by Severus and are given by Mr. Harvey (Vol. ii. 445) from the oft-cited Ms. Add. 12157. E.

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Lord:—Circumcision on the other hand and the Law of works, occupied the intermediate times.

§ 2. This is shewn typically, as by many other things, so also especially by Thamar, Judas' son's wife, in that, when she had conceived twins, one of them first put forth his hand, and the midwife thinking it the firstborn, bound some scarlet for a token on his hand. This being done, and he having drawn away his hand, his brother Phares came out first; and so, second in order, he on whom the scarlet was, Zarah: the Scripture clearly revealing both that people which hath the scarlet sign, namely the faith which is in uncircumcision, first shewn prophetically in the Patriarchs, afterwards withdrawn that his brother might be born; and so afterwards in the second place him that was firstborn: who was known by the token of scarlet that was upon him, which is the Passion of the Just One figured from the beginning in Abel, and described by the Prophets, but perfected in the last times in the Son of God.

Gen. xxxviii. 28, 29.

Zarah a type of Faith prior to and succeeding the Law

§ 3. For it was meet that while some things should be foretold in a fatherly way by the Fathers, others should be typified in a legal way by the Prophets, others again should be fully traced after the delineation of Christ, by those who have received adoption. But all are shewn forth in one God. For Abraham being one, figured in himself the two Testaments, wherein some sowed and others reaped: For *herein*, saith He, *is the saying true, It is one* people *who soweth, and another which shall reap;* yet one only God, vouchsafing unto each what is fitting, to the sower seed, to the reaper bread for eating. Just as it is one *who plants* and another *who waters*, but one who *giveth the increase*, even *God*. Thus the Patriarchs and Prophets sowed abroad the word concerning Christ; but the Church reaped, i. e., gathered in the fruit.

S. John iv. 37.

1 Cor. iii. 6.

Wherefore they also themselves pray to have a tabernacle within her; as Jeremiah saith, *Who will give me in the wilderness the last habitation?* that both he that soweth and he that reapeth may rejoice together in the King-

Jer. ix. 2 LXX.

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Book 4. dom of Christ, Who is present with all those, in whom God hath been well pleased from the beginning, granting unto them the Presence of His Word.

Chap. XXVI. § 1. If a man therefore read the Scriptures attentively, he will find in the same the word concerning Christ, and the prefiguring of the New Calling. For Christ is the treasure hid in the field—i. e., in this world: for the field is the world:—and Christ in the Scriptures is a hidden treasure, because He was indicated by types and parables. Wherefore what relates to Him as Man could not be understood, before the fulfilment of the predictions had arrived; which is the Coming of the Lord. And therefore it was said to the Prophet Daniel, *Hide away the discourses, and seal the Book until the time of the consummation:—until many shall learn, and knowledge be completed. For in the time when the dispersion shall be accomplished, they shall know all these things.* Yea, and Jeremiah saith, *In the last days they shall know them.*

S. Matth. xiii. 44. Ib. 38.

Dan. xii. 4.

Ib. 7.

Jer. xxiii. 20.

Prophecy unfulfilled not understood

Because every prophecy, before the event, is a riddle and a strife unto men: but when the time is come, and the thing foretold takes place, then it admits of the most exact commentary. And therefore the Law at this present time, when read by Jews, is like a mere legend, for they have not that which is the comment on all that is there, viz., the coming of the Son of God as Man. But when read by Christians, it is a treasure, hidden indeed in a field, but to them disclosed by Christ's Cross, and made plain; which also enriches the minds of men, and sets forth the wisdom of God, and declares His providential dealings with man, and shadows beforehand the Kingdom of Christ, and anticipates the preaching[e] of the heritage of the holy Jerusalem; it announces also, that man loving God shall improve[f] so far, as even to see God, and hear His speech, and from the hearing of what He saith come to be so highly glorified, that others shall

The hid Treasure makes us wise

[e] *prævangelizans.* The Translator gives also the rendering, *anticipates the good news.* E.

[f] *proficiat.* The Translator gives also the rendering *attain.* E.

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not be able to look steadily on the face of his glory: as is said by Daniel, That *men of understanding shall shine as the brightness of the firmament, and there shall be of many righteous men as it were stars for ever and ever.* Dan. xii. 3.

Therefore, as we have shewn, if a man read the Scriptures (for so the Lord also discoursed unto His Disciples after His resurrection from the dead, shewing them from the same Scriptures, that Christ should *suffer, and enter into His Glory,* and that *in His Name remission of sins should be preached in the whole world):* he will be even a perfect disciple, and *like unto a householder, who bringeth out of his treasure things new and old.* S. Luke xxiv. 26. Ib. 47. S. Matth. xiii. 52.

§ 2. Successors of Apostles to be followed, heretics to be shunned

Wherefore we should hearken to those Presbyters who are in the Church; those who have their succession from the Apostles, as we have pointed out; who with their succession in the Episcopate received a sure gift of the Truth, at the good pleasure of the Father: but the rest, who withdraw from the primitive succession, and gather in any place whatever, we must hold in suspicion, either as heretics and evil minded[5]; or as making division, and lifted up, and pleasing themselves; or again as hypocrites, so behaving for gain and vain glory's sake. But all these have fallen from the truth.

And as for the Heretics, offering as they do strange fire at the Altar of God, i. e., strange doctrines, they shall be burned up by fire from Heaven, as Nadab and Abihu. Lev. x. 1, 2. But such as rise up against the Truth, and stir up others to oppose the Church of God, remain in the lower regions, swallowed by an eddy of the earth: as Korah, Dathan and Abiron and their party. And such as rend and part in sunder the unity of the Church receive from God the same punishment as Jeroboam. The lot of those who oppose the Truth

§ 3. Bad Priests not accepted before God

But those who are counted indeed by many as Presbyters, yet are slaves to their own pleasures, and prefer not the fear of God in their hearts, but harass others with reproaches, and are elated with the pomp of that

[5] *malae sententive.* The Translator gave also the alternative rendering, *wrong in doctrine.* E.

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Book 4. original grant, and do ill in secret and say, No man seeth us; will be rebuked by the Word, Who judges not by fair shew, nor looks to the countenance, but upon the heart: and they will have those words said to them which were spoken by the Prophet Daniel: *O seed of Canaan, and not of Judah, beauty hath beguiled thee, and lust hath turned thy heart upside down: O thou grown old in evil days, now are thy sins come upon thee which thou didst work before, in judging unrighteous judgments; and the innocent thou didst condemn, but didst free the guilty, whereas the Lord saith, The innocent and righteous shalt thou not slay.* Of whom the Lord also said, *But if the evil servant say in his heart, My Lord delayeth, and begin to beat the servants and handmaids, and to eat and drink and to be drunken: the Lord of that servant will come in a day when he knoweth not, and in an hour when he doth not expect; and will cut him asunder, and set his portion with the unbelievers.*

Hist. Sus. 56.

Ib. 52, 53.

S. Luke xii. 45, 46.

¸ 4. We must cleave to good and sound Priests

From all such then we must withdraw; and cleave to those who both guard, as we said before, the doctrine of the Apostles, and with their order as Presbyters exhibit sound speech and conversation without offence, for the confirmation and reproof of the rest. As Moses, to whom was entrusted so high a command, relying on a good conscience, purged himself before God, saying, *I have not in inordinate desire taken anything of any one of them, neither have I done harm to any of them.*

Num. xvi. 15.

As Samuel, so many years a judge of the people, and governing Israel without any arrogance, did in the end clear himself, saying, *I have had my conversation in your sight from my first age until now: answer me before God and before His Anointed, of which of you have I received ox or ass, or whom have I domineered over, or whom have I oppressed; or if I have received from any man's hand a gift to win favour, or a sandal, say it against me, and I will restore it unto you.* And when the people had said, *Thou hast neither domineered nor oppressed us, nor hast thou received aught from any man's hand;* he called

1 Sam. xii. 2, 3.

Ib. 4.

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the Lord to witness, saying, *The Lord is witness, and His Anointed is witness this day, that ye have found nothing in my hand. And they said unto him, He is witness.* Ib. 5.

As Paul also the Apostle, being of good conscience, made his plea to the Corinthians, *For we are not as the many, making merchandise of the word of God, but of sincerity, but of God, before God speak we in Christ: we have wronged no man, we have corrupted no man, we have defrauded no man.* 2 Cor. ii. 17. Ib. vii. 2.

§ 5.

Of such Presbyters the Church is the nurse; of whom also a Prophet saith, *I will give thy princes in peace, and thy Bishops in righteousness.* Of whom also the Lord said, *Who then will be a faithful steward*[h], *good, and wise, whom the Lord will set over his household, to give them portions of meat in season? Blessed is that servant whom the Lord when He cometh shall find so doing.* Isa. lx. 17. S. Luke xii. 42, 43.

Now where one may find such, Paul teaches, saying, *God hath set in the Church, first Apostles, then Prophets, thirdly Teachers.* Then, where the Lord's free gifts are set, there we must learn the Truth: with those who have the Church succession from the Apostles, and what makes up a sound and irreproachable conversation; and purity and incorruption of discourse is known to abide. For these both guard that Faith of ours, the object of which is one God, Who made all things: and increase that love which points to the Son of God, Who hath done so great works of providence for us: and expound to us the Scriptures without any danger, neither blaspheming God, nor dishonouring Patriarchs, nor despising Prophets. 1 Cor. xii. 28. and learn the Truth in the Church from them

CHAP. XXVII.

§ 1.

As I have heard from a certain Presbyter, who had heard from those who had seen the Apostles, and from their scholars:—that it is enough for the ancients to be reproved as they are by the Scriptures for what they did without counsel from the Spirit. For God being no respecter of persons, upon things not done to His pleasure, He brings such reproof[i] as is suitable. In the What an elder priest said of God's dealings with the good of old

[h] *actor.* The Translator gives also the rendering, *agent.* E.

[i] *correptionem.* The Translator gives also the rendering, *rebuke.* E.

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Book 4. reign of David, e. g. when on the one hand he suffered persecution from Saul for righteousness' sake, and was flying from King Saul, and avenged not himself on his enemy, and sang of Christ's Advent, and taught the nations wisdom, and did all by the suggestion of the Spirit, he pleased God. But when for lust he took to his own self Bersheba Uriah's wife, the Scripture hath said of him, *But the thing which David did was evil in the eyes of the Lord:* and Nathan the Prophet is sent unto him, shewing him his sin, that he passing sentence on himself, and judging himself, may find mercy and forgiveness from Christ.

2 Sam. xi. 27.

Ib. xii. 1—7. *And he said unto him, There were two men in one city, one rich and one poor: the rich had very many herds of oxen and sheep, and the poor none but one little ewe lamb, which he had and fed, and it had been with him and with his children as well; it eat of his own bread, and drank of his cup, and was to him as a daughter. And there came a traveller to the rich man; and he spared to take of the flock of his own ewe lambs and of the herds of his own oxen, and to dress it for the stranger: and he took the poor man's lamb, and set it before the man who had come unto him. And David was very angry with that man: and he said unto Nathan, As the Lord liveth, the man who did this is guilty of death; and he shall restore the lamb fourfold, because he did this deed, and because he spared not the poor man. And Nathan said unto him, Thou art the man who didst this;* and goes over the rest in order, upbraiding him, and reckoning up God's favours towards him, and how he had provoked the Lord in having done this. For that such conduct pleases not God, rather great anger is hanging over his house.

Ib. 13. And hereupon David was pricked to the heart, and said, *I have sinned against the Lord,* and afterwards he chanted the Psalm of confession, waiting for the coming of the Lord, who washes and cleanses the man who had been bound in sin.

And so it is also concerning Solomon, as long as he

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went on to judge rightly, and to declare wisdom, and was building the figure of the true Temple, and setting forth the glories of God, and announcing the peace which should come to the Gentiles, and prefiguring the Kingdom of Christ, and was speaking his three thousand parables on the coming of the Lord, and his five thousand songs, by way of hymn to God, and gathering accounts of God's wisdom in the Creation, after the manner of a natural philosopher, from every tree, and from every herb, and from all fowls and quadrupeds and fishes:—and he said, *Will God indeed, whom the Heavens contain not, dwell on the earth with men?* And he pleased God, and was admired by all, 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 which was in him;— who also, as the Lord saith, will rise again in the judgment with the generation[3] of those who hear His words and believe not in Him, and will pass sentence upon them: because, while she submitted herself to the wisdom declared by the servant of God, they despised that wisdom which was given by the Son of God. For Solomon was a servant, but Christ the Son of God, and the Lord of Solomon. Well then: as long as he served God without offence, and ministered to His purposes, so long he was glorified: but when he took wives of all nations, and permitted them to set up idols in Israel, the Scripture hath said of him, *And King Solomon was a lover of women, and took to himself foreign wives: and it came to pass in the time of Solomon's old age, that his heart was not perfect with the Lord his God. And the strange women turned aside his heart after strange gods. And Solomon did evil in the sight of the Lord: he went not after the Lord as did David his father. And the Lord was angry with Solomon: for his heart was not perfect in the Lord as the heart of David his father.* The rebuke laid on him by Scripture was sufficient, as that Presbyter affirmed, that no flesh might glory before the Lord.

1 Kings iv. 32. LXX has 5000.

Ib. viii 27.

3 natione S. Matth. xii. 42.

1 Kings xi. 1.

Ib. 4.

Ib. 6.

Ib. 9.

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Book 4. § 2. And therefore, he said, the Lord descended to the parts under the earth, announcing to them also the good news of His coming; there being remission of sins for such as believe in Him. And those all believed in Him, who were hoping for Him: i. e., who foretold His coming and ministered to His purposes, righteous men and Prophets and Patriarchs: whose sins He forgave, even as He did us, neither ought we to impute the same unto them, if there be any who despised the grace of God more than we do. For as they did not use to charge us with our irregularities, wrought before Christ was manifested in us; so neither is it just for us to charge the like, before the coming of Christ, on such as sinned. For Rom. iii. 23. *all* men *need the glory of God,* and are justified not of themselves, but by the coming of the Lord:—those I mean who look steadily on His Light.

What they teach us

And their deeds, he said, were written for our admonition: to teach us, first of all, that our God and theirs is One;—whom sins please not, though wrought by renowned persons:—and next that we should abstain from evils. For if those elders who went before us in God's special graces, for whom the Son of God had not yet suffered, were visited with such disgrace, if they transgressed in some one thing, and became slaves to fleshly concupiscence; what shall this generation suffer, as many as have despised the coming of the Lord, and turned utter slaves to their own pleasures?

And they indeed had our Lord's death for the healing and remission of their sins: but for those who now sin, Ib. vi. 9. Christ shall no more die, for death shall no more have dominion over Him; but the Son shall come in the glory S. Matth. xxv. 27. of the Father, exacting from His agents and stewards the money which He lent them, with usury: and to whom S. Luke xii. 48. He gave most, of him will He require most.

We ought not therefore, said that Elder, to be proud, nor to reproach the ancients, but ourselves to fear, lest haply, after the knowledge of Christ, if we do anything which pleases not God, we no longer have remission of

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our sins, but find ourselves shut out of His Kingdom. And to this he referred Paul's saying, *For if He spared not the natural branches, lest haply He spare not either thee, who being a wild olive tree, wast grafted into the fatness of the olive, and made partner in the fatness thereof.* Rom. xi. 21. Ib. 17.

§ 3. In like manner again the transgressions of the people, you see, are written down, not for their sake who did then transgress, but for our rebuke, and that we might know that it is one and the same God, against whom they sinned, and against whom sin even now certain of those who say they have believed. And this again, he said, the Apostle did most clearly point out, saying in the Epistle to the Corinthians, *For I would not have you ignorant, brethren, that our Fathers were all under the cloud, and all were baptized unto Moses in the cloud and in the sea; all did eat the same spiritual meat, and all drank the same spiritual drink: for they drank of that spiritual Rock which attended on them, and the Rock was Christ. But with the greater part of them God was not well pleased, for they were overthrown in the wilderness. These things were for a figure of us, that we should not be lusters after evil things, as they also lusted: neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now all these things happened unto them in figure; and they were written for our admonition, on whom the end of the ages*[1] *hath come. Wherefore let him that thinketh he standeth take heed lest he fall.* 1 Cor. x. 1—12.

§ 4. Whereas therefore the Apostle declares, in a way which admits not of doubt or gainsaying, that it is one and the same God, who both judged the things which then were, and searches out those which now are, and since

[1] *seculorum* = *αἰώνων*. The Translator gave also the common rendering, *worlds*. E.

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Book 4. he tells us the purpose of their being set down: unlearned and daring and senseless withal are all those proved to be, who take occasion from the sin of them of old time, and the disobedience of the greater part of them, to affirm that their God (who is also the Maker of the world, and is in decay) is a different Being from the Father taught by Christ, and that it is this latter who is mentally received by every one of them. Because they consider not, that as in that case God was not well pleased with the greater part of them, being

S. Matth. xx. 16. sinners, so also in this case *many are called but few chosen:* as among them the unjust and idolaters and fornicators lost their life, so also among us. For both the Lord proclaims that such are sent into the eternal

1 Cor. vi. 9, 10. fire, and the Apostle saith, *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor such as defile themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the Kingdom of God.*

And in proof that he said this not to those who are without, but to us, lest we be cast out of the Kingdom of God, for doing some such thing, he hath subjoined,

Ib. 11. *And these things ye indeed were: but ye are washed, but ye are sanctified in the Name of our Lord Jesus Christ and by the Spirit of our God.*

Now as of old Life to the good, doom to the bad

And as in that case those were condemned and cast out, who did evil, and led the rest astray, so in this case also the very eye is dug out which gives offence, and the foot, and the hand, that the rest of the body

Ib. v. 11. perish not alike. And we have it ordained, *If any is named a brother who is a fornicator, or covetous, or an idolater, or a calumniator, or drunken, or an extortioner, with such an one not even to take food.* And again the

Eph. v. 6, 7. Apostle saith, *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of unbelief. Be not ye then partakers in them.*

And as then the condemnation of them that sinned

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imparted itself also to the rest, in that they were pleased with them, and they held converse together: so here also *a little leaven corrupteth the whole mass.* 1 Cor. v. 6.

And as there God's anger came down against the unrighteous, here also saith the Apostle in like manner, *For the Wrath of God shall be revealed from heaven upon all the impiety and unrighteousness of those who hold the truth in unrighteousness.* Rom. i. 18.

And as there upon the Egyptians, who were punishing Israel unjustly, vengeance from God took place, so here also; since both the Lord saith, *And shall not God avenge His own elect, whosoever cry unto Him day and night? Yea I say unto you, He will avenge them speedily:*—and the Apostle in the Epistle to the Thessalonians declares as follows: *Since it is a righteous thing with God to repay recompence to them that trouble you, and to you who are troubled, rest with us, in the revelation of our Lord Jesus Christ from Heaven with the Angels of His Might, and in a flame of fire, to take vengeance on those who know not God, and on those who obey not the Gospel of our Lord Jesus Christ: who also will pay eternal penalties of destruction from the face of the Lord, and from the glory of His Power, when He shall have come to be magnified in His Saints, and to be admirable in all who have believed in Him.* S. Luke xviii. 7, 8. 2 Thess. i. 6—10.

Both here therefore and there is the same righteousness of God in maintaining God's cause. There indeed it is done typically, and for a certain time, and with comparative moderation, but here truly, and for ever, and more severely. For the fire is eternal; and the anger of God which shall be revealed from Heaven from the Countenance of our Lord brings a greater penalty on those who incur it: as David also saith, *But the countenance of the Lord is upon them that do evil, to destroy the memory of them from the earth.* This being so, the Elders used to declare those persons to be very senseless, who upon what befel God's disobedient people of old try to bring in another Father: objecting the great things which the Lord when He came had done to save

CHAP. XXVIII. § 1. Our Doom Fire for ever

Ps. xxxiv. 16.

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Book 4. those who received Him, in His pity for them; but saying nothing of His judgment and of all that is to happen to such as have heard His Words and not done
S. Matth. xxvi. 24. them; and how it were good for them if they had not
Ib. x. 15. been born: and how it shall be more tolerable for Sodom and Gomorrah in the judgment than for that city which received not the words of His Disciples.

§ 2. For as in the New Testament the faith of men towards God is amplified, receiving as an additional ob-
[4] additamentum ject [4] the Son of God, that man may even become partaker of God: so is the exactness also of his behaviour amplified, in that we are bidden to abstain not only from evil deeds, but from the very thoughts, and from idle words, and empty discourses, and scurrilous sayings. So again the punishment of such as believe not the Word of God, and despise His coming and turn backward, is extended: in that it is made not only temporal, but likewise eternal. For to whomsoever the Lord shall say, *De-*
Ib. xxv. 41. *part from Me, ye cursed, into perpetual fire,*—those will be for ever condemned: and to whomsoever He shall say,
Ib. 34. *Come, ye blessed of My Father, receive the inheritance of the Kingdom which is prepared for you for ever,* these receive the Kingdom, and go on profiting for ever; there being one and the same God the Father, and His Word, always present with mankind, though His arrangements be various, and His doings many: who both saves from the beginning those who are saved (for they are such as love God, and in their several kinds follow the Word of God), and passes judgment on those who are judged, on such, I mean, as forget God, and are blasphemers and transgressors of His Word.

§ 3. And in fact these very heretics, whom we have before
Now as of old the good are saved, yet through the punishment of the bad mentioned, have forgotten themselves: accusing the Lord, in whom they say they believe. For what things they stigmatize in God, in His temporal judgment at that time on the unbelieving—how He smote the Egyptians, and saved the obedient:—these same will fall back on our Lord just as much, in His judging, and that for

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ever, those whom He judges, and forgiving for ever those whom He forgives; and it will be found, according to their way of speaking, that He became the cause of extreme sin to those who laid hands on Him and pierced Him. For, had He not so come, of course they had not become the murderers of their Lord; and had He not sent Prophets to them, they had not of course killed them; and Apostles too in like manner.

Those therefore who cast in our teeth and say, God could not save His people without the Egyptians being smitten, and drowned in the sea as they were following after Israel:—will be met by this answer: We then could not be saved, without the Jews becoming murderers of the Lord (which was to themselves the loss of eternal life); nor without their slaying the Apostles and persecuting the Church, and so falling into the abyss of wrath. For as they by the Egyptians', so we too by the Jews' blindness have received salvation; the Lord's death being surely the condemnation of those who crucified Him, and believed not His coming, but the salvation of such as believe in Him. And so the Apostle speaks in the 2nd Epistle to the Corinthians, *For we are unto God a sweet savour of Christ, both in them that are saved and in them that perish; to some indeed a savour of death unto death, and unto some a savour of life unto life.* To whom then is He a savour of death unto death, but to those who believe not, and are not subject to the Word of God? 2 Cor. ii. 15, 16.

And who are those who in that other time also gave themselves over unto death? Those of course who believe not, and are not subject to God. And again; Who are saved, and have received their inheritance? Those surely who believe God, and keep their love towards Him; as Caleb the son of Jephone, and Jesus the son of Nave, and the harmless children, who had no thought even of wickedness. Who again in our case are those who are saved, and who receive eternal life? Is it not the lovers of God, and believers of His promises, and such as have become children in malice?

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Book 4. CHAP. XXIX. § 1.

But "God," say they, "hardened the heart of Pharaoh and of his servants." Plainly they who bring this as a charge do not read in the Gospel, where upon the disciples asking our Lord, *Why speakest Thou to them in parables,* the Lord answered, *Because unto you it is 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 may not understand: that in respect of them may be fulfilled the prophecy of Esaias which saith, Make the heart of this people fat, and stop their ears, and blind their eyes. But blessed are your eyes, which see the things that ye see; and your ears which hear the things which ye hear.* For it is one and the same God, who brings indeed blindness on such as believe not, but set Him at nought;—(as the Sun, who is His creature, doth to those who through some infirmity of their eyes cannot look steadily on his light);—but to such as believe and follow Him, He vouchsafes fuller and larger illumination of mind.

S. Matth. xiii. 10. S. Luke viii. 10. S. Matth. xiii. 14. Ib. 15. Ib. 16.

According then to this way of speaking, the Apostle also saith in the 2nd to the Corinthians, *In whom God hath blinded the minds of the unbelievers of this world, that the light of the Gospel of the glory of Christ may not shine.* And again in that to the Romans: *And as they did not think meet to have God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.* But in the 2nd to the Thessalonians he saith expressly, speaking of Antichrist, *And therefore God shall send them a working of error, that they may believe a lie; that they may all be condemned*[k] *who believed not the truth, but consented unto iniquity.*

2 Cor. iv. 4. Rom. i. 28. 2 Thess. ii. 11, 12.

§ 2.

If therefore even in our time, all those of whom God knoweth that they will not believe (as He knoweth all beforehand) are given over by Him to their own unbelief, and if He turn away His Face from that sort of people, leaving them in the darkness which they have chosen for themselves; what wonder if at that time also,

[k] *judicentur.* The Translator gave also the alternative rendering, *judged.* E.

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whereas Pharaoh with those around him would never believe, He gave them over to their own infidelity? As the Word speaks from the Bush to Moses: *But I know that Pharaoh King of Egypt will not let you go, except with a strong hand.* And in what sense the Lord spake in parables, and caused blindness to Israel, that seeing they might not see, because He knew their unbelief, in the same sense He likewise hardened the heart of Pharaoh, so that he, seeing that it is *the finger of God* which leads out the people, might not believe, but be cast headlong into the sea of infidelity; imagining that their departure takes place by magical efficacy, and that the Red Sea did not by the power of God furnish the people with a way across, but that it is so ordered by Nature.

Pharaoh given over

Exod. iii. 19.

Ib. viii. 19.

Those again who upbraid and charge us with the circumstance, that the people by command of God, on point of departure, received of the Egyptians vessels of all sorts and apparel, and so went away; of which stores the Tabernacle also was made in the wilderness, prove themselves ignorant of God's ways of justification, and of His providences; as that Elder likewise used to say. Since, had not God permitted this in the typical journey, no man could at this day be saved in our real journey, i. e., in the faith wherein we are established, whereby we are taken out of the number of the Gentiles. For we are all accompanied by some property, moderate or large, which we have gotten out of the Mammon of iniquity. For whence are the houses in which we dwell, and the garments which we put on, and the furniture which we use, and all the rest of what serves us for our daily[1] life, but out of what in our Gentile state we gained by avarice; or what we have received from Gentile parents, or kinsmen, or friends, who acquired it by injustice? Not to say that even now, while we are in the Faith, we gain. For who sells, and desires not to gain from the buyer? And who buys, and would not fain be dealt with by the seller to his profit? Again, what person in business does not therefore carry

CHAP. XXX. § 1.

Ib. xii. 35.

The people bare out of Egypt the wealth of the Egyptians

[1] *diuturnam.* The Translator gave also the alternative rendering, *long.* E.

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Book 4. on his business, that he may get his bread thereby? And how is it with those believers who are in the royal court? have they not goods from among the things which are Cæsar's, and doth not each one of them according to his ability impart unto such as have not? The Egyptians were debtors to the people not only for their goods but for their life also, through the former kindness of the Patriarch Joseph: but in what respect are the Gentiles debtors to us, from whom we receive both profit and the commodities of life? Whatsoever they gain with toil, that we, being in the Faith, use without toil.

§ 2. Besides, the people were serving the Egyptians in the worst of servitude, as saith the Scripture, *And the Egyptians violently oppressed the children of Israel, and made life hateful to them by hard labours, in clay and in brick, and all the works which they did in the fields, in all the tasks wherein they crushed them by violence;* and with much toil they built them fortified cities, adding to their stores for many years, and in every kind of servitude; whereas the others, besides their ingratitude toward them, were fain even to destroy them utterly.

Exod. i. 13, 14.

What then was unrighteously done, if they took a little out of much, and if those who might have had much property, and gone away rich, had they not served them, went away poor, receiving for their heavy servitude very scanty wages? So, if any free person, carried away violently by some one, and serving him many years and increasing his goods, should afterwards, upon gaining some little support, be suspected of having some small portions of his master's (whereas in fact he goes off with a very little, out of his own many toils and of his great gain) and if this were charged on him by any one as a wrong; the judge himself will rather appear unjust towards him who had been reduced to slavery by force. Now of like sort are the aforesaid, who blame the people for taking to themselves a little out of much, yet blame not themselves, who have made no due return according to the merit of their parents, but rather, reduc-

i. e., the Egyptians

ing them into most heavy servitude, have obtained from them very great advantage. And while they charge the Jews with unjust dealings, for receiving, as we said before, in a few little vessels some uncoined gold and silver [of their own toils]; of themselves (for the truth shall be spoken, ridiculous as it may appear to some) they say that they do justly in bearing about in their girdles stamped gold and silver and copper from others' toils, with the inscription and image of Cæsar.

§ 3.

But if we and they are compared, which will seem to have received more honestly? the people from the Egyptians, who were in all their debtors, or we from the Romans and other nations, those even who owe us no such debt? Rather the world hath peace by them, and we walk in the ways without fear, and sail whithersoever we will. Against this sort of objector then, our Lord's saying will be applicable, viz. *Thou hypocrite, take first the beam out of thine own eye, and then shalt thou see clearly to take away the mote from thy brother's eye.*

Security of Roman Empire

S. Matth. vii. 5.

For so, if he who lays this to thy charge, and glories in his knowledge, is cut off from the assembly of the Gentiles, and there is nothing of others' property with him; if he be simply naked and barefoot, and haunt the mountains without a home, like some of those animals which eat grass: he will obtain pardon, as not knowing what is needed in our manner of life. But if he take from men his share in the property (so called) of others, while he finds fault with the Type of the same: he proves himself to be most unjust, turning back on himself the aforesaid accusation. For he will be convicted of carrying about what is another's, and of desiring what is not his own: and with a view to this, they report, the Lord said, *Judge not that ye be not judged: for with whatsoever judgment ye shall judge, it shall be judged concerning you.* Not of course that we rebuke not sinners, or consent to things done amiss, but that we judge not unfairly God's ways of ordering things, whereas He hath provided in righteousness whatsoever shall be profitable. Thus,

We may not blame the spoiling of the Egyptians

Ib. 1, 2.

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Book 4. on his business, that he may get his bread thereby? And how is it with those believers who are in the royal court? have they not goods from among the things which are Cæsar's, and doth not each one of them according to his ability impart unto such as have not? The Egyptians were debtors to the people not only for their goods but for their life also, through the former kindness of the Patriarch Joseph: but in what respect are the Gentiles debtors to us, from whom we receive both profit and the commodities of life? Whatsoever they gain with toil, that we, being in the Faith, use without toil.

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§ 3. Security of Roman Empire

But if we and they are compared, which will seem to have received more honestly? the people from the Egyptians, who were in all their debtors, or we from the Romans and other nations, those even who owe us no such debt? Rather the world hath peace by them, and we walk in the ways without fear, and sail whithersoever we will. Against this sort of objector then, our Lord's saying will be applicable, viz. *Thou hypocrite, take first the beam out of thine own eye, and then shalt thou see clearly to take away the mote from thy brother's eye.* S. Matth. vii. 5.

We may not blame the spoiling of the Egyptians

For so, if he who lays this to thy charge, and glories in his knowledge, is cut off from the assembly of the Gentiles, and there is nothing of others' property with him; if he be simply naked and barefoot, and haunt the mountains without a home, like some of those animals which eat grass: he will obtain pardon, as not knowing what is needed in our manner of life. But if he take from men his share in the property (so called) of others, while he finds fault with the Type of the same: he proves himself to be most unjust, turning back on himself the aforesaid accusation. For he will be convicted of carrying about what is another's, and of desiring what is not his own: and with a view to this, they report, the Lord said, *Judge not that ye be not judged: for with whatsoever judgment ye shall judge, it shall be judged concerning you.* Not of course that we rebuke not sinners, or consent to things done amiss, but that we judge not unfairly God's ways of ordering things, whereas He hath provided in righteousness whatsoever shall be profitable. Thus, Ib. 1, 2.

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Book 4. because He knew that we would make a good use of our substance, which we should have, receiving it from another, *He that hath two coats,* saith He, *let him impart to him that hath not: and he that hath meat, let him do likewise.* Again, *For I was an hungred, and ye gave Me to eat, and I was naked and ye clothed Me.* Again, *When thou doest alms, let not thy left hand know what thy right hand doeth:* and all other acts of bounty upon which we are justified, redeeming our own as it were by what was another's. And when I say, Another's, I do not mean that the world is alien from God, but that we receive from others and possess the aforesaid gifts, even as they from the Egyptians who knew not God; and by the same we build up for ourselves the Tabernacle of God. For with doers of good, God dwelleth: as saith the Lord, *Make to yourselves friends of the Mammon of iniquity, that they, when ye are put to flight, may receive you into everlasting tabernacles.* For look what things we had acquired, when we were Heathens, by unrighteousness; those same, now we have believed, we turn to the Lord's service, and so are justified.

S. Luke iii. 11.
S. Matth. xxv. 35.
Ib. 36.
Ib. vi. 3.
S. Luke xvi. 9.

§ 4. These things were then of necessity practised in type beforehand, and out of those materials the Tabernacle of God is wrought; in which matter, as we have explained, both they received justly, and we were prophetically indicated, how we should begin to wait on God with things not our own. For all that journey of the people, whereby God brought them out of Egypt, was the type and image of the Church's journey, which was to take place from among the Gentiles; which journey accordingly ends also with leading her hence into her inheritance, which not indeed Moses the servant of God, but Jesus the Son of God, will give her to inherit. And if any one will look more carefully at what the Prophets say of the end, and at all that John the Lord's disciple saw in the Apocalypse, he will find the Gentiles generally enduring the same plagues, which at that time Egypt in particular had to endure.

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By statements of this kind touching the ancients did that Elder console us, and say, Concerning those faults, which the Scriptures themselves have laid to the charge of Patriarchs and Prophets, we must not reproach them, nor be like Ham, who scoffed at the disgrace of his father, and fell into the curse; but we must give thanks to God for them, inasmuch as their sins were forgiven them in the coming of our Lord. For that (his word it is) they give thanks and exult in our salvation.

CHAP. XXXI. § 1.

We may not judge them of old but give thanks for them

But in respect of those things, which the Scriptures reprove them not for, but are indifferently worded, we must not, he said, become accusers (for we are not more exact than God, nor can we be above our master) but look out for the typical meaning. For none of all the things, which are set down in the Scriptures without definite censure, is without its force.

As it is also in the case of Lot who led forth from Sodom his daughters, who conceived of their father; and who left in the neighbourhood his wife, a statue of salt, even unto this day. For indeed Lot, not of his own will, nor of his own carnal desire, giving way to no sense nor thought of that kind, completed a Type. As saith the Scripture: *And the elder came in and slept with her father that night: and Lot knew not when she slept, and when she arose.* And in the younger the very same: *And he knew not,* it saith, *when she had slept with him, nor when she had arisen.* Without Lot's knowing it, and without his being the slave of pleasure, a Dispensation was fulfilled, whereby the two daughters, i. e., the two synagogues, were signified to have had children by one and the same father without pleasure of the flesh. For there was no one besides able to give unto them vital seed and fruit of children: as it is written, *But the elder said unto the younger, Our Father is old, and there is none upon earth to come in unto us, as is meet for the whole earth: come let us drug our father with wine, and sleep with him, that we may raise up seed of our father.*

Gen. xix. 33.

Ib. 35.

Ib. 31, 32.

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Book 4. § 2. These daughters indeed spake thus in their simplicity and innocence, thinking that all men had perished, as the Sodomites, and that God's anger had come over all the earth. And therefore even they may possibly be excused, imagining that they were left alone with their father for the preservation of the race of man; and to this end they deceived their father.

Purport of Lot's seed by his daughters

But the meaning of their words was, that there is no other who can vouchsafe generation of children to the greater and the lesser synagogue, except our Father. But the Father of mankind is the Word of God: as Moses

Deut. xxxii. 6. points out, saying, *Is not this thy very own Father, Who possessed thee, and made thee and created thee?* When then did He pour out on mankind the seed of life, i. e., the Spirit of the Remission of sins, by which Spirit we are quickened? Was it not at that time when He partook of meat with men, and drank wine in the earth? For

S. Matth. xi. 19. *the Son of man*, we read, *came eating and drinking:* and when He had laid down, He slumbered, and took His

Ps. iii. 5. sleep. As He saith Himself in David: *I slumbered and took my sleep.* And to signify that He did this in the fellowship and life which belongs to us, He saith again,

Jer. xxxi. 26. *And My sleep became sweet unto Me.* Now it was all signified by Lot, how that the seed of the Father of all, i. e., the Spirit of God, by whom all things were made, was mingled and united with Flesh, that is, with His own creature: and by that commingling and unity are two synagogues, i. e., two congregations, bearing fruit of their Father, living sons unto a Living God.

3. Meanwhile his wife remained in Sodom, now no more corruptible flesh, but a statue of salt abiding always, and by those natural effects which are customary with man-

S. Matth. v. 13. kind, denoting that the Church too, which is the salt of the earth, is left on the border of the Earth, in human sufferings: and though entire limbs are many times taken away from her, she continues a statue of salt, which is the ground of the faith, strengthening her sons, and sending them before her to their Father.

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In the same way also did that Elder, the Apostles' disciple, reason about the two Testaments: declaring that surely they are both of one and the same God: and that there is no other God, besides Him Who made and formed us; nor any strength in *their* discourse, who say that this world of ours was made either by Angels, or by any kind of Power, or by some other God. For if a person once withdraw himself from the Creator of all things, and grant that the world with which we are concerned is made by some other, or through another, such an one must needs fall into much absurdity and many contradictions; for which he will render no reasons with either appearance or substance of truth. And therefore such as introduce other doctrines, hide from us the opinion which themselves have concerning God; knowing the unsoundness and futility of their own doctrine, and fearing to be overcome, and so have a chance of salvation[m]. CHAP. XXXII. § 1.

But if a man believe one God, Who also made all by His Word, even as Moses too saith, *God said, Let there be Light, and there was Light;* and we read in the Gospel, *All things were made by Him, and without Him was nothing made;* and the Apostle Paul in like manner, *One Lord, one Faith, one Baptism, one God and Father, Who is above all, and in us all:*—this man in the first place will be *holding the Head, whereby all the body being joined and knit together, doth also, through every joint which serveth to supply each part in its measure, make increase of the body to the edification of itself in love.* In the next place again all his statements will be consistent, if he have likewise read the Scriptures diligently, with those who are Elders in the Church, with whom is the doctrine of the Apostles, as we have pointed out. Gen. i. 3. S. John i. 3. Eph. iv. 5, 6. Col. ii. 19. Eph. iv. 16.

For as all the Apostles taught that there were two Testaments in the two peoples, so, that there is but one and the same God, Who ordered them both for the good of those men in whose time the Testaments § 2.

[m] *salvari periclitentur.* The Translator gave also the alternative rendering, *run the risk of being saved.* E.

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Book 4. were given, and who were beginning to believe God,—this we have made plain from the very doctrine of the Apostles in our third Book: as also that not without purpose, nor vainly, nor at random, was the former Testament given; but *first*, to bow down those to whom it was given in slavery to God, for their own good (for God needs not to be served by man): in the next place, to make manifest a figure of heavenly things, because man could not yet by his own sight behold the things which are of God: again, to prefigure the likenesses of what things are in the Church, that the Faith which belongs to ourselves may be made strong: lastly, to contain a prophecy of the future, that man might learn God's universal foreknowledge.

The first Testament to train people

Chap. XXXIII. § 1. Such a truly spiritual disciple, receiving the Spirit of God, Who from the beginning was present with men in all the arrangements which God made, Who announced things future, and declares things present, and relates things past—such an one, I say, while he judges all men, is himself judged of none.

1 Cor. ii. 15.

Rom. i. 25. Thus he judges the Gentiles, who serve *the creature more than the Creator*, and with a reprobate mind waste all His work upon vanity.

He who has the Spirit judges each sect of error

Again, he judges also the Jews, who discern not the Word of liberty, and are unwilling to go away free, though they have their deliverer at hand, but feign to serve God, Who needs nothing, out of season, without the pale of the Law; who know not the coming of Christ, which He wrought for the salvation of man, and will not understand that the Prophets announced two advents of His: the one in which He became a Man in affliction, knowing how to bear weakness, and sitting on the fole of an ass; the stone set at nought by the builders, and as a sheep led to the slaughter, and by the stretching out of His hands scattering Amalek, and gathering His dispersed sons from the ends of the earth into His Father's sheep-fold, and *calling to mind His dead who had before fallen asleep, and going down to them,*

Zech. ix. 9. Ps. cxviii. 22. Isa. liii. 7. Exod. xvii. 11. cf. supra 286, 378.

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to deliver them and *save them:* — the second, again, in which He will come on the clouds, bringing on *the Day which* is *as a burning oven,* and *smiting the earth with the Word of His Mouth, and with the Spirit from His lips slaying the wicked;* and having *the fan in His Hand,* and *throughly purging His floor, and gathering the wheat into the garner, but burning up the chaff with unquenchable fire.* Mal. iv. 1. Isa. xi. 4. S. Matth. iii. 12.

§ 2. And he will weigh also the doctrine of Marcion, in what sense he holds that there are two Gods, by an infinite distance separated one from another: Or how He is to be good, who draws away from their Maker men who are not His own, and calls them into His own Kingdom: or how His goodness fails, in not saving all: and why towards men indeed He seems good, but towards the Maker of Men Himself most unjust, taking from Him what is His own. And how, if this creation with which we are concerned belongs to another Father, did the Lord deal justly, in taking Bread which is part of it, and professing it to be His own Body; or in declaring the mixture in the Chalice to be His own Blood? And why did He avow Himself the Son of Man, if He had not undergone the generation which is of man? And how again could He forgive us our sins, which are debts due to our own Maker and God? And how again, if He were not flesh, but appeared as it were a man, was He crucified, the blood and water flowing out of His pierced Side? And what Body did those inter, who were concerned in the Burial? And what was His rising from the Dead? Ib. xxvi. 26. Ib. 27. S. John xix. 34.

§ 3. Again he will also judge all those who belong to Valentinus, because while with tongue they confess one God the Father, and all things of Him, they nevertheless say that this Maker of all things is Himself the fruit of defection or decay: and in like manner, confessing with their tongue One Lord Jesus Christ the Son of God, while yet in their doctrine they allow one special emanation to the Only Begotten, another to the Word,

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Book 4. one to the Christ, another to the Saviour; so that by their account all things are said indeed to be as one, yet each of these beings is considered as apart from the rest, and has its own emanation, answering to the union from which it springs. It follows, that their tongues alone tended towards Unity, while their view and thought, searching out all deep things, falls away from Unity, and incurs God's manifold judgment, when they shall be enquired of by Christ about their own inventions:—by Him who they say was born after the Pleroma of the Æons, and that his Emanation took place after diminution or decay, and that the cause of their being themselves brought, as by a midwife, into the light, was that which happened to Wisdom. But they shall be accused by a Prophet of their own, even Homer, by whom they were trained to such inventions: his words are, For he is hateful to me even as the gates of Hell, who hides one thing in his heart, and utters another.

Unity on their lips, their portion Doom

Il. ix. 312, 313.

And he will also judge the vain talk of the wicked Gnostics, shewing them to be disciples of Simon the Sorcerer.

§ 4. And he will also judge the Ebionites: how can they be saved, if He was not God, who wrought their salvation upon earth? And how shall man pass into God, if God had not been caused to pass into man[a]? And how shall he leave his birth, which is unto death, but for a new birth, wondrously and unexpectedly given by God, and that in sign of salvation: I mean the birth[b] which is of the Virgin by faith? Or what adoption will they receive from God, so long as they abide in this birth, which is after the manner of man in this world? And how had He more than Solomon, and more than Jonah, and was Lord of David, being of the same substance with them? And how obtained He the victory over him

Ps. lxxiv. 12.

If Christ not God, we have no salvation

[b] or, *new birth, regenerationem*

cf. supra 331.

[a] The Greek as preserved to us by Theodoret, is ἢ πῶς ἄνθρωπος χωρήσει εἰς Θεὸν, εἰ μὴ ὁ Θεὸς ἐχωρήθη εἰς ἄνθρωπον; the Latin version, *Et quemadmodum homo transiet in Deum, si non Deus in hominem?* The Translator gave alternatively, *And how shall man find room in God, if God had not made room for himself in man?* E.

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who was strong against men,—him who not only overcame man, but also kept him under his power,—and how did He conquer him who had conquered, and set free that Man who had been conquered, except he were superior to that man who had been conquered? But who other can be better and more excellent, than that man who was made in the likeness of God, besides the Son of God, in whose likeness man was created? and therefore in the end He Himself declared the resemblance; the Son of God was made man, taking upon Himself the old way of Creation: as we have explained in the Book before this. S. Matth. xii. 29.

§ 5. If Christ not True, all else goes

And he shall judge those also who bring in an unreal Christ. For how think they to argue truly themselves, when their Master was unreal? Or how can they have from Him any thing to be depended on, if He was imaginary, and not the Truth? And how can they themselves truly partake of salvation, if He in whom they say they believe, exhibited Himself in appearance only? With them, therefore, all is unreal, and not the Truth: and the question shall now be added, whether haply they are bearing about in the sight of the many shadows of men, being themselves not men, but dumb creatures?

§ 6.

Again, he will judge also the false Prophets, who not having received of God prophetic grace, and not in the fear of God, but either through vain glory, or for some profit, or in some other way by the operation of an evil spirit, pretend to prophesy, lying against God.

§ 7. Schism's false aim

Again, he will judge also all the workers of schisms, as void of the Love of God, and seeking their own profit, not the union of the Church; who moreover, for light and ordinary causes, sever and distract Christ's great and glorious Body, and as far as in them lies, make away with it: who speak peace and work war, truly straining at the gnat, and swallowing the camel. But no Reformation can ensue by their means, so great as the mischief of the Schism. Ib. xxiii. 24.

Again, he will judge also all those who are outside of To True

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Book 4. Faith one complete whole

the Truth, i. e., outside of the Church. But he himself will be judged of no man. For to him all is consistent: in one God Almighty, of whom are all things, his faith is entire; and in the Son of God, Jesus Christ our Lord, through whom are all things; and in His Dispensations, whereby the Son of God became Man, his reliance is sure; and in the Spirit of God, Who vouchsafes the knowledge of the Truth; Who in every generation, according to the Father's will, displays among men the Dispensations both of the Father and of the Son.

§ 8. Succession from Apostles

True knowledge, is the teaching of the Apostles, and the original system of the Church in the whole world, and the mark of Christ's Body in the several successions of the Bishops, to whom they committed that Church, which is in each several place: a very full mode of teaching of the Scriptures, which has come down to us by uncorrupt guardianship, admitting neither of addition nor diminution, and reading without adulteration, and exposition according to the Scriptures, legitimate, and diligent, without peril and without blasphemy; and the most eminent gift of Love, which is more precious than knowledge, and more glorious than prophecy, and more exalted than all other gifts.

Love above all

§. 9. Martyrdom the fruit of Love

Wherefore the Church in every place, by reason of the love which she hath toward God, is at all times sending forward a multitude of martyrs to the Father; while all the rest on the other hand are so far from having such a thing to shew among themselves, that they do not even allow that such martyrdom is necessary; for true martyrdom, they say, is being of their mind: except that one or two now and then, in all the time since the Lord appeared in the earth, have together with our martyrs, as though they too had obtained mercy, borne the reproach of the Name, and have been led out with them, as it were a kind of appendage granted unto them. For the reproach of those who suffer persecution for righteousness' sake, and endure all punishments, and are put to death for their love towards God and their confession of His Son

S. Matth. v. 10.

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—this the Church alone purely sustains, (often maimed, and straightway putting forth new members, and becoming entire; even as her type, the wife of the aforesaid Lot, the statue of salt); like the old Prophets enduring persecution, according to the Lord's saying, *For so persecuted they the Prophets which were before you:* implying that although the manner be new, yet it is the same Spirit resting upon her, and suffering persecution from those who receive not the Word of God.

Gen. xix. 26.

S. Matth. v. 12.

§ 10. And we may observe that the Prophets, with the rest of their predictions foretold this also: that they upon whomsoever the Spirit of God shall have rested, and who shall have obeyed the Word of the Father, and served Him with their might, shall suffer persecution, and be stoned, and slain. The Prophets, I say, typified all these things in themselves, for the love of God, and for His Word's sake. That is, being themselves also members of Christ, each one of them according to the kind of member that he was, exhibited a corresponding mode of prophecy: they all, many as they were, shadowing out ONE beforehand, and announcing matters which relate to ONE. Thus, as by our limbs the operation of the whole body is discerned, yet is not the form of the whole man discerned by one only member, but by all: so the Prophets did all indeed typify One, yet each of them, according to the particular member that he was, had a corresponding purpose to fulfil, and a particular operation of Christ to typify, corresponding with that member.

Prophets saw different aspects of Him and told them according as they saw

§ 11. For some of those who beheld Him in glory, saw His glorious abode on the Right Hand of the Father; others saw Him coming in the clouds, as the Son of man, and saying of Him, *They shall see Him Whom they have pierced,* gave signification of His coming, concerning which He saith Himself, *When the Son of man cometh, thinkest thou He will find faith on the earth?* Of which Paul also saith, *If however it is just with God, to recompense tribulation to them which trouble you, and to you who are troubled, rest with us, in the revelation of the Lord Jesus*

Zech. xii. 10.

S. Luke xviii. 8.

2 Thess. i. 6—8.

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Book 4. *from Heaven with the Angels of His might, and in a flame of Fire.*

Others again speaking of Him as a Judge, and of the day of the Lord as of a burning oven;—Who gathereth *the wheat into garners, but the chaff He will burn with fire unquenchable;*—threatened such as were unbelieving: of whom the Lord also saith Himself, *Depart from Me, ye cursed, into the everlasting fire, which My Father hath prepared for the Devil and his angels.* And the Apostle too in like manner saith, *Who shall be punished with destruction for ever from the face of the Lord, and the glory of His power, when He shall have come to be glorified in His Saints, and to become admirable to those who believe in Him.*

Mal. iv. 1. S. Matth. iii. 12. Ib. xxv. 41. 2 Thess. i. 9, 10.

Ps. xlv. 2. Ib. 7. Ib. 3, 4. And those who say, He is *beautiful in form before the children of men,* and, *God hath anointed Thee, even Thy God, with the oil of gladness above Thy fellows;* and, *Gird Thee with Thy sword upon Thy thigh, O Thou most mighty: in Thy fairness and in Thy beauty do Thou both press on, and ride prosperously, and reign, for truth's sake, and meekness and righteousness:* and all other such things as are said concerning Him:—signified that beauty of His, and grace, which is in His Kingdom, and His joy most dazzling, and most eminent above all that are governed by Him: to make the Hearers desire to be there found, doing what pleases God.

Jer. xvii. 9 LXX. Isa. viii. 3. Ib. ix. 6. They again who say, *He is a Man, and who shall know Him?* and, *I came unto the Prophetess, and she bare a Son,* and *His name is called Wonderful, Counsellor, The Mighty God;* and who announce Emmanuel born of a Virgin; they were signifying the union of the Word of God with His creature: how that the Word shall be flesh, and the Son of God the Son of Man; pure, and in pureness opening a pure womb, that same womb which gives men a new birth into God, which womb Himself made pure: and that, being made what we too are, He is the mighty God, and hath a generation which cannot be declared[o].

[o] *They again who say—cannot be declared.* These words are cited by Severus in the oft quoted Syriac Ms. add. 12157 (Mr. Harvey, ii. 446). E.

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And those who say, *The Lord spake in Sion, and uttered His voice from Jerusalem*, and, *In Jewry is God known*:—they who said, In Judea, were signifying His advent. Those again who say that *God comes from the South, and from the shady and thick mountain*, were speaking of His coming from Bethlehem, (as we have shewn in the Book before this): whence also He comes, Who rules and feeds the people of His Father. Joel iii. 16, Am. i. 2. Ps. lxxvi. 1. Hab. iii. 3 LXX.

Those again who say that at His coming *the lame man shall leap as a hart, and the tongue of the dumb shall be plain, and the eyes of the blind shall be opened, and the ears of the deaf shall hear*, and the dissolved hands, and the feeble knees shall be strengthened: and, *The dead who are in the tomb shall rise again:* and, Himself shall take our infirmities, and bear our sicknesses:—these announced the cures that were wrought by Him. Isa. xxxv. 6. Ib. 5. Ib. 3. Ib. xxvi. 19. Ib. liii. 4.

Some again prophesied of a man weak and inglorious, and knowing how to bear infirmity, and *sitting on an Ass's colt*, how that He should come to Jerusalem; offering *His back to the stripes, and His jaws* to the palms of the hands—how that He *is led as a sheep to the slaughter*, and hath vinegar and gall given Him to drink, and is forsaken by His friends, and by those who are nearest, and *that*, while He stretches out His Hands through the whole day; and is scorned and reproached by those who looked on Him, and His garments divided, and the lot cast upon His clothing, and that He is brought down into the dust of death; and all such things. All these spake of His coming as man, how He entered into Jerusalem, wherein by His suffering and crucifixion He endured all that was foretold. § 12. Zech. ix. 9. Isa. l. 6. Ib. liii. 7. Ps. lxix. 21. Ps. lxxxviii. 18. Isa. lxv. 2. Ps. cix. 25. Ps. xxii. 18. Ib. 15.

Others again saying, *The Holy Lord hath remembered His that be dead, who slumbered before Him in the clay earth, and He went down to them, to raise them up and save them.*

But those who said, *In that day, saith the Lord, shall the sun set at noonday, and there shall be darkness over the earth in the day of light, and I will turn your feast* Amos viii. 9, 10.

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Book 4. *days into mourning, and all your songs into lamentation;* evidently announced that sunset, which ensued on His crucifixion from the sixth hour: and how that after this was done, their feast days which they held after the Law, and their songs, would be turned into mourning and lamentation, on their beginning to be delivered to the Gentiles. Yet more manifestly, again, doth Jeremias also signify the same, thus speaking: *She who travaileth is made void, her soul was weary: her sun hath set while it is yet noon, she was confounded, and hath suffered reproach: the rest of them will I give to the sword in the sight of their enemies.*

Jer. xv. 9 LXX.

§ 13. And those who said that *He slumbered and slept and rose up again, for the Lord sustained* Him: bidding also the princes of the Heavens to open the *eternal gates, that the King of Glory may enter*:—these were heralds of His Resurrection from the dead through the Father, and of His reception into Heaven. And in saying, *His going forth is from the highest Heaven; and His running about unto the height of Heaven, and there is none who hideth himself from the heat thereof*:—because He was taken up to that place from which also He came down, and there is none who can escape His just judgment: this was the very subject of their message. And they who said, *The Lord hath reigned, let the people be angry: He who sitteth on the Cherubim, let the earth be moved:*—were prophesying partly of the wrath of all people, excited after His Ascension against those who believed in Him, and of the movement of the whole Earth against the Church: partly again of the whole earth being shaken, when He cometh *from Heaven with the Angels of His might;* as He saith Himself, *There shall be a great earthquake, such as was not from the beginning.* And again, in that He saith, *Whoso is judged, let him stand against Me: and whoso is justified, let him draw near the Child of God:* and, *Woe unto you, for ye all shall wax old as a garment, and the moth shall eat you up:* And, *All flesh shall be brought low, and the Lord alone shall be exalted*

Ps. iii. 5.

Ps. xxiv. 7.

Ps. xix. 6.

Ps. xcix. 1.

2 Thess. i. 7.

S. Matth. xxiv. 21, cf. 7.

Isa. l. 8.

Ib. 9.

Ib. ii. 17.

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in the highest:—the meaning is that after His Passion, God shall put under His feet those who have been against Him, and He shall be exalted above all, and there shall be none to be justified or compared unto Him.

§ 14. And they who say that God will appoint unto men a new Testament, not as He appointed unto our Fathers in Horeb; and that He giveth men a new heart and a new spirit; and again, *And see that ye make no account of the old things: behold, I make new things, which shall now spring up, that ye may know them, and I will make a way in the desert, and rivers in the dry land, to give drink to a chosen race, My people whom I have won, that they may declare Mine excellencies;* they were evidently setting forth the liberty of the New Testament, and the new wine, which is poured into new wine-skins, even the faith which is in Christ, whereby He hath announced the way of righteousness, how it hath arisen in the wilderness: and the rivers of the Holy Spirit in a dry land, to give water to God's elect race, which He hath won that His excellencies may be shewn forth, and not for them to speak evil of Him Who made these things, being God.

Jer. xxxi. 31. Ezek. xxxvi. 26. Isa. xliii. 18—21. S. Matth. ix. 17.

§ 15. And all the rest which the Prophets, as we have shewn, said in all that long course of Scripture, he who is truly spiritual will interpret; pointing out to which aspect[p] of the Lord's providential work each one of the things which have been said appertains, and exhibiting the entire Body of the work of the Son of God: always knowing the same God: and always acknowledging the same Word of God, (though He be but now made manifest unto us): and always recognising the same Spirit of God, though in the last times He be newly poured out upon us, and upon mankind itself from the creation to the end of the world: from whom such as believe God, and follow His Word, obtain the salvation which is of Him. But such as depart from Him, and despise His precepts, and by their works dishonour Him Who made them, and by their views blaspheme Him Who

[p] *characterem.* The Translator gives the alternative, *mark.* E.

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BOOK 4. nourishes them,—heap up a most righteous judgment against themselves.

1 Cor. ii. 15. This man then searches out all, but is himself searched out of no man; neither speaking evil of his Father, nor making His arrangements void, nor accusing Fathers, nor dishonouring Prophets, either by saying that they are of another God, or that there have been prophecies over and over of this and that material.

CHAP. XXXIV. § 1. But we will say in reply to all Heretics, and first to those who are on Marcion's side, and to such as resemble them in saying that the Prophets are of another God: Read more carefully the Gospel given us by the Apostles, and read the Prophets more carefully, and you will find therein foretold all the doings and all the doctrines and all the Passion of our Lord.

The Lord by His Coming brought us Himself—and joy

But if this thought occurs to you, to say, What then hath the Lord's coming brought us?—know ye, that He brought all newness, in that He brought Himself, Who had been foretold: this being the very thing announced, that a new state should come, to renew and quicken man. For the King's advent is indeed announced by the Servants who are sent, to furnish and disencumber such as are beginning to receive their Lord. But after that the King hath come, and His subjects are filled with the joy before announced, and have tasted the liberty which comes from Him, and share His vision, and have heard His words, and enjoyed gifts from Him; it will be no longer asked, "What the new King [q] brought with Him, more than those who foretold His coming;" —at least among those who have understanding. For He brought Himself, and bestowed on men the good things which were foretold, which the Angels were desiring to look into.

1 S. Pet. i. 12.

§ 2. But in the other case they would have been lying slaves, and without mission from the Lord, had Christ not come such as He was announced, and fulfilled their words. Wherefore He said, *Think not that I am come*

S. Matth. v. 17, 18.

[q] or, as one Ms., *what new the King &c.*, E.

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to destroy the Law or the Prophets: I came not to destroy but to fulfil. For verily I say unto you, Till Heaven and Earth pass, one jot or one tittle shall not pass from the Law and the Prophets, until all be fulfilled. For Himself at His coming fulfilled all, and yet fulfils in the Church unto the end the New Testament foretold by the Law. As Paul also His Apostle saith in the Epistle to the Romans, *But now the Righteousness of God without the Law is made manifest, being witnessed by the Law and the Prophets: For the Just shall live by faith.* But this point, that the Just shall live by faith, had been foretold by the Prophets.

Rom. iii. 21.

Ib. i. 17.

Hab. ii. 4.

§ 3. But whence could the Prophets foretell the Coming of the King, and preach before the good news of the liberty which He was giving, and announce all Christ's doings, both His discourse, and His works, and His Passion—and predict the New Testament; if they received prophetical inspiration from another God: being, as you say, ignorant of the unutterable Father, and of His Kingdom, and of His Ordinances, which the Son of God, when He came, fulfilled in the earth?

For you cannot surely say that all this happened by some chance, as though, while the Prophets had spoken of some other, the like had nevertheless befallen the Lord. For all the Prophets prophesied the same: but they happened not to any of the ancients. For had they happened to any of the ancients, of course those who came afterwards would not have foretold their happening in the last times. Even until now there is no one, either among Fathers, or Prophets, or ancient Kings, in whom any one of these things hath properly and specially come to pass. Thus all of them foretold indeed the sufferings of Christ, but themselves were far from suffering according to those predictions.

Neither were the tokens foretold of the Lord's Passion fulfilled in any other. For neither did the sun set at noonday, upon the death of any one of the ancients, nor was the vail of the Temple rent, nor did

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Book 4. the earth quake, nor were the rocks cleft, nor did the dead arise, nor did either one of them arise on the third day, neither was he taken up into Heaven, nor when he was taken up was the Heaven opened, nor did Gentiles believe on the name of any other, nor did any one of them, dead and rising again, open the New Testament of Liberty. Of no other then, but of the Lord, in Whom met all the signs foretold, were the Prophets speaking.

§ 4. But if any one, pleading for the Jews, should say of the raising of the Temple, which took place under Zorobabel after their migration into Babylon, and of the departure of the people which took place after seventy years, that this is the New Testament; let him know, that the Temple of stone indeed was at that time rebuilt, (for as yet that law was in force which had been made in tables of stone,) but no new Testament was given; rather the law which was given by Moses was their rule until the coming of the Lord: but from the coming of the Lord there went forth into the whole Earth the New Testament, reconciling men unto peace, and the Law which gives life.

Isa. ii. 3, 4. *For out of Sion shall go forth the Law, and the Word of the Lord from Jerusalem, and shall rebuke much people: and they shall break their swords into ploughshares and their spears into pruning-hooks, and they shall no more learn warfare.* If then any other law and word going out of Jerusalem wrought so great peace among the nations which received it, and by them convicted much people of inconsideration: it seems to follow that the Prophets spake of some other. But if the Law of Liberty, i. e., the Word of God by the Apostles who went out from Jerusalem, being proclaimed in the whole Earth, wrought a change to such an extent, that swords and war-spears were thereby forged into plough-shares, and converted into pruning-hooks,—into instruments of peace, given for reaping corn:—and now they know not how to fight, but when smitten offer also the other cheek:—

The plough-share and sickle denote CHRIST'S work from the Creation

S. Matth. v. 39.

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not of some other did the Prophets so speak, but of Him who did all this. Now this is our Lord, and in Him is the saying true; for it is He who made the plough, and applied the pruning hook [s], i. e., the first sowing of man, his formation in Adam; and the gathered fruitful crop of him in the last times by the Word. And accordingly He, conjoining the beginning with the end, as being Lord even of both, as in the end He manifested His plough, wood joined with iron, and thereby hath purged Earth, which is His:—in that, being the strong Word united to the Flesh, and formed in meet shape [r], He cleared the over-grown earth:—so in the beginning He typified the hook by Abel, signifying how the righteous kind should be gathered from among men. For *see*, He saith, *how the righteous perisheth, and no man looketh on; and just men are taken away, and no man receiveth it in heart.* Now these things were exemplified indeed in Abel, but by the Prophets they were announced, and by the Lord fulfilled: and in us too the same thing takes place, the Body following its Head.

[s] or, *sickle, falx.*

Isa. lvii. 1.

§ 5. In reply then to such as say, that the Prophets are of one God, our Lord of another, the Father, considerations of this kind are pertinent, if haply they may some time cease from so great an absurdity. For this indeed is why we take pains to adduce the proofs which the Scriptures supply; that confuting them by the very words, we may to the best of our power restrain them from

[r] *habitu tali confixus.* Mr. Harvey (ii. 272) would read *habitu taleis confixus*, and taking *talea* to be a peg, understand the words of the Plough, and translate *and in its mechanism fixed with pins*, with a reference to the Nails of the Cross. But S. Irenæus would seem to be not so much alluding to this as to the whole Economy with Flesh, *wood joined with iron, the strong Word united to the Flesh*, the infirmity of our human nature to the Might of Godhead, the means by which He decreed Himself to purge Earth, which is His. One might then perhaps render, *united to the Flesh and in such form blended.* The whole passage appears to be, that the plough share and pruning (or rather reaping) hook or sickle have a special reference to our Lord: the first creation of man being a ploughing, the *falx* or sickle belonging to the time when He shall gather us into His garner at the End; He also *joined the beginning to the end*, typifying *the sickle by Abel* when He gathered him into His Garner, exhibiting again *the plough* in His own sojourn on earth, in that by dwelling God with us, He *purged His overgrown earth*, and anew prepared it to bear an Harvest.

In another passage (Book v. chap. 17 § 4) the Word is again compared to iron, the Cross is spoken of as wood: but the line of thought there seems somewhat different. E.

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Book 4. their great blasphemy, and senseless fabrication of many gods.

Chap. XXXV. § 1. Again, in reply to the Valentinians and the other Gnostics falsely so called, who say sometimes, that certain of the statements of Scripture are uttered from the Highest place, because of the seed which is from thence; sometimes again from the middle space, because of the bold mother Prunica; many again from the Maker of the world, by whom also the Prophets were sent:—we say that it is very irrational to reduce the Father of all to so great poverty, as though He had not instruments of His own, whereby the things in the Pleroma might be set forth in their genuineness. For whom did He fear, that He should not peculiarly and distinctly make known His own will, freely and without admixture of that spirit, who has his beginning in decay and ignorance? Was He afraid lest very many should be saved, as more came to hear uncorruptly all parts of the truth? Or again had He no power in His own person to provide for Himself such as should announce the coming of the Saviour?

§ 2. Whereas if the Saviour on His coming hither sent His Apostles into the world, purely setting forth His Advent, and teaching the Father's will, in nothing partaking of the doctrine either of Gentiles or Jews; much more, while He was in the Pleroma, would He have marked out preachers of His own, announcing His future coming into this world, having nought to do with those Prophecies which are of the Demiurge. If on the other hand, when He was within the Pleroma, He employed the Prophets who belonged to the Law, and by them revealed the things which belong to Himself: much more, after He had come hither, would He have employed the same Teachers, and by them declared the Gospel to us. Here then they must needs affirm, that the Truth was not announced by Peter and Paul and the other Apostles, but by the Scribes and Pharisees and the rest, by whom the Law was set forth. But if at His coming He sent forth His own proper Apostles, in the Spirit of Truth,

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and not in the spirit of Error, this very same thing He did also in the Prophets; for the Word of God is always the very same. And if there was really a spirit from the highest place, according to their rule;—a spirit of light, and a spirit of truth, and a spirit of perfection, and a spirit of knowledge:—but he who was of the Demiurge was a spirit of ignorance, and decay, and error, and the offspring of a shadow[s]; how could there be in one and the same, perfection and decay, knowledge and ignorance, error and truth, light and darkness? But if in the Prophets these things could not be so, rather they from one God made proclamation of the word of the Lord, and announced the coming of His Son: much less would the Lord Himself ever have made His discourses, sometimes according to the original, sometimes according to the subsequent Decay, becoming a Teacher of knowledge and ignorance at once: nor would He ever have glorified, now the maker of the world, now again the Father who is above him; as He saith Himself: *No man letteth a piece of a new garment into an old one, nor do they put new wine into old bottles.* Therefore let these also either in every way keep themselves from the Prophets as being old; instead of saying that they, sent before by the Demiurge, uttered some things according to that new system which belongs to the highest place: or again they are convicted by the Lord when He says, *New wine is not put into old bottles.*

S. Luke v. 36. Ib. 37.

§ 3. And how could the offspring of that Mother of theirs know those mysteries which were within the Pleroma, and give an account of them? For the Mother, when she produced the aforesaid offspring, was outside of the Pleroma; and all that is so, they say, is without knowledge: i. e., it is Ignorance. How then could that offspring, which from its conception was ignorance, proclaim knowledge? Or how did that Mother know the mysteries which appertained to the Pleroma, being as she was without form or figure, cast out as an abortion, and there con-

[s] *umbras.* The Translator gives also, *gloom.* E.

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Book 4. structed and shaped, and forbidden by Horus to enter in; and even to the end abiding without the Plêroma, i. e., without knowledge? And again, whereas they say that our Lord's Passion is a figure of the "Extension" of the Christ who is above, whereby, being "extended" upon Horus, He formed their Mother: in the other circumstances they are refuted, not having anything to shew which answers to the type. For where in those upper regions had Christ gall and vinegar given Him to drink? or where were His garments divided? or where was He pierced, so that there came out blood and water? or where did He sweat drops of blood? And so of the rest of what befel the Lord, having been spoken of by the Prophets. By what means then did either the Mother or her seed make conjecture of those things, which then had not as yet taken place, but were only just beginning to take place?

cf. supra pp. 276, 278.

§ 4. They cannot agree in their interpretations

And over and above all this; when they are confuted by the relation given in Scripture of the coming of Christ, they affirm that certain things indeed are uttered from the highest place; but what they are, they by no means agree, but answer variously on the same subjects. Thus, if any one wishing to make trial of them, should ask the eminent among them severally concerning any passage, he will find that one will say the passage inquired about relates to the first father, i. e., the Deep; another, to the beginning of all, i. e., the Only Begotten: but another, to the Father of all, i. e., the Word: another again will say that the discourse is of one of those Æons, who are in the Pleroma, and others of Christ, and another of the Saviour. Then some one more clever than the former set, after long silence and delay, says, It is all spoken about Horus: and another, that it means that Wisdom which is within the Pleroma; a third that it sets forth the Mother who is without the Pleroma; and a fourth will assert that it is the God who made the world.

They look wise, but they

So many diversities are there amongst them concerning one and the same thing, maintaining as they do different

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meanings for the same Scriptures: and at the reading of one and the same passage, they all contract their eyebrows and shake their heads, and say that they themselves indeed perfectly comprehend the passage, in its exceeding depth, but that all cannot receive the greatness of the meaning therein contained: and therefore that silence is a main point with the wise: it being meet that the Sige who is above should be delineated by the Silence which is among them. And so they go their ways, all of them; and whatever their number, so many opinions do they take with them on one and the same subject: they bear about with them unseen their own sharp thoughts. cannot agree

When therefore they have agreed among themselves about the things foretold in the Scriptures, then shall they be also confuted by us. For erroneous as their views are, yet for the present they refute themselves, by their not having the same thoughts about the same subjects. But we, following as our teacher One only, and Him the only true God, and having His sayings for the rule of truth, say all of us always the same words about the same things, knowing but one God, the Maker of this Universe; Him who sent the Prophets; Who brought the people out of the Land of Egypt; Who in the last times revealed His Son, to confound the unbelievers, and demand the fruit of righteousness. till they agree they refute themselves S. Matth. xxi. 43.

For which of them does not the Lord refute, to the effect that neither do the Prophets speak as prompted by any other than His Father; nor are they of different substances, but of one and the same Father; nor did any other make the things which are in this world, but His Father, in that He teaches, *There was a certain Householder, and he planted a vineyard, and put a hedge about it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went abroad. But when the time of fruits had drawn near, he sent his servants to the husbandmen, to receive of his fruits. And the husbandmen took his servants, and beat one, and stoned an-* CHAP. XXXVI. § 1. Parable of the Vineyard explained in detail Ib. 33—43.

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Book 4. *other, and killed another. Again he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his only son, saying, It may be they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come let us kill him, and we shall have his inheritance. And they took him, and cast him out of the vineyard, and slew him. When therefore the Lord of the vineyard shall come, what shall He do to those husbandmen? And they said unto Him, Those evil ones he shall evilly destroy, and let out his vineyard to other husbandmen, who will render to him the fruits in their seasons. Again the Lord saith, Have ye never read, The stone which the builders rejected, the same is made the head of the corner? By the Lord it is made, and is marvellous in our eyes. Wherefore I say unto you, that the Kingdom of God shall be taken from you, and shall be given to a nation bearing the fruits thereof.*

Here He plainly points out to His Disciples that there is one only and the same Householder, i. e., One God the Father, Who by Himself doth all: but different husbandmen;—some abusive, and proud, and unprofitable, and slayers of their Lord; others again with all obedience rendering the fruits in their seasons: and that this same Householder at one time sends His servants, at another His Son. By the same Father then, Who sent the Son to those husbandmen who slew Him, were the servants also sent. Only that, while the Son, as coming from the Father with sovereign authority, used to say, *But I say unto you;* the servants as coming from their Lord spoke servilely, and therefore their saying was, *Thus saith the Lord.*

S. Matth. v. 22 &c.

§ 2. Whom therefore they used to set forth as Lord to the unbelieving, Him Christ taught to those who obey Him: and that God who had called the former sort, or in the first instance by enactment as to slaves, the same took to Himself by adoption the later sort, or [the same] afterwards. For God planted the vineyard of mankind, first of all, by the formation of Adam, and

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the choice of our Fathers: but to the Husbandmen He delivered it by the giving of the Law through Moses: again He put a hedge round them, i. e., He set a limit to their husbandry-work: and He built a tower—chose out Jerusalem: and digged a winepress—prepared a place to receive the Prophetic Spirit: and thus He sent Prophets before the removal into Babylon, and after the removal others again, more than the first, seeking fruit, and saying to them, *Cleanse your ways and your manners; judge righteous judgment, and use pity and mercy, every one to his brother: to the widow, the orphan, the stranger and the poor practise no oppression, and remember not each one of you in your hearts his brother's wickedness, and love no false oath. Wash ye, be clean, take away wickednesses out of your hearts, learn to do well, seek judgment, protect him that suffereth violence, redress the orphan, and plead for the widow: and come, let us reason together, saith the Lord.* And again, *Keep thy tongue from evil, and thy lips that they speak no guile. Turn aside from evil and do good; seek peace and ensue it.* By these messages the Prophets demanded the fruit of righteousness.

Jer. vii. 3. Zech. vii. 9, 10. Ib. viii. 17. Isa. i. 16—18. Ps. xxxiv. 13, 14.

But when they believed not, last of all He sent His own Son, sent our Lord Jesus Christ; whom the evil husbandmen slew, and cast out of the vineyard. Wherefore the Lord God gave it over,—now no longer fenced in, but laid open to the whole world,—to other husbandmen, rendering the fruits in their seasons; the tower of His Choice being everywhere exalted and beautiful. For everywhere is the Church glorious, and everywhere the wine-press dug around: since everywhere are some who receive the Spirit: God having justly rejected them, for rejecting the Son of God, and casting Him after they had slain Him, without the vineyard: and to the Gentiles, who were without the vineyard, He hath given fruit, as after cultivation. As saith also the Prophet Jeremiah: *The Lord hath rejected and cast away the nation which doth these things: for the children of Judah have done evil in My sight, saith the Lord.* Jeremiah in like manner

Jer. vii. 29, 30.

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Book 4. again: *I have set over you watchers; Hear the sound of the*
Jer. vi. 17, 18. *trumpet; and they said, We will not hear. Therefore have the Gentiles heard, and those who feed cattle among them.*

It is therefore one and the same God the Father, who planted the vineyard, who led out the people, who sent the Prophets, who sent His own Son, who gave the vineyard to other husbandmen, rendering the fruits in their seasons.

§ 3. And therefore the Lord said to His disciples, provid-
S. Luke xxi. 34, 35, cf 36. ing for us to be good workmen, *Take heed to yourselves, and watch always at all times, lest at any time your hearts be over-charged with surfeiting and drunkenness and worldly cares, and that day come suddenly upon you. For as a snare shall it come on all those who abide on the face of*
Ib. xii. 35, 36. *the whole earth.—Let your loins then be girded about, and your lights burning, and ye yourselves like unto men that*
Ib. xvii. 26—30. *wait for their Lord.—For as it was in the days of Noe; —they did eat and drink, they bought and sold, they married and were given in marriage, and knew not until Noe entered into the ark, and the Flood came and destroyed them all. And like as it was in the days of Lot; they ate and drank, they bought and sold, they planted and built, until Lot went forth of Sodom: it rained fire from Heaven and destroyed them all: so shall it be also in the*
S. Matth. xxiv. 42. *coming of the Son of Man.—Watch therefore, for ye know not in what day your Lord will come.*

Thus He announces one and the same Lord, who in Noah's times brought on the deluge because of the disobedience of men, and in Lot's times rained fire from Heaven because of the many sins of the Sodomites, and at last will bring on the Day of Judgment because of this same disobedience, and of like sins: and in that day He declares, it will be more tolerable for Sodom and Gomorrha than for the city and house which shall not have re-
Ib. xi. 23, 24. ceived the words of His Apostles. *And thou, Capernaum,* said He, *shalt thou be exalted to Heaven? Nay, thou wilt come down to Hell. For if in Sodom the mighty works had been done, which have been done in thee, it would have*

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continued even to this day. But I say unto you, It shall be more tolerable for Sodom in the day of judgment, than for you.

Because the Word of God is always one and the same; —to such as believe Him imparting the well of water unto eternal life, but drying up at once the unfruitful fig tree: first, in the times of Noe, bringing in the flood, to extinguish that most evil race of the men at that time, who could now no longer bring forth fruit unto God, the Angels who had transgressed having mingled themselves with them; as also to abate their sins, while He saved the typical ark, the creation of Adam: secondly, in the times of Lot He rained on Sodom and Gomorrha fire and brimstone from Heaven, an example of the righteous judgment of God; for all to know that *every tree which bringeth not forth good fruit shall be cut down and cast into the fire:* thirdly, in the universal Judgment He deals more gently with Sodom, than with those who saw His miracles which He did, and believed not in Him, nor received His doctrine. § 4. S. John iv. 14. S. Matth. xxi. 19. Ib. iii. 10.

Thus, as by His coming He gave more grace to such as have believed Him and do His will: so He signified that such as believed Him not have a greater punishment in the judgment; being equally just over all, and to whom He gave, from them intending to demand more. And it was *more*, not because He revealed the knowledge of another Father, (as we have shewn so largely and in so many ways): but because by His coming, He poured forth upon mankind a greater largess of His Father's grace. cf. S. Luke xii. 48.

But if any one find our previous sayings insufficient, to make him believe that the Prophets were sent by One and the same Father, by whom also our Lord was sent: let him however open the lips of his heart, and call upon Christ Jesus the Lord, and listen to Him saying, That *the Kingdom of Heaven is like unto a King making a marriage for his son, and sending his servants to summon those who were invited to the marriage.* And when § 5. The Parable proves One God S. Matth. xxii. 2, 3.

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Book 4. S. Matth. xxii. 4—14. they would not obey, *Again*, saith He, *he sent other servants, saying, Tell them which are bidden, Come, I have prepared my dinner, my oxen and all my fatlings are killed, and all things are ready; come to the marriage. But they went away, slighting Him, some to their field, and some to their merchandise: but the rest took his servants, and treated some spitefully, and slew others. But the King when he heard, was angry: and sending his armies, he destroyed those murderers, and set on fire their city, and said to his servants, The wedding indeed is ready, but they which were bidden were not worthy. Go ye out therefore to the endings of the ways, and as many as ye shall find, assemble to the marriage. And his servants went out and gathered together as many as they found, both good and bad, and the wedding was filled with guests. But the King coming in to see the guests, saw there a man not having a wedding garment, and saith unto him, Friend, how camest thou hither, not having a wedding garment? But he being speechless, the King said to the servants, Take him by the feet and hands, and cast him into the darkness which is without; there shall be weeping and gnashing of teeth. For many are called, but few chosen.*

For by these words also of His, the Lord hath plainly declared all: first, how that there is one only King and Lord, the Father of all; of Whom also He said before, Ib. v. 35. *Neither swear thou by Jerusalem, for it is the city of the great King:* Next, how that from the beginning He prepared a marriage for His Son, and because of His immense loving-kindness, did by His servants call the former set to the wedding banquet, and when they would not obey, He convoking them sent again other servants; and when neither so did they obey Him, but rather stoned to death the messengers of their calling: those indeed He destroyed, sending His armies, and burned up their city; and on the other hand from all the ways, i. e., from all nations, He called men to the feast of His Son's marriage; as Jer. xxxv. 15. also He saith by Jeremiah, *And I sent to you My servants the Prophets, to say, Turn ye every one from his most evil*

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way, and amend your doings. And again by the same, *And I sent to you,* saith He, *all My servants the Prophets during the day and before the day light, and they obeyed Me not, nor inclined their ears. And thou shalt say to them this word: As to this kind, because they have not obeyed the Lord's Voice, nor received discipline, Faith hath failed out of their mouth.* Ib. vii. 25—27. Ib. 28.

The Lord therefore who called us by the Apostles from all quarters, the same by the Prophets used to call those who were of old: as is shewn by the Lord's discourses. And it was not, that the Prophets were of one, the Apostles of another, though they acted as heralds to different nations: but from one and the same, did these announce the Lord, those preach the glad tidings of the Father: and whereas these foretold the Advent of the Son of God, those, as Heralds, announced Him as present already, to such as were afar off.

§ 6. The wedding garment

And He also declared that we must be adorned, besides our vocation, with works of righteousness, that the Spirit of God may rest upon us. For this is the wedding garment: concerning which the Apostle also saith, *We would not be stripped, but clothed upon, that the mortal may be swallowed up of immortality.* 2 Cor. v. 4. But those who have been called indeed to the Supper of God, and because of their evil conversation have not received the Holy Ghost, *shall be cast,* He saith, *into outer darkness.* Distinctly declaring that the very same King, who called the faithful from all sides to the marriage of His Son, and gave them an incorruptible feast, commands to be cast into outer darkness the person who has no wedding garment, i. e., the scorner.

Thus, as in the former Testament *with many of them He was not well pleased,* so also here it is *many called, few chosen.* 1 Cor. x. 5. The God then who judges is not one, and the Father who invites to salvation another; nor is He who giveth eternal light different from Him who gives command for those to be cast into outer darkness, who have not the wedding garment. But it is one and the

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Book 4. same Lord, the Father of our Lord, by whom also the Prophets were sent, first inviting the unworthy because of His unbounded goodness, and afterwards inspecting those who were invited, to see whether they have such apparel as is convenient and suitable to His Son's marriage: because nothing unsuitable nor evil pleases Him: As the Lord said to him who had been cured, *Behold, thou art made whole: sin no more, lest a worse thing happen unto thee.* For He who is good and just and pure and undefiled, will not endure in His bridal chamber anything evil, or unjust, or abominable. Now this is the Father of our Lord, by whose providence all things are preserved, and by His command all are ordered. And while He gives freely to whom it is meet, as a most righteous rewarder He makes distribution most worthily according to their merit to the unthankful and such as feel not His kindness: and He saith accordingly, *Sending His armies, He destroyed those murderers, and burned up their city.*

S. John v. 14.

Now he saith, "His army," because all men belong to God. For *the Earth is the Lord's, and the fulness thereof; the world, and all that dwell therein.* And therefore Paul the Apostle in his Epistle to the Romans saith, *For there is no power but of God and those which exist are ordained of God. He therefore who resisteth the power, resisteth the ordinance of God; and they that resist obtain to themselves damnation. For rulers are not a terror to the good work, but to the evil. And wouldst thou not fear the Power? Do good, and thou shalt have praise thereof: for he is the minister of God to thee for good. But if thou have done evil, be afraid. For he beareth not the sword in vain. For he is the minister of God, an avenger for wrath to him that doeth evil. And therefore be ye subject, not only for wrath, but also for conscience' sake. For therefore also do ye pay taxes: for they are God's ministers, waiting upon this very thing.*

Ps. xxiv. 1.

Rom. xiii. 1—6.

And thus you see that both the Lord and the Apostles announce One God the Father, Him Who enacted the Law, Who sent the Prophets, Who made all things: and therefore it is said, *Sending His armies,* because every

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man, in that he is a man, is His handy work, though he know not his God. For to all He giveth their being, Who *causeth His Sun to arise on evil and good, and raineth on just and unjust.* S. Matth. v. 45.

§ 7. And not only by what has been said, but also by the parable of the two sons, whereof the younger wasted his substance in luxury, living with unchaste persons, hath He taught us of one and the same Father, who to his elder son spares not even a kid, but for his sake who had been lost, his younger son, commands the fatted calf to be slain, and gives him the best robe:—and by the Parable also of those workmen, who at sundry times were sent into the vineyard, one and the same Householder is manifested, who called some immediately, in the beginning of the Creation of the World, others again after this, and after the middle time others, and a fresh set when now the seasons were far advancing, and in the end again another set: so that while there are many workmen in their several generations, there is but one Householder, calling them all together. S. Luke xv. 11 sqq.

For in truth there is but one Vineyard, because there is but one righteousness: and but one steward, because but one Spirit of God, who disposeth all things: and in like manner too but one reward; for they all receive each man a penny, having the King's image and superscription, i. e., the knowledge of the Son of God, which was incorruption. And for this cause He began from the last to give his reward, because in the last times the Lord being manifested did so represent Himself to all. S. Matth. xx. 9, 10.

§ 8. And the Publican also, who in prayer surpassed the Pharisee, had witness from the Lord that he was rather justified, not for worshipping another Father, but for making his confession to the same God with great humility, without self-exaltation and without boasting. S. Luke xviii. 10 sqq.

And the Parable again of the two sons, those I mean who are sent into the vineyard, of whom the one contradicted his father, and afterwards repents, at a time when his penitence did him no good; whereas the other S. Matth. xxi. 28 sqq.

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Book 4. engaged himself to go, at once promising his father, but
Ps. cxvi. 11. went not:—(because every man is a liar; and to will in-
cf. Rom. vii. 18. deed lies close at hand to us, but it finds not how to perform)—I say, that Parable shews that there is but one and the self-same Father. So also does the Parable of
S. Luke xiii. 7. the Fig-tree; concerning which the Lord saith, *Behold now three years I come, seeking fruit on this fig-tree, and find not.* Thus in signifying His advent by the Prophets, by whom He came so often requiring of them the fruit of righteousness, which He found not, He openly declared that the fig-tree itself should be cut down for the above mentioned cause. And without a Parable again the Lord
Ib. 34, 35. spake to Jerusalem, *O Jerusalem, Jerusalem, who killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children, as a hen her chickens under her wings, and thou wouldest not! Behold your house is left unto you desolate.*

For that which had been said by the Parable, *Behold I come three years seeking fruit;* and openly again, *How often would I have gathered thy sons;* will be false, if we do not understand that coming of Him, which is by the Prophets; since [in person] He came to them once for all, and then for the first time. But to prove that it is the same Word of God who chose both the Patriarchs and us,—visiting *them* at all times by His Prophetic Spirit, *us* who have been convoked from all quarters, by His own Coming,—besides what hath been said, He spake
S. Matth. viii. 11, 12. as follows, according to truth: *Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall go into outer darkness, there shall be weeping and gnashing of teeth.* If therefore those who from the East and West shall believe in Him by the preaching of the Apostles shall sit down in the Kingdom of Heaven, sharing in the banquet with them; we discern herein one and the same God, Who first chose the Patriarchs, then visited His People, and afterwards called the Gentiles.

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CHAP. XXXVII. § 1.

And in that He saith, *How often would I have gathered thy children and thou wouldst not:* He declared the ancient law of man's liberty: how that God made him free from the beginning, having power of himself, as he had a soul of his own, to act upon God's decree voluntarily, and not upon compulsion from God. For in God is no violence: but a good mind is always where He is. And therefore, while He gives good counsel to all, He hath set in man the power of choice, as also in the Angels (for the Angels have reason): so that on the one side they who have been obedient, may deservedly keep the good thing which they have, God's gift, but preserved by themselves: but those who have not obeyed, will deservedly be found far from good, and will receive condign punishment: because that when God mercifully gave what was good, they did not diligently keep it, nor count it precious, but despised His excess of bounty. Therefore casting away what is good, and in a manner spewing it out, they will all of them deservedly incur the just judgment of God, as also the Apostle Paul testified in his Epistle to the Romans, saying thus: *Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath and revelation of the righteous judgment of God.—But glory and peace,* saith he, *to every one that worketh good.* God then gave what is good, as the Apostle also testifieth in the same epistle: and such as work it shall receive glory and honour, for working good, when they might have declined working it: but such as work it not, shall receive the just judgment of God for not having wrought good when they had the power to work it.

Man's free-will

God gives it His Approval

Rom. ii. 4, 5.

Ib. 10.

§ 2.

If some are by nature born bad and others good, neither are these praised for being good, since they were framed such; nor the others blamed, being so born. But because they are all of the same nature, and able to retain and do what is good, and able on the contrary

If no free-will, no blame, no Praise

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Book 4. to reject it and do it not: justly even among men who are well governed, and much more with God, are the one praised, and meet witness borne unto them, of their general choice of what is good, and perseverance in it; the others blamed, and due punishment set upon them, for rejecting what is right and good. And therefore the Prophets (as we have shewn at large) used to exhort men to do righteously, and to fulfil what is good: as though that kind of thing were in our own power, and men's great carelessness were the cause of their falling into forgetfulness, and being destitute of that sound judgment, which the good God by His Prophets hath enabled men to form.

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For all these sayings set forth the free will of man, and how God is a counsellor to us, exhorting us to submit to Him, and turning us aside[t] from disobeying Him, but not using any compulsion.

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be unwilling to follow it, it is free for him, though not good. For disobedience to God and loss of what is good is indeed in a man's power, but it brings no ordinary harm and loss. And therefore Paul saith, *All things are permitted, but all things are not expedient;* both rehearsing man's liberty, by reason of which even all things are permitted, God using no compulsion towards him, and declaring the sense of the phrase, *It is not expedient,* that we may *not abuse our liberty for a cloak of malitiousness:* for this is not expedient. And again he saith, *Speak ye the truth every man with his neighbour;* And, *Let no evil speech come out of your mouth, nor filthiness, nor foolish talking, nor buffoonery, which is nothing to the purpose: but rather giving of thanks.* And, *For ye were at one time darkness, but now light in the Lord: As children of light walk honestly; not in riotings and drunkennesses, not in chamberings and wantonnesses, not in strife and envying. And these things some of you were, but ye are washed, but ye are sanctified in the name of our Lord.*

1 Cor. x. 23. Man free to do, 1 S. Pet. ii. 16. Eph. iv. 25. Ib. 29. Ib. v. 4. Ib. 8. Rom. xiii. 13. 1 Cor. vi. 11.

If then it were not in us to do these things or not to do them, what cause had the Apostle, and long before the Lord Himself, to give counsel that one should do some things and abstain from some other? But because man from the beginning has his determination free, and God, in whose likeness he is made, hath free determination, in every instance advice is given him, to retain that good thing which is perfected by obedience towards God.

§ 5. free to believe S. Matth ix. 29. S. Mark ix. 23. S. Matth viii. 13. S. John iii. 36.

And not in works only, but also in faith the Lord hath kept man's choice free and independent: saying, *According to thy faith be it unto thee:* signifying that it is a man's own faith, because he hath his own proper judgment. And again, *All things are possible to him that believeth;* and, *Go, as thou hast believed, be it unto thee.* And all such places shew that Man is in his own power concerning faith. And for this cause *he that believeth Him hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God shall abide on*

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Book 4. *him.* On this principle then the Lord, at once declaring His own goodness, and implying that man is in the hand of his own will and his own power, said to Jerusalem,

S. Matth. xxiii. 37, 38. *How often would I have gathered thy sons, as a hen her chickens under her wings, and thou wouldst not! Wherefore your house shall be left unto you desolate.*

§ 6. The consequence if the contrary were true

But they who maintain the contrary, bring in a Lord without power, as if, forsooth, He could not accomplish what He would: or again, as though He discerned not those who by nature are earthly (so these men speak), and those who cannot receive His incorruption. "Yea, He ought not, it is said, to have made either Angels such as to have power to transgress, nor men, who presently would prove ungrateful to Him." Because they were made reasonable, with faculties to examine and to judge, and not—(like irrational or inanimate things, which can do nought of their own will, but are drawn towards good by necessity and force; who have one only thought, and one only way)—these are not, I say, made unchangeable, and without judgment, so as not to be capable of being anything but what they were made. And so to them neither would that which is good be pleasant, nor the communion of God precious, nor good greatly desirable, seeing that it grew up to them without any movement, care, or study of their own, yea, as a spontaneous and untended plant. Thus there would be no energy in their goodness, they being what they are rather by nature than by will, and having good of itself, not by choice, and consequently not realizing so much as this, That what is good, is fair, and not enjoying it. For what enjoyment is there of Good in those who know it, not? And what glory to those who have not exerted themselves for it? And what crown to those who have not won the same as conquerors in a struggle?

§ 7. Ib. xi. 12.

Wherefore also the Lord said that the Kingdom of Heaven was subject to *violence, and the violent,* saith He, *despoil it;* i. e., they take its spoils, who watch earnestly,

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with might and intense struggling. And so again Paul the Apostle saith to the Corinthians: *Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every one who striveth for the mastery is temperate in all things: they indeed to receive a corruptible crown, but we an incorruptible. Now I so run, not for an uncertainty; so I fight, not as beating the air; but I bruise my body, and bring it into slavery, lest haply preaching to others I myself become reprobate.* The good Champion, you see, exhorts us to the fight of incorruption, that we may be crowned, and may account the crown precious, I mean that acquired for us by struggling, not one which grew on us of its own accord. And so much the more precious is it, as it comes to us by struggling; and the more precious it is, the more let us always love it. But by no means is the same fondness felt when things come of their own accord as when they are found with much anxious toil. Because therefore it was for our good to love God more, the Lord taught us to obtain this with labour, and the Apostle handed on the lesson. Moreover, on the other supposition our good would be unfelt, from not being exerted. Yea, and sight would not be so desirable to us, had we not learned how bad it is not to see; and good health too is rendered more precious by the sick man's experience; and light, by comparison with darkness; and life, with death. So too is the heavenly Kingdom more precious to those who have known the earthly one. But the more precious, so much the more we love it; and the more we love it, the more glorious shall we be with God.

1 Cor. ix. 24—27.

Through free-will used aright, glory

The Lord therefore on our behalf endured all these things, that we being by all disciplined, might in all be on our guard for the time to come, and might persevere in all love towards Him, being taught by reason to love God: God for His part exhibiting longsuffering in the revolt of man, and man being disciplined by the same: even as the Prophet speaks; *Thy departure shall correct*

The End of the Master's endurance for us

Jer. ii. 19.

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Book 4. *thee;* God predetermining all for man's perfection, and for the efficacy and manifestation of His arrangements; that so both Goodness may be exhibited, and Righteousness perfected, and the Church be framed after the fashion of His Son's image, and so at the last Man may attain his full growth, ripening as he is by so great means for the sight and comprehension of God.

Chap. XXXVIII. § 1. Things made short of God because made

But if a man say "How is this? Could not God render man perfect from the beginning?" let him know, that although unto God, who is always just the same, and Unoriginated, in respect of Himself all things are possible; yet the things which were made by Him, so far as that, coming afterwards, they have each its own beginning of generation, so far they must also fall short of Him who made them; for the things just brought into being could not be unoriginated; and so far as they are not unoriginated, so far also they fall short of Perfection. And in respect that they are younger, they are also childish, and in the same respect also unpractised[a], and unexercised for the perfect training. As then the Mother is able indeed to bestow perfect nourishment on her babe, but the Babe is as yet incapable of receiving the nourishment which is too old for itself: so God also was indeed able Himself to bestow on man perfection from the beginning, but man was incapable of receiving it: for he was a babe.

God gives what man can receive

For which cause also our Lord in the last times came unto us, having summed up all things in Himself; not as He could, but as we were able to receive Him. For He indeed could have come to us in His own incorruptible glory, but we as yet had no power to endure the greatness of His glory. And therefore to us, as to babes, the perfect Bread of the Father communicates Himself as milk: (For that kind of thing was His human Presence:) in order that we, nourished by His Flesh as by the breast, and accustomed, by this sort of milk diet, to eat and drink the Word of God, might be able to re-

[a] ἀγύμναστα, Lat. *insueta.* The Translator gave also the rendering, *strange.* E.

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tain in ourselves the Bread of Immortality, which is the Spirit of the Father.

§ 2. And therefore Paul saith to the Corinthians, *I have fed you with milk, not with meat; for neither were ye able to bear it:* i. e., The human Presence indeed of the Lord you have been taught, but not yet doth the Spirit of the Father rest upon you, by reason of your weakness. *For where there is among you,* saith he, *envying, and strife, and divisions, are ye not carnal, and walk as man?* i. e.,—that as yet the Spirit of the Father was not with them, because of the imperfection[v] and weakness of their conversation. As then the Apostle was able indeed to give them the meat (for on whom they laid hands, they received the Holy Ghost, which is the meat of life), but they for their part were incapable of receiving it, because they had the organs of their soul's sensation as yet weak and unpractised in divine exercise: so also at the beginning, God indeed was able to give perfection unto man, but he having just begun to be, was unable to receive it; or rather, to comprehend it received; or again, comprehending, to retain it. And for this cause the Son of God became a babe with man, perfect as He was: not on His own account, but because of man's childishness, being so comprehended, as man was able to comprehend Him. Not with God was the weakness and defect, but with the newly formed man, because he was not uncreated[w].

1 Cor. iii. 2.

Ib. 3.

Acts viii. 17.

The Son of God became a Baby, that man might comprehend Him

§ 3. But in God are together manifested Power, and Wisdom, and Goodness: Power and Goodness in that, when things do not yet exist, He both createth and maketh them of His own Will: Wisdom, again, in His having made what was made in good time and harmony, and well fitted in: which also by His exceeding goodness obtaining increase, and enduring longer, shall receive the

[v] ἀκατάρτιστον, Lat. *imperfectionem.* The Translator gives also the rendering *incongruity.* E.

[w] *infectus, unmade, inoriginate,* to translate the Greek ἀγένητος. By an error not uncommon in Mss., and still more common in editions, the present Greek Text gives ἀγέννητος, whence the Translator gave also in brackets *unbegotten.* E.

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Book 4. S. Matth. xxii. 4—14. they would not obey, *Again*, saith He, *he sent other servants, saying, Tell them which are bidden, Come, I have prepared my dinner, my oxen and all my fatlings are killed, and all things are ready; come to the marriage. But they went away, slighting Him, some to their field, and some to their merchandise: but the rest took his servants, and treated some spitefully, and slew others. But the King when he heard, was angry: and sending his armies, he destroyed those murderers, and set on fire their city, and said to his servants, The wedding indeed is ready, but they which were bidden were not worthy. Go ye out therefore to the endings of the ways, and as many as ye shall find, assemble to the marriage. And his servants went out and gathered together as many as they found, both good and bad, and the wedding was filled with guests. But the King coming in to see the guests, saw there a man not having a wedding garment, and saith unto him, Friend, how camest thou hither, not having a wedding garment? But he being speechless, the King said to the servants, Take him by the feet and hands, and cast him into the darkness which is without; there shall be weeping and gnashing of teeth. For many are called, but few chosen.*

For by these words also of His, the Lord hath plainly declared all: first, how that there is one only King and Lord, the Father of all; of Whom also He said before, Ib. v. 35. *Neither swear thou by Jerusalem, for it is the city of the great King:* Next, how that from the beginning He prepared a marriage for His Son, and because of His immense loving-kindness, did by His servants call the former set to the wedding banquet, and when they would not obey, He convoking them sent again other servants; and when neither so did they obey Him, but rather stoned to death the messengers of their calling: those indeed He destroyed, sending His armies, and burned up their city; and on the other hand from all the ways, i. e., from all nations, He called men to the feast of His Son's marriage; as Jer. xxxv. 15. also He saith by Jeremiah, *And I sent to you My servants the Prophets, to say, Turn ye every one from his most evil*

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way, and amend your doings. And again by the same, *And I sent to you,* saith He, *all My servants the Prophets during the day and before the day light, and they obeyed Me not, nor inclined their ears. And thou shalt say to them this word: As to this kind, because they have not obeyed the Lord's Voice, nor received discipline, Faith hath failed out of their mouth.* Ib. vii. 25—27. Ib. 28.

The Lord therefore who called us by the Apostles from all quarters, the same by the Prophets used to call those who were of old: as is shewn by the Lord's discourses. And it was not, that the Prophets were of one, the Apostles of another, though they acted as heralds to different nations: but from one and the same, did these announce the Lord, those preach the glad tidings of the Father: and whereas these foretold the Advent of the Son of God, those, as Heralds, announced Him as present already, to such as were afar off.

§ 6. The wedding garment

And He also declared that we must be adorned, besides our vocation, with works of righteousness, that the Spirit of God may rest upon us. For this is the wedding garment: concerning which the Apostle also saith, *We would not be stripped, but clothed upon, that the mortal may be swallowed up of immortality.* 2 Cor. v. 4. But those who have been called indeed to the Supper of God, and because of their evil conversation have not received the Holy Ghost, *shall be cast,* He saith, *into outer darkness.* Distinctly declaring that the very same King, who called the faithful from all sides to the marriage of His Son, and gave them an incorruptible feast, commands to be cast into outer darkness the person who has no wedding garment, i. e., the scorner.

Thus, as in the former Testament *with many of them He was not well pleased,* so also here it is *many called, few chosen.* 1 Cor. x. 5. The God then who judges is not one, and the Father who invites to salvation another; nor is He who giveth eternal light different from Him who gives command for those to be cast into outer darkness, who have not the wedding garment. But it is one and the

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Book 4. same Lord, the Father of our Lord, by whom also the Prophets were sent, first inviting the unworthy because of His unbounded goodness, and afterwards inspecting those who were invited, to see whether they have such apparel as is convenient and suitable to His Son's marriage: because nothing unsuitable nor evil pleases Him: As the Lord said to him who had been cured, *Behold, thou art made whole: sin no more, lest a worse thing happen unto thee.* For He who is good and just and pure and undefiled, will not endure in His bridal chamber anything evil, or unjust, or abominable. Now this is the Father of our Lord, by whose providence all things are preserved, and by His command all are ordered. And while He gives freely to whom it is meet, as a most righteous rewarder He makes distribution most worthily according to their merit to the unthankful and such as feel not His kindness: and He saith accordingly, *Sending His armies, He destroyed those murderers, and burned up their city.*

S. John v. 14.

Now he saith, "His army," because all men belong to God. For *the Earth is the Lord's, and the fulness thereof; the world, and all that dwell therein.* And therefore Paul the Apostle in his Epistle to the Romans saith, *For there is no power but of God and those which exist are ordained of God. He therefore who resisteth the power, resisteth the ordinance of God; and they that resist obtain to themselves damnation. For rulers are not a terror to the good work, but to the evil. And wouldst thou not fear the Power? Do good, and thou shalt have praise thereof: for he is the minister of God to thee for good. But if thou have done evil, be afraid. For he beareth not the sword in vain. For he is the minister of God, an avenger for wrath to him that doeth evil. And therefore be ye subject, not only for wrath, but also for conscience' sake. For therefore also do ye pay taxes: for they are God's ministers, waiting upon this very thing.*

Ps. xxiv. 1.

Rom. xiii. 1—6.

And thus you see that both the Lord and the Apostles announce One God the Father, Him Who enacted the Law, Who sent the Prophets, Who made all things: and therefore it is said, *Sending His armies,* because every

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man, in that he is a man, is His handy work, though he know not his God. For to all He giveth their being, Who *causeth His Sun to arise on evil and good, and raineth on just and unjust.* S. Matth. v. 45.

§ 7. And not only by what has been said, but also by the parable of the two sons, whereof the younger wasted his substance in luxury, living with unchaste persons, hath He taught us of one and the same Father, who to his elder son spares not even a kid, but for his sake who had been lost, his younger son, commands the fatted calf to be slain, and gives him the best robe:—and by the Parable also of those workmen, who at sundry times were sent into the vineyard, one and the same Householder is manifested, who called some immediately, in the beginning of the Creation of the World, others again after this, and after the middle time others, and a fresh set when now the seasons were far advancing, and in the end again another set: so that while there are many workmen in their several generations, there is but one Householder, calling them all together. S. Luke xv. 11 sqq.

For in truth there is but one Vineyard, because there is but one righteousness: and but one steward, because but one Spirit of God, who disposeth all things: and in like manner too but one reward; for they all receive each man a penny, having the King's image and superscription, i. e., the knowledge of the Son of God, which was incorruption. And for this cause He began from the last to give his reward, because in the last times the Lord being manifested did so represent Himself to all. S. Matth. xx. 9, 10.

§ 8. And the Publican also, who in prayer surpassed the Pharisee, had witness from the Lord that he was rather justified, not for worshipping another Father, but for making his confession to the same God with great humility, without self-exaltation and without boasting. S. Luke xviii. 10 sqq.

And the Parable again of the two sons, those I mean who are sent into the vineyard, of whom the one contradicted his father, and afterwards repents, at a time when his penitence did him no good; whereas the other S. Matth. xxi. 28 sqq.

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Book 4. engaged himself to go, at once promising his father, but
Ps. cxvi. 11. went not:—(because every man is a liar; and to will in-
cf. Rom. vii. 18. deed lies close at hand to us, but it finds not how to perform)—I say, that Parable shews that there is but one and the self-same Father. So also does the Parable of
S. Luke xiii. 7. the Fig-tree; concerning which the Lord saith, *Behold now three years I come, seeking fruit on this fig-tree, and find not.* Thus in signifying His advent by the Prophets, by whom He came so often requiring of them the fruit of righteousness, which He found not, He openly declared that the fig-tree itself should be cut down for the above mentioned cause. And without a Parable again the Lord
Ib. 34, 35. spake to Jerusalem, *O Jerusalem, Jerusalem, who killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children, as a hen her chickens under her wings, and thou wouldest not! Behold your house is left unto you desolate.*

For that which had been said by the Parable, *Behold I come three years seeking fruit;* and openly again, *How often would I have gathered thy sons;* will be false, if we do not understand that coming of Him, which is by the Prophets; since [in person] He came to them once for all, and then for the first time. But to prove that it is the same Word of God who chose both the Patriarchs and us,—visiting *them* at all times by His Prophetic Spirit, *us* who have been convoked from all quarters, by His own Coming,—besides what hath been said, He spake
S. Matth. viii. 11, 12. as follows, according to truth: *Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven: but the children of the Kingdom shall go into outer darkness, there shall be weeping and gnashing of teeth.* If therefore those who from the East and West shall believe in Him by the preaching of the Apostles shall sit down in the Kingdom of Heaven, sharing in the banquet with them; we discern herein one and the same God, Who first chose the Patriarchs, then visited His People, and afterwards called the Gentiles.

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CHAP. XXXVII. § 1.

And in that He saith, *How often would I have gathered thy children and thou wouldst not:* He declared the ancient law of man's liberty: how that God made him free from the beginning, having power of himself, as he had a soul of his own, to act upon God's decree voluntarily, and not upon compulsion from God. For in God is no violence: but a good mind is always where He is. And therefore, while He gives good counsel to all, He hath set in man the power of choice, as also in the Angels (for the Angels have reason): so that on the one side they who have been obedient, may deservedly keep the good thing which they have, God's gift, but preserved by themselves: but those who have not obeyed, will deservedly be found far from good, and will receive condign punishment: because that when God mercifully gave what was good, they did not diligently keep it, nor count it precious, but despised His excess of bounty. Therefore casting away what is good, and in a manner spewing it out, they will all of them deservedly incur the just judgment of God, as also the Apostle Paul testified in his Epistle to the Romans, saying thus: *Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath and revelation of the righteous judgment of God.—But glory and peace,* saith he, *to every one that worketh good.* God then gave what is good, as the Apostle also testifieth in the same epistle: and such as work it shall receive glory and honour, for working good, when they might have declined working it: but such as work it not, shall receive the just judgment of God for not having wrought good when they had the power to work it.

Man's free-will

God gives it His Approval

Rom. ii. 4, 5.

Ib. 10.

§ 2.

If some are by nature born bad and others good, neither are these praised for being good, since they were framed such; nor the others blamed, being so born. But because they are all of the same nature, and able to retain and do what is good, and able on the contrary

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Book 4. to reject it and do it not: justly even among men who are well governed, and much more with God, are the one praised, and meet witness borne unto them, of their general choice of what is good, and perseverance in it; the others blamed, and due punishment set upon them, for rejecting what is right and good. And therefore the Prophets (as we have shewn at large) used to exhort men to do righteously, and to fulfil what is good: as though that kind of thing were in our own power, and men's great carelessness were the cause of their falling into forgetfulness, and being destitute of that sound judgment, which the good God by His Prophets hath enabled men to form.

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For all these sayings set forth the free will of man, and how God is a counsellor to us, exhorting us to submit to Him, and turning us aside[t] from disobeying Him, but not using any compulsion.

§ 4. Since even with regard to the Gospel itself, if a man

[t] ἀποτρέποντος, Latin version, *avertens*. The Translator gives the alternative rendering, *dissuading us*. E.

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be unwilling to follow it, it is free for him, though not good. For disobedience to God and loss of what is good is indeed in a man's power, but it brings no ordinary harm and loss. And therefore Paul saith, *All things are permitted, but all things are not expedient;* both rehearsing man's liberty, by reason of which even all things are permitted, God using no compulsion towards him, and declaring the sense of the phrase, *It is not expedient,* that we may *not abuse our liberty for a cloak of malitiousness:* for this is not expedient. And again he saith, *Speak ye the truth every man with his neighbour;* And, *Let no evil speech come out of your mouth, nor filthiness, nor foolish talking, nor buffoonery, which is nothing to the purpose: but rather giving of thanks.* And, *For ye were at one time darkness, but now light in the Lord: As children of light walk honestly; not in riotings and drunkennesses, not in chamberings and wantonnesses, not in strife and envying. And these things some of you were, but ye are washed, but ye are sanctified in the name of our Lord.*

1 Cor. x. 23. Man free to do, 1 S. Pet. ii. 16. Eph. iv. 25. Ib. 29. Ib. v. 4. Ib. 8. Rom. xiii. 13. 1 Cor. vi. 11.

If then it were not in us to do these things or not to do them, what cause had the Apostle, and long before the Lord Himself, to give counsel that one should do some things and abstain from some other? But because man from the beginning has his determination free, and God, in whose likeness he is made, hath free determination, in every instance advice is given him, to retain that good thing which is perfected by obedience towards God.

§ 5. free to believe S. Matth ix. 29. S. Mark ix. 23. S. Matth viii. 13. S. John iii. 36.

And not in works only, but also in faith the Lord hath kept man's choice free and independent: saying, *According to thy faith be it unto thee:* signifying that it is a man's own faith, because he hath his own proper judgment. And again, *All things are possible to him that believeth;* and, *Go, as thou hast believed, be it unto thee.* And all such places shew that Man is in his own power concerning faith. And for this cause *he that believeth Him hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God shall abide on*

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Book 4. *him.* On this principle then the Lord, at once declaring His own goodness, and implying that man is in the hand of his own will and his own power, said to Jerusalem,

S. Matth. xxiii. 37, 38. *How often would I have gathered thy sons, as a hen her chickens under her wings, and thou wouldst not! Wherefore your house shall be left unto you desolate.*

§ 6. The consequence if the contrary were true

But they who maintain the contrary, bring in a Lord without power, as if, forsooth, He could not accomplish what He would: or again, as though He discerned not those who by nature are earthly (so these men speak), and those who cannot receive His incorruption. "Yea, He ought not, it is said, to have made either Angels such as to have power to transgress, nor men, who presently would prove ungrateful to Him." Because they were made reasonable, with faculties to examine and to judge, and not—(like irrational or inanimate things, which can do nought of their own will, but are drawn towards good by necessity and force; who have one only thought, and one only way)—these are not, I say, made unchangeable, and without judgment, so as not to be capable of being anything but what they were made. And so to them neither would that which is good be pleasant, nor the communion of God precious, nor good greatly desirable, seeing that it grew up to them without any movement, care, or study of their own, yea, as a spontaneous and untended plant. Thus there would be no energy in their goodness, they being what they are rather by nature than by will, and having good of itself, not by choice, and consequently not realizing so much as this, That what is good, is fair, and not enjoying it. For what enjoyment is there of Good in those who know it, not? And what glory to those who have not exerted themselves for it? And what crown to those who have not won the same as conquerors in a struggle?

§ 7. Ib. xi. 12.

Wherefore also the Lord said that the Kingdom of Heaven was subject to *violence, and the violent,* saith He, *despoil it;* i. e., they take its spoils, who watch earnestly,

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with might and intense struggling. And so again Paul the Apostle saith to the Corinthians: *Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every one who striveth for the mastery is temperate in all things: they indeed to receive a corruptible crown, but we an incorruptible. Now I so run, not for an uncertainty; so I fight, not as beating the air; but I bruise my body, and bring it into slavery, lest haply preaching to others I myself become reprobate.* The good Champion, you see, exhorts us to the fight of incorruption, that we may be crowned, and may account the crown precious, I mean that acquired for us by struggling, not one which grew on us of its own accord. And so much the more precious is it, as it comes to us by struggling; and the more precious it is, the more let us always love it. But by no means is the same fondness felt when things come of their own accord as when they are found with much anxious toil. Because therefore it was for our good to love God more, the Lord taught us to obtain this with labour, and the Apostle handed on the lesson. Moreover, on the other supposition our good would be unfelt, from not being exerted. Yea, and sight would not be so desirable to us, had we not learned how bad it is not to see; and good health too is rendered more precious by the sick man's experience; and light, by comparison with darkness; and life, with death. So too is the heavenly Kingdom more precious to those who have known the earthly one. But the more precious, so much the more we love it; and the more we love it, the more glorious shall we be with God.

1 Cor. ix. 24—27.

Through free-will used aright, glory

The Lord therefore on our behalf endured all these things, that we being by all disciplined, might in all be on our guard for the time to come, and might persevere in all love towards Him, being taught by reason to love God: God for His part exhibiting longsuffering in the revolt of man, and man being disciplined by the same: even as the Prophet speaks; *Thy departure shall correct*

The End of the Master's endurance for us

Jer. ii. 19.

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Book 4. *thee;* God predetermining all for man's perfection, and for the efficacy and manifestation of His arrangements; that so both Goodness may be exhibited, and Righteousness perfected, and the Church be framed after the fashion of His Son's image, and so at the last Man may attain his full growth, ripening as he is by so great means for the sight and comprehension of God.

Chap. XXXVIII. § 1. Things made short of God because made

But if a man say "How is this? Could not God render man perfect from the beginning?" let him know, that although unto God, who is always just the same, and Unoriginated, in respect of Himself all things are possible; yet the things which were made by Him, so far as that, coming afterwards, they have each its own beginning of generation, so far they must also fall short of Him who made them; for the things just brought into being could not be unoriginated; and so far as they are not unoriginated, so far also they fall short of Perfection. And in respect that they are younger, they are also childish, and in the same respect also unpractised[a], and unexercised for the perfect training. As then the Mother is able indeed to bestow perfect nourishment on her babe, but the Babe is as yet incapable of receiving the nourishment which is too old for itself: so God also was indeed able Himself to bestow on man perfection from the beginning, but man was incapable of receiving it: for he was a babe.

God gives what man can receive

For which cause also our Lord in the last times came unto us, having summed up all things in Himself; not as He could, but as we were able to receive Him. For He indeed could have come to us in His own incorruptible glory, but we as yet had no power to endure the greatness of His glory. And therefore to us, as to babes, the perfect Bread of the Father communicates Himself as milk: (For that kind of thing was His human Presence:) in order that we, nourished by His Flesh as by the breast, and accustomed, by this sort of milk diet, to eat and drink the Word of God, might be able to re-

[a] ἀγύμναστα, Lat. *inexcita*. The Translator gave also the rendering, *strange*. E.

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tain in ourselves the Bread of Immortality, which is the Spirit of the Father.

§ 2. And therefore Paul saith to the Corinthians, *I have fed you with milk, not with meat; for neither were ye able to bear it:* i. e., The human Presence indeed of the Lord you have been taught, but not yet doth the Spirit of the Father rest upon you, by reason of your weakness. *For where there is among you,* saith he, *envying, and strife, and divisions, are ye not carnal, and walk as man?* i. e.,—that as yet the Spirit of the Father was not with them, because of the imperfection[v] and weakness of their conversation. As then the Apostle was able indeed to give them the meat (for on whom they laid hands, they received the Holy Ghost, which is the meat of life), but they for their part were incapable of receiving it, because they had the organs of their soul's sensation as yet weak and unpractised in divine exercise: so also at the beginning, God indeed was able to give perfection unto man, but he having just begun to be, was unable to receive it; or rather, to comprehend it received; or again, comprehending, to retain it. And for this cause the Son of God became a babe with man, perfect as He was: not on His own account, but because of man's childishness, being so comprehended, as man was able to comprehend Him. Not with God was the weakness and defect, but with the newly formed man, because he was not uncreated[w].

1 Cor. iii. 2. Ib. 3. Acts viii. 17.

The Son of God became a Baby, that man might comprehend Him

§ 3. But in God are together manifested Power, and Wisdom, and Goodness: Power and Goodness in that, when things do not yet exist, He both createth and maketh them of His own Will: Wisdom, again, in His having made what was made in good time and harmony, and well fitted in: which also by His exceeding goodness obtaining increase, and enduring longer, shall receive the

[v] ἀκαταρτίστον, Lat. *imperfectionem.* The Translator gives also the rendering *incongruity.* E.

[w] *infectus, unmade, inoriginate,* to translate the Greek ἀγέννητος. By an error not uncommon in Mss., and still more common in editions, the present Greek Text gives ἀγένητος, whence the Translator gave also in brackets *unbegotten.* E.

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Book 4. glory of the Uncreated One, God ungrudgingly vouchsafing that which is good. While in respect of their production[x], they are not unoriginate, yet in respect of their enduring through long ages, they will receive the power of the Unoriginate, God freely bestowing upon them everlasting continuance. And so God for His part is first in all things, Who is alone Unoriginate, and first of all, and to all the cause of their being: while all other things remain in subjection to God. Now subjection to God is incorruption, and the continuance of incorruption is the glory of the Unoriginate.

God endows him with His own enduringness, through obedience and training

By this order then, and by measures such as these, and by this kind of training, Man being originated and formed comes to be in the image and likeness of the Unoriginate God: The Father approving and commanding, The Son performing and creating, The Spirit giving nourishment and growth, and Man for his part silently advancing, and going onward to perfection; i. e., coming near the Unoriginate. For the Unoriginate is perfect; and this is God. And it was needful that Man should first be brought into being, and being made should grow, and having grown should come to Manhood, and after Manhood should be multiplied, and being multiplied should grow in strength, and after such growth should be glorified, and being glorified should see his own Lord. For He who is to be seen, is God: and the Vision of God produces incorruption, and incorruption makes one to be near unto God.

§ 4. Discontent thereat full of folly and worse than dumb animals

These then are every way unreasonable, who not waiting for the time of growth, charge God with the infirmity of their own nature. They know neither God nor themselves, insatiable and ungrateful. They are even unwilling to be that which they are made, i. e., men capable of passions. But they, overstepping the law of mankind, already even before they are made men want to be like unto God their Maker, and that there shall

[x] γεγενῆσθαι, Lat. *facta sunt.* The Translator gave the alternative, *creation.* I have put *unoriginate* below in place of *unbegotten*, following the Latin. E.

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be no difference between the Uncreated God and Man who is just now created. And they are more irrational than the dumb animals: for they do not blame God for not making them men, but each one of them, according as he is made gives thanks to God for that he is made. Whereas we blame Him, for that we are not from the beginning made Gods, but first Men and then Gods. And yet God did this in the singleness[y] of His bounty, that no one might account Him grudging or incommunicative. His Word is, *I said, Ye are gods, and all of you sons of the Most High.* But to us, not enduring to bear the power of His Godhead, He saith, *Ye for your part shall die like men:* stating both points; the benignity of His own gift, and our infirmity, and how that we are in our own power. For while according to His own benignity He bestowed good in good measure, and made men, like Himself, endowed with freewill; yet in His foreknowledge He was aware of man's infirmity, and of what would come thereof; and in His love and might He will overcome that which we are by our created nature. Now it was necessary that first nature should be manifested, then afterwards that the mortal should be overcome and absorbed by immortality, and the corruptible by incorruption, and that man should be made in the image and likeness of God, receiving the knowledge of Good and Evil.

Ps. lxxxii. 6.

Ib. 7.

1 Cor. xv. 53.

CHAP. XXXIX. § 1. Lesson from knowledge of good and evil

And man *did* receive the knowledge of good and evil, how it is good to obey God, and to believe Him and to keep His Commandment: and this is the life of man: even as not to obey God, is bad; and this is man's death. God therefore shewing Longsuffering, man knew both the good of obedience, and the evil of disobedience: that the mind's eye receiving trial of both, might with judgment make its choice of the better, and might never become slothful, nor negligent of God's command: and as to that which deprives it of life, i. e., disobedience to God,—learning by experiment how evil it is, one

[y] *simplicitatem.* The Translator gives also the rendering, *frankness.* E.

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Book 4. might never even so much as try it: while as to obeying God, which is the preservative of his life, knowing how good it is, he may diligently keep it with all earnestness. And to this end he had also double senses, having the cognizance of both kinds: that with discipline [i. e., regular training] he might make choice of the best. But how could he have had a training for good, knowing not what is contrary thereto? For our notion of things actually brought within reach is stronger and more undoubted, than the guess which comes of mere suspicion. For as the tongue by taste receives trial of sweet and bitter, and the eye by sight discerns what is black from the white, and the ear by hearing knows the differences of sounds: so also the mind, by experiment of both, receiving a lesson in good, is made stronger to keep the same by obeying God:—first by penitency rejecting disobedience, as a thing bitter and evil; then learning by reflection what sort of thing it must be which is contrary to goodness and sweetness:—so as never even to make trial of the taste of disobedience to God. But if a man shrink from the knowledge of both kinds, and from the two sorts of impressions arising from that knowledge, without knowing it he destroys his own human being.

§ 2. We must yield us plastic to our Master's Hand

How then shall he be God, who is not yet made man? how made perfect, who is but just made at all? how immortal, who in mortal nature was not obedient to his Maker? Nay, thou must first guard well thy position as man, and then at length partake of the glory of God. For thou makest not God, but God maketh thee. If then thou art God's handywork, stay for the hand of thine artificer, which doeth[6] all things in season; and when I say, "in season," I mean as to thee who art in making[5]. But do thou yield thine heart to Him soft and tractable, and keep well the shape in which the Workmaster hath shaped thee, having in thyself moisture, lest thou be hardened, and so lose the print of His fin-

[6] or, *maketh, facientem*

[5] *efficeris.* The Translator gives also, *being made.* E.

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gers. But by guarding the assigned structure, thou will mount up to perfection: for by the workmanship of God, the clay which is in thee disappears[a]. The substance which is in thee His Hand hath wrought: He will overlay thee within and without with pure gold and silver, and will so greatly adorn thee, that even the King Himself shall desire thy beauty. Ps. xlv. 11.

But if thou, speedily hardened, reject His skill, and prove ungrateful to Him, because thou art made [but] a man, by thus becoming unthankful to God, thou hast lost both His skill, and thine own life together. For to make, is proper to God's benignity: and to be made, is proper to man's nature.

If therefore thou present unto Him what is thine, i. e., faith towards Him, and allegiance; thou wilt receive His skill, and wilt be a perfect work of God.

§ 3. else ours the fault, ours too the loss

If on the contrary thou believe Him not, and shrink from His Hands, the cause of imperfection will be in thyself, who didst not obey, not in Him Who did call. For He sent some to call men to the marriage: but those who obeyed Him not, deprived themselves of the King's Supper. It is not therefore God's skill which fails; for He is able *of stones to raise up sons unto Abraham;* but he who doth not follow it up, causes himself his own imperfection. S. Luke xiv. 24. S. Matth. iii. 9.

Thus, neither doth Light fail, because of them who of themselves are blind. But while it remains whatever it is, such as are blinded are in darkness through their own fault. The Light deals with no one as with a slave, in a way of compulsion: so neither doth God force any one, if unwilling, to retain [the effect of] His skill. Wherefore those beings which have fallen away from the Paternal Light, and have transgressed the Law of Liberty, have fallen away by their own fault, since they were made free, and with authority over themselves.

§ 4.

But God, foreknowing all, hath prepared for both meet habitations: to them who seek after the Light of in-

[a] *absconditur.* The Translator gives also, *is concealed.* E.

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Book 4. corruption, and hasten back unto it, bountifully giving the Light which they desire: but for others who despise it, and turn themselves away from it, and avoid it, and in a manner blind themselves, He hath prepared darkness, suitable to the opposers of the Light; and for such as shrink from being subject thereunto, He hath supplied a due penalty. Now submission to God is eternal rest: so that those who fly from the Light, may have a place worthy of such their flight: and those who fly from eternal rest, may have an abode suitable to *their* flight also. And since all good things are with God, those who of their own judgment fly from God, defraud themselves of all good things: and being defrauded of all that is good in God's sight, they will fall of course into God's just judgment. Because such as fly from rest, will justly have their conversation in punishment; and such as have fled from the light shall justly dwell in darkness. But as in this temporal light, such as shrink from it enslave themselves to darkness, so as to be themselves the cause why they are forsaken of the Light, and inhabit darkness, instead of the Light being the cause of such their condition, (as we said before:) so they who fly from the eternal Light of God, which contains in itself all good, are themselves the cause of their dwelling in eternal darkness, forsaken of all good: [I say] they are made unto themselves the cause of their so abiding.

Submission our Rest

Chap. XL. § 1. There is then one and the same Father, who for those who thirst after communion with Him, and persevere in His Obedience, hath prepared the good things which are with Himself: but for the Prince of Apostasy, the Devil, and for those who shared in his revolt, hath prepared *the everlasting fire,* into which the Lord said those should be sent, who are severed off towards the left hand. And this is that which was spoken by the Prophet, *I am God, even the Avenger, forming peace and creating evil things:* with those who repent and turn to Him forming peace and friendship, and contracting union; but for those

Endless joy and Hell from one God

S. Matth. xxv. 41.

Isa. xlv. 7.

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who repent not, and fly from His light, He hath prepared everlasting fire and outer darkness: which sort of things are evil to all who fall into them.

§ 2. But if the Father who gives rest were one, and the God who hath prepared the fire another, they would have had sons equally different: the one sending [man] into His Father's Kingdom, the other into eternal fire. Inasmuch however as one and the same Lord hath declared to us the separation of all mankind in the Judgment, *as a shepherd divideth his sheep from the goats;* and will say to the one sort, *Come, ye blessed of My Father, receive the Kingdom which is prepared for you;* and to the other, *Depart from Me, ye cursed, into everlasting fire, which My Father hath prepared for the Devil and his Angels:* most plainly there is indicated one and the same, *making peace and creating evil,* preparing for each sort that which will suit it; as also one only Judge, to send away each into the suitable place. As in the Parable of the Tares and of the Wheat the Lord declared, saying, *As the tares are gathered and burnt in the fire, so shall it be in the end of the world. The Son of Man will send His Angels, and they shall gather out of His Kingdom all offences, and them which work iniquity, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine as the Sun in the Kingdom of their Father.* The same Father then who hath prepared a Kingdom for the righteous, into which His Son hath taken such as are worthy; He hath also prepared a furnace of fire, whereinto those who are worthy will be cast, by the Messengers of the Son of man, the Angels, according to the commandment of God.

S. Matth. xxv. 32. Ib. 34. Ib. 41. Isa. xlv. 7. S. Matth. xiii. 40-43.

§ 3. For the Lord for His part sowed good seed in His own field. (Now the field is the world). *But while men slept, the enemy came, and sowed tares among the wheat, and departed.* Because from that time forward this Angel is an Apostate and an Enemy, wherein he grudged against God's work, and tried to set it at enmity with God. Wherefore also God's way with him who secretly sowed

Ib. 25.

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Book 4. the crop of tares, i. e., brought in the transgression, was to separate him from partaking of Himself: but him who in thoughtlessness, however wrongly, admitted the disobedience, even the man, He pitied. And He converted against the said [Serpent] the enmity whereby he had made us enemies: in that He repelled from Himself our enmity against Him, and retorted it, and aimed it back at the serpent: as the Scripture reports the words of God to the serpent: *And I will put enmity between thee and the Woman, and between thy seed and the woman's Seed. He shall bruise thy head, and thou shalt bruise His heel.* And this enmity the Lord hath gathered together in one against Himself, by being made Man of a woman, and by trampling on his head: as we shewed in the preceding book.

Gen. iii. 15.

CHAP. XLI. § 1. In that He hath called some, Angels of the Devil, for whom eternal fire is prepared; and again saith of the tares, *The tares are the children of the evil one;* we must needs say that all who belong to the Apostasy are ascribed by Him to that being who is head in that transgression. Not that he did at all make either Angels or men in respect of nature. For we find not that the Devil made anything at all, being of course himself too the creature of God, just as other Angels are. For God made all things: as David also saith, That *He spake and they were made; He commanded, and they were created.*

S. Matth. xiii. 38.

Ps. xxxiii. 9.

§ 2. All things then being made by God, and the devil having become to himself and the rest the cause of Apostasy: justly hath the Scripture always called such as persist in Apostasy sons of the Devil, and Angels of the Wicked one. For the word son, as a certain person also before us hath said, has two meanings: One is naturally such, as being born a son; while another is counted for a son, because he is made such: notwithstanding the difference between the born and the made: which consists in the one having actual birth of such a person, while the other is made by the same person, either in

Two-fold use of *son*

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the way of physical creation, or in the way of learning and teaching: since he who is instructed by a man, is called the son of his instructor, and the other, his father. In the nature then which we have by creation, we are, so to speak, all children of God, because we are all created by God. But in respect of obedience and learning, not all are God's children, but such as believe Him and do His Will. As for such as believe not, and do not His Will, they are the children and Angels of the Devil. And because such is the case, He said in Esaias, *I have begotten and brought up sons, but they have scorned Me.* And again, where He calls them sons of others, thus, *The sons of others have lied unto Me.* Thus in nature they are sons, because they were made by Him, but in regard of their works they are not sons.

Isa. i. 2.

Ps. xviii. 44.

§ 3.

For as among men, sons disowned for disobedience to their fathers are indeed their sons by nature, but by law are alienated, not being made heirs to their natural parents: in like manner with God, such as obey Him not, disowned by Him, cease to be His sons. Whence also they cannot receive His inheritance; as David saith, *They are alienated, sinning from the womb: their wrath is in the likeness of a serpent.* And therefore the Lord in this sense called those the progeny of vipers, whom He knew to be the progeny of men; because after the likeness of those animals they walk in craft, and hurt others. *Take heed,* saith He, *of the leaven of the Pharisees and Sadducees.* Yea, and speaking of Herod He saith, *Tell that fox:* indicating his wicked cunning and deceit. Wherefore the Prophet David saith, *Man being in honour is likened unto beasts of burthen.* And Jeremiah again; *They became wild horses in regard of women, every one was neighing after his neighbour's wife.* And Esaias preaching in Judæa, and disputing with Israel, called them *rulers of Sodom and people of Gomorrah:* signifying a transgression like the Sodomites, and that there were with these the same sins which they had; because of their like do-

Ps. lviii. 3, 4.

People called what they make themselves like

S. Matth. xvi. 6. S. Luke xiii. 32.

Ps. xlix. 20.

Jer. v. 8.

Isa. i. 10.

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Book 4. ings calling them by the same name. And that they were not in nature so made by God, but such as might also do rightly, the same Prophet said (giving them good
Isa. i. 16. counsel), *Wash ye, be clean, take away wickednesses from your souls before Mine eyes, rest from your iniquities.* That is, because these same persons on account of their transgression and sin received the same reproof as the Sodomites. For upon being converted, and doing penitency, and resting from their evil way, they might be sons of God; and win that inheritance of incorruption, which is bestowed by Him. You see that in this sense He called them Angels of the Devil and sons of the Wicked one, who believe the Devil, and do his works. And yet from the beginning these all were made by one and the same God. But as long as they believe, and persevere in allegiance to God, and keep His doctrine, they are sons of God. But on falling away by transgressing, they are enrolled under the devil as their prince, under him who first to himself and afterwards to the rest became the cause of Apostasy.

§ 4. Now because our Lord's discourses, many as they are, do all of them set forth one and the same Father as Maker of this world, we too were obliged, for the sake of those who are holden fast in many errors, to refute them in many ways; if haply they might by those many ways be refuted, and converted to the truth, and saved. But it is requisite in this treatise, to subjoin next after our Lord's discourses the teaching also of Paul, and to weigh well his opinion[b], and to expound the Apostle, and to explain whatever has received from the heretics other interpretations (they not at all understanding the sayings of Paul), and to shew the wildness of their folly: and out of the same Paul, from whom they start difficulties for us, to shew that they are given to lying, while the Apostle is a Preacher of the truth, and that he taught

[b] *examinare sententiam.* The Translator gives also the alternative rendering, *examine his sentence;* and the latter word very frequently in S. Irenæus takes the stronger meaning. E.

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all things in agreement with the proclamation of the Truth—that there is one only God and Father, He Who spake unto Abraham, Who gave the Law, Who sent the Prophets before Him, Who in the last times sent His Son, and Who giveth salvation to the work of His own Hands, which is the substance of the Flesh.

The other discourses therefore of the Lord, those I mean wherein He taught of the Father not in Parables but simply in literal words, as also the Exposition of the Blessed Apostle's Epistles, we will arrange in another Book, so by God's help furnishing thee with the work completed of reproof and overthrow of the Knowledge falsely so called: thus in five Books training both ourselves and thee to the refutation of all Heretics.

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BOOK V.

PREFACE.

Recapitulation

In the four Books which before this I have set forth unto thee, dearly beloved, I have exposed[a] all the Heretics, and have declared their doctrines. I have also overthrown the inventors of impious opinions, partly by each one's own teaching, left in their writings, partly by reason proceeding upon general premisses. I have exhibited the truth, and have declared the preaching of the Church, proclaimed first by the Prophets (as we have shewn), then completed by Christ, and handed on by the Apostles, from whom the Church receiving it, and alone guarding it well throughout the whole world, hath delivered it on to her children. I have solved all the questions which the Heretics press us with. I have explained the Apostles' doctrine, and have cleared up many things, which the Lord by way of Parable both said and did. Now in this 5th Book of our whole work (which treats of detection and overthrow of Knowledge falsely so called) we will endeavour to form arguments from the remainder of our Lord's teaching, and from the Apostolical Epistles. For so thou didst desire; and we obey thy direction, (placed as we are in the office of dispensing the Word,) and labour every way according to our ability, to furnish unto thee very much help against the gainsayings of the Heretics, and to draw back them that

Aim of present Book

[a] *Traductis.* The Translator gave also, *refuted*. E.

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err, and convert them to the Church of God; to confirm also the mind of the Novices, that they may keep unshaken the faith, which they have received throughly guarded from the Church; that in no wise may they be perverted by such as endeavour to teach them amiss, and to lead them away from the truth.

It will be necessary both for thee, and for all who are to read this book, very carefully to read what we have said before; that thou mayest know the exact arguments, for which we are framing refutations. For so wilt thou regularly refute them, and find answers to them ready for thee to take up; their opinions thou wilt cast away, as dung, by the faith which comes from Heaven, and Him alone thou wilt follow, Who is the True and Strong Teacher, The Word of God, Jesus Christ our Lord: Who for His immense love's sake was made that which we are, in order that He might perfect us to be what He is. Our Teacher GOD made Man

For in no other way could we learn the things of God, except our Master, being the Word, had been made Man. Because no other but His own Word could declare unto us the things of the Father. *For who* besides *hath known the mind of the Lord? or who* besides *hath been made His counsellor?* CHAP. I. § 1. Rom. xi. 34.

And on the other hand, neither could we learn any other way, than by seeing our teacher, and discerning His voice by our hearing: that so we might have communion with Him, becoming both imitators of His deeds, and doers of His words; receiving growth from Him Who is perfect, and Who is before the whole creation: we, I say, who are now but lately made, by Him Who alone is most excellent and good;—made by Him Who hath power to give incorruption to be after His own likeness; first pre-ordained to be, when as yet we were not, according to the foreknowledge of the Father; afterwards made, at such time as we received the beginning of our creation, in the season before appointed, by the ministration of the Word, Who is perfect in all things; in Whom we see

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Book 5. that He Who is the mighty Word, and true Man, redeeming us by His blood, by a reasonable service, gave Himself to be a ransom for those who were led into captivity.

And because Apostasy was ruling unrighteously over us, and we who by nature belonged to God Almighty, were thereby alienated contrary to nature, and made disciples to the same [Apostasy]; the Word of God, Who is Mighty in all things, and faileth not in His own righteousness, did also righteously set[b] Himself against the aforesaid Apostasy, ransoming from it the things which are His own: not with violence, as it ruled over us originally, seizing insatiably what did not belong to Him; but in a way of persuasion, as it became God to take to Him what He would by persuading, and not using force: that so neither that which is just might be broken through, nor God's old Creation utterly perish.

He preserves Free-will in His dealings

The Incarnation undoes all Heresy

Thus, the Lord having redeemed us with His own Blood, and given His soul for our souls, and His own Flesh for our Flesh, and pouring out the Spirit of the Father for the union and communion of God and man; —both bringing down God unto man by the Spirit, and again bringing in[c] man unto God by His Incarnation, and in might and in truth, by His coming, bestowing upon us incorruption, by our Communion with Him:— all the doctrines of the Heretics are come to nought.

§ 2. Thus, *they* are vain, who say that He appeared but in fancy[d]: for these things took place, not in fancy[d], but in substance of truth. But if, not being Man, He appeared Man, neither did He continue that which He was in reality, a Divine Spirit, (because the Spirit is invisible); nor was there any truth in Him, for He was not those things which He appeared to be.

If He were not in Truth

And we said before, that Abraham and the other Pro-

[b] *conversus est.* The Translator gave also, *turn Himself.* E.

[c] *imponente.* The Translator gave also the rendering, *introducing.* Mr. Harvey supposes *imponente* to represent ἀναπέμπων, *bringing up.* E.

[d] δοκήσει, *putative.* The word belongs to those who believed that our Lord took not flesh, but only the semblance of flesh, the shadow of a body that had no existence. The Translator gives also the rendering, *shew.* E.

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phets saw Him prophetically, by their sight prophesying what was afterwards to be. Now if in the present instance also He appeared in such sort, not being that which He seemed to be, it was a sort of prophetic vision happening unto men, and we must even expect another coming of His, wherein He shall be such as He is now prophetically seen. of Flesh, the Incarnation were yet to come

And we have shewn that it is the same thing to say that He appeared but in fancy[d], and that He took nothing of Mary. For He could not have had even flesh and blood in reality, (whereby He redeemed us,) except by gathering up unto Himself that old creation of Adam. Vain therefore are they of Valentinus' part, who hold this doctrine, that they may cast out the life of the flesh, and cast away the Creation of God. Supra pp. 294, 295.

§ 3. The Ebionites reject the Incarnation S. Luke i. 35.

Again, the Ebionites too are vain, not receiving by faith into their soul the union of God and Man, but abide in the old leaven of their [natural] generation[e]: and will not understand that *the Holy Ghost* came *upon* Mary, and *the power of the Highest overshadowed* her; *wherefore also that which is born*[f] is holy, even the Son of the Most High God, the Father of all, Who wrought His Incarnation, and exhibited a new sort of generation: that as by the former generation we inherited death, so by this generation we might inherit life. reject also the Wine which the Master ordained These therefore reject the infusion of the Heavenly Wine, and will have it to be earthly water alone, not receiving God into that which they mingle, but abiding in him who was overcome, and cast out of Paradise, even in Adam. They do not consider, that, as from the beginning of our formation in Adam, the inspiration of life which was[g] of God, being united to that which He had moulded animated[g] man, and exhibited him a rational animal; so in the end the Word of the Father, and the Spirit of God, being united to the old substance of Adam's formation, wrought out a living and perfect Man, comprehending the

[e] *generationis.* The Translator gave also, *was begotten.* E.
[f] *generatum est.* The Translator gave also, *birth.* E.
[g] *animavit.* The Translator gave also, *quickened.* E.

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Book 5. perfect Father: so that as in the Animal we are all dead,
1 Cor. xv. 22. so in the spiritual we are all made alive. For at no time did Adam escape from under the Hands of God, to which
Gen. i. 26. Hands the Father was speaking when He said, *Let us make man after our image and likeness.* And therefore
S. John i. 13. in the end, *not of the will of the flesh, nor of the will of man,* but of the good pleasure of the Father, did His Hands work out a Living Man, to be an Adam, after the Image and Likeness of God.

Chap. II. § 1. Those who say that we belong to another god

Vain also are those who say that God came into what was not His own, like one coveting other men's goods; in order to present that man who had been made by another, unto that God who neither made nor created him, but rather from the beginning was without any human creation of His own. His coming therefore was not just, who by their account came into what was not His own; neither did He truly redeem us with His own Blood, if He was not truly made Man, making restitution unto His creature, of that which was spoken of in the beginning, how that Man was made after the Image and Likeness of God; not spoiling another of his own by fraud, but righteously and mercifully assuming what belonged to Himself: on the one hand, as regards the Apostasy, righteously redeeming us therefrom by His own Blood, on the other hand, as regards us who are redeemed, mercifully. For we gave Him nothing before, nor does He desire aught of us, as one in need: but we are in need of communion with Him: and therefore He mercifully poured Himself out, that He might gather us into
cf. ib. 18. the Bosom of the Father.

§ 2. Those who deny salvation of the flesh undo the Redemp-

And vain[h] altogether are they, who despise God's entire plan, and deny the salvation of the flesh, and scorn its new Birth, saying that it cannot receive incorruption. But if the flesh may not be saved, of course neither did the Lord redeem us by His own Blood, nor is the Cup of the Eucharist the Communion of His Blood, nor the

[h] *And vain altogether are they—Communion of His Body.* These words are given in Syriac by Mr. Harvey (ii. 447) from the Ms. in the British Museum, Add. 17191. E.

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Bread which we break the Communion of His Body. For Blood is not, except by veins and flesh, and the rest of that human substance, wherein the Word of God was truly created. By His own Blood He redeemed us: as also saith His Apostle, *In whom we have redemption through His Blood, the Forgiveness of sins.* Col. i. 14.

tion and the Eucharist

And because we are members of Him, and are nourished by the Creature, which creature is His gift unto us, in that *He causeth His sun to rise, and raineth,* according to His will:—that chalice which is of the creature, He professed to be His own Blood, wherewith He imbueth[i] our blood; and the bread which is of the creature, He affirmed to be His own Body, from which He nourisheth our bodies. S. Matth. v. 45. The Cup His Blood, and feeds our blood

§ 3. His Body and Blood feeds our bodies

Since therefore both the cup which is mingled and the bread which is made receiveth the Word of God, and the Eucharist becometh the Body of Christ, and of these the substance of our flesh groweth and subsisteth:—how say they that the Flesh is not capable of the gift of God, which is eternal life?—that flesh which is nourished by the Body and Blood of the Lord, and is a member of Him: as blessed Paul saith in his Epistle to the Ephesians, *We are members of His Body, of His Flesh, and of His Bones.* He saith not this of a spiritual and invisible sort of man (for the spirit hath not flesh and bones): but of that dispensation which relates[k] to the true Man, consisting as it does of flesh and nerves and bones: which both receives nourishment from His cup, which is His Blood, and growth from the bread, which is His Body. And even as the wood of the vine arched down into the ground beareth fruit in its due time, and the corn of wheat falling into the earth, and mouldering, is raised up manifold by the Spirit of God, Who upholdeth all things: and afterwards by the Wisdom of Eph. v. 30.

[i] δεύει. The Translator gave also, *supplieth.* E.

[k] περὶ τῆς κατὰ τὸν ἀληθινὸν ἄνθρωπον οἰκονομίας, Lat. *de ea dispositione quae est secundum verum hominem.* The Translator gives the alternative rendering, *of that frame of things which belongs to* &c., cf. infra chap. iii. § 2, καὶ τῆς λοιπῆς τῆς κατὰ ἡμᾶς ἀνθρωπον οἰκονομίας, *and the rest of the human frame.* E.

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Book 5. God cometh to be used by men, and having received to itself the Word of God, becometh an Eucharist, i.e., the Body and Blood of Christ: so also our bodies, nourished thereby, and put into the ground, and dissolved therein, shall rise again in their own time, the Word of God giving them resurrection to the glory of God and His Father: who in very deed wins immortality for that which is mortal, and on that which is corruptible freely bestoweth incorruption: because the power of God is made perfect in weakness: lest we, as having our life of ourselves, should at any time be puffed up and exalted against God, bearing an ungrateful mind: and that, being taught by experience, how that we have our everlasting continuance of His excellency, not of our own nature, we might neither miss of God's glory, such as it really is, nor be ignorant of our own nature: but might behold what God can do, and what benefits man is receiving: and might never fail of the true idea of things that are, *as* they are; I mean to say, both of God and man. May it not be, as we said before, that on this very account God permitted us to be dissolved into earth, that we going through all kinds of discipline, might be in all things exact for the time to come, misunderstanding neither God nor ourselves?

Man taught by weakness

Chap. III. § 1. Certainly Paul hath most clearly shewn, that Man was given over to his own infirmity, lest being lifted up he might at some time miss of the truth: saying in the second Epistle to the Corinthians, *And lest I should be exalted above measure by the sublimity of the revelations, there was given me a spur of the flesh, an Angel of Satan, to buffet me. And for these things I besought the Lord thrice that it might depart from me: and He said unto me, My grace is sufficient for thee; for strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may abide in me.*

2 Cor. xii. 7—9.

"What then?" (for so some one may speak): "was it then the Lord's will that His servant should be so

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buffeted, and endure such infirmity?" "Yes," saith the Word. For strength is made perfect in weakness, making him better, who by his own infirmity comes to know the power of God.

For how could man have learned, that he himself is weak and mortal by nature, while God is immortal and strong; had he not learned by trial what is in both?

(For by endurance to learn one's own infirmity, is nothing evil; rather it is even actual good, not to be far to seek in one's own nature. But that which was bringing much harm upon man by making him unthankful, was his being lifted up against God, and taking upon him to help himself to His own glory.) The gain of such teaching

Thus he need neither deprive himself of Truth nor of Love, I mean, the love of Him that made him. But the true[1] trial of both sorts endowed him with the knowledge of God and man, and increased his love towards God. And where there is increase of love, there by the power of God is more abundant glory wrought out for them who love Him.

[1] or, *real*, *vera*, al. *veram*.

§ 2. Wherefore those who look upon the weakness of the flesh without considering His virtue Who raiseth it from the dead, contradict the Power of God, and consider not what His Word is. For if God quickeneth not that which is mortal, and bringeth not the corruptible to incorruption, He is no longer Mighty. But that in all such things He is Mighty, we ought to understand from our own beginning: how that God taking dust of the earth, made Man. Yet surely it was far more difficult and incredible, out of bones, and nerves, and veins, and the rest of the human frame, not existing, to produce into being, and to work out, a living creature animate and reasonable;—than, when it had begun to be, and was in course of time dissolved into earth for the aforesaid causes, to restore it again; after retiring into those principles, out of which man, not yet formed, had in the first instance begun to be. For He who at first made us when we were not, at such time as He willed, much Gen. ii. 7.

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Book 5. more will He, if He pleases, restore again those who are already brought into existence to the life which was given by Him.

God's marvellous skill in our Creation

And we shall find that the flesh is both capable of God's power and impressible by it: as being that which in the beginning was subject to the skill of God, and became, one portion of it, an eye to see withal; another, an ear to hear; another, a hand to feel and to work; another, nerves bound in bundles on all sides, and keeping the limbs in their places; another, arteries and veins, for the blood and breath to pass through; another, various parts of the entrails; another, blood, to combine the soul and the Body. Yea, and the variety is unspeakable of man's whole frame of members, such as came not into being without great skill. But what things partake of God's wisdom and skill, the same partake also of His Power.

§ 3. The flesh therefore is not without part in the artistical skill and power of God: but His Strength, which is life-giving, is made perfect in weakness, i. e., in the flesh.

Flesh capable of life, because even now not void of life

Let those who deny that the flesh is capable of the life which is given from God say, whether they say this, now living and partaking of life, or having no participation at all of life, but professing themselves even now to be dead men? But if indeed they are dead men, how do they both move, and speak, and do all the rest, which are works not of the dead but of the living? If on the other hand they are now alive, and their whole body partaketh of the life, how dare they say that the flesh is not capable of life, and apt to participate therein, allowing as they do that they have life at this moment? It is as if one holding a sponge full of water, or a lighted lamp, should say of the sponge that it cannot partake of water, nor the lamp of fire. Just so these also, saying that they live, and bear life in their own members, go on to contradict themselves, by saying that their members cannot receive life. Where-

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as if the temporal sort of life, far weaker than that eternal life, hath yet such power as to quicken our mortal members; why may not the life of more energy [1] than it,—eternal life—why may it not quicken the flesh, practised already as that is and accustomed to carry about life in itself?

Thus, that the flesh is capable of life, is shewn by its living. And it liveth, so long time as God willeth it to live. And that God also hath power to bestow life upon it, is evident: for by His bestowing upon us our life, we live.

Since then both God is able to quicken that which He hath Himself formed, and the flesh is capable of being quickened; what, I ask, hinders it from partaking of incorruption, which is a blessed and unending life, bestowed by God?

CHAP. IV. § 1. Its not receiving immortal Life would indicate want of will or power in its Creator

Moreover, such as devise another Father besides the Creator, and call Him good, do without knowing it make Him out to be weak, and useless, and careless; not to say, grudging and envious; in saying that our bodies are not quickened by Him. For whereas they say that those things, the enduring immortality whereof is manifest to all men, such as the spirit and soul, and other such things, are quickened by the Father: but that some other thing which is quickened no other way than by God's special gift, is quite forsaken of life:—it exhibits their Father as either powerless and weak, or envious and grudging. For since the Creator both quickens our mortal bodies here, and by the Prophets promises resurrection, as we have shewn: which appears the more powerful and stronger and more truly good? the Creator, Who quickens the whole man, or their Father falsely so called; who pretends indeed to quicken what is by nature immortal, what of its own nature has life in it, but what things need help from Him in order to live, those He doth not kindly endue with life, but carelessly leaves them to die. I ask then, Whether the Father (as

[1] δραστικωτέρα. The Translator has also the rendering, *efficacy*. E.

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Book 5. they call him) declines giving life to these also, it being in his power to do so, or not having it in his power? If, not having it in his power, it follows that he is not mightier nor more perfect than the Creator; for the Creator bestows, as we may see, what this one cannot bestow. If on the other hand, being able to give, he giveth not, then he is proved not a good but a grudging and malicious Father.

§ 2. But if again they allege any cause, on account of which their (so-called) Father doth not give life to bodies, that cause must needs appear greater than the Father, seeing it restrains His loving-kindness; and His benignity will be weakened, through the said cause alleged by them.

But, that bodies may receive life, all may see. For they live so long as God willeth them to live; and after that men cannot say that they have no power to receive life. If therefore things are not quickened, through necessity, or some other cause, though they have power to partake of life, this Father of theirs will be the slave of necessity and of that cause; and He will no longer be free and independent in His decisions.

Chap. V. § 1. As to the fact, of the long continuance of bodies, so long as it hath pleased God that they should be in health: let men read the Scriptures, and they will find that our predecessors have got beyond 700, and 800, and 900 years; and their bodies attained length of days, and partook of life, so long as God willed them to live. And why should we speak of them? since Enoch, pleasing God, was even translated in the body, foreshewing the translation of the just: and Elias was taken up, as he was, in the substance wherein he was formed, prophesying the Assumption of them that are spiritual; and the body was no impediment to them in regard of their translation and assumption. For by what hands they were originally moulded, by the same they received their translation and assumption. For in Adam the Hands of God were accustomed to adjust, and keep together, and to carry and bear that which Themselves had formed, to set it where

Types of the resurrection

Heb. xi. 5.

2 Kings ii. 11.

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Themselves will. Where then was the first man set? of course in Paradise; as it is written, *God planted a Paradise in Eden towards the east, and set there the Man whom He formed.* And from thence he was cast out into this world, having been disobedient. Wherefore also the Elders, the pupils of the Apostles, say, that those who are translated are translated thither:—(inasmuch as for righteous men, and such as have the Spirit within them, is Paradise prepared; wherein also Paul the Apostle having been introduced *heard words unspeakable,* to us at least in this present:)—and there those who are translated remain unto the consummation, making a beginning of our Incorruption. Gen. ii. 8. 2 Cor. xii. 4.

§ 2. But if any one surmise, first, that it is impossible for the men to abide so long spaces of time: next, that Elias was not taken up in the flesh, but that his flesh was wasted away in the fiery chariot;—let him consider, that Jonas being cast into the deep, and swallowed up in the belly of the whale, was vomited out safe upon the Earth, at the bidding of God. And Ananias, Azarias, and Misael, being cast into the furnace of the fire which had been *heated sevenfold,* were neither hurt at all, nor was *the smell of fire found in them.* The Hand therefore of God which was with them, and which wrought upon them things strange and to man's nature impossible:—what wonder, if in those also who were translated it effected an extraordinary thing, ministering unto the will of God and the Father? But This is The Son of God; as the Scripture relates King Nabuchodonosor to have said, *Did we not cast three men into the furnace? and lo, I see four men walking in the midst of the fire, and the fourth is like the Son of God.* Jon. ii. 10. Dan. iii. 19. Ib. 27. Ib. 24. Ib. 25.

Wherefore, neither the nature of any of the things that are made, nor yet any infirmity of the flesh, availeth more than the counsel of God. For God is not subject to the creatures, but the creatures to God, and all things wait upon His Will. For which cause also the Lord saith, *The things that are impossible with men are possible with God.* S. Luke xviii. 27.

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Book 5. In the same manner therefore as the men of our days, not knowing God's way of ordering things, account it incredible and impossible, for any man to be capable of living so many years, and yet those did so live, who were before us, and those who were translated live now, for an example of the future length of days:—and that men should have gone safe out of the whale's belly, and from the furnace of fire,—and yet they did go out, led forth as it were by the Hand of God, to declare His Power:—so now also, albeit some men, ignorant of the power and promise of God, contradict their own salvation, deeming it impossible that God should have power to raise up bodies and give them perseverance for ever; yet the unbelief of such persons will not make void the faith of God.

Chap. VI. § 1. God made whole man,

But God will be glorified in His own creature, moulding it in conformity and correspondence with His own Son. For by the Hands of the Father, i. e., by the Son and the Spirit, Man is made after the Image of God: man, not a part of man. Now the Soul and Spirit may be part of man, but man they cannot be: the Perfect Man being a certain mingling and uniting of the soul, receiving the Spirit of the Father: which mixture is blended also with that flesh, which is moulded according to the Image of God. For which cause the Apostle also saith, 1 Cor. ii. 6. *We speak wisdom among the Perfect:*—calling those perfect who have received the Spirit of God, and who speak in all languages by the Spirit of God, as he himself used to speak: as we hear brethren in the Church, and those not a few, who have prophetic gifts, and speak by the Spirit in all kinds of tongues, and bring to light the secrets of men as expediency may require, and expound the mysteries of God; such as the Apostle calls also spiritual men: being as they are spiritual in regard of their partaking of the Spirit, but not in regard of any privation or withholding of the flesh, nor as being barely that one thing alone. For if one take away the substance of the flesh, i. e., of God's formation, and consider barely the Spirit itself alone: that which results is no longer

whole not without the body

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the spiritual man, but a spirit of man, or the Spirit of God. But when this Spirit, mingled with the Soul, is united to that which God formed; then by the effusion of the Spirit the spiritual and perfect Man is made: and this is he who was made after the image and likeness of God. If on the other hand the spirit is wanting to the soul, such an one is truly an Animal Man, and as being left carnal, will be imperfect; having indeed the Image in his form, but not assuming the Likeness by the Spirit. But as he is imperfect, so again if any one take away the image, and scorn the form, it can no longer be the man whom he is thinking of, but either some part of man, as we said before, or something else beside man. For neither is the formation of the flesh itself by itself a perfect man, but it is the body of man, and a part of man:—even as the soul for its part is not the man, itself by itself, but it is the soul of man, and a part of man:—nor is the spirit the man, for it is called spirit, and not man:—but the blending and union of all these makes out the perfect Man.

And therefore the Apostle explaining himself, hath delineated the perfect and spiritual Man of salvation, in his first Epistle to the Thessalonians, thus speaking, *But may the God of Peace sanctify you to be perfect, and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* Now what cause in the world had he to ask for these three, i. e., soul and body and spirit, entire and perfect perseverance to the coming of the Lord, except he knew that the restoration and union of the three was their only salvation, and *that* the same for them all? For which cause also he calleth those perfect, who present unto the Lord all three without blame. Perfect then are they, who both have had the Spirit of God remaining in them, and have kept their souls and bodies without reproach; keeping God's faith, i. e., their faith towards God and guarding also that righteousness which hath respect unto their neighbour.

1 Thess. v. 23.

and the whole to be kept unto the end

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Book 5. § 2. Whence also he saith that the Form is the Temple of God: thus speaking, *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you? If any man profane the Temple of God, him shall God destroy. For the Temple of God is holy: which temple ye are:* expressly calling the Body the Temple, in which the Spirit dwelleth. As also the Lord saith of Himself, *Destroy this Temple, and in three days I will raise it up. And this,* it saith, *He spake of His own Body.* And he regards our bodies as not only a temple, but also as the Temple of Christ, speaking thus to the Corinthians, *Know ye not that your bodies are members of Christ? Shall I then, taking the members of Christ, make them members of an harlot?* speaking thus, not of some other kind of spiritual man, (for it is not he who embraceth the harlot) but our body, i. e., the flesh which perseveres in holiness and purity, he hath affirmed to be the members of Christ; and that when one embraceth an harlot, it becomes the members of an harlot. And therefore he said, *If any man profane the Temple of God, him shall God destroy.*

1 Cor. iii. 16, 17.

Our bodies God's temples:

S. John ii. 19.

Ib. 21.

1 Cor. vi. 15.

Ib. iii. 17.

we may not deny resurrection to God's temple

Well then: to say that the Temples of God, in which the Spirit of the Father dwells, and that the Members of Christ, do not partake of salvation, but are brought to destruction [m], how is it not of the greatest blasphemy? But as to the fact, that our bodies are raised up, not by their own substance, but by the Power of God, he saith to the Corinthians, *Now the body is not for fornication, but for the Lord: and the Lord for the body. And God hath both raised up the Lord, and will raise up us by His own power.*

Ib. vi. 13, 14.

Chap. VII. § 1. and it will live again

As therefore Christ arose in the Substance of His Flesh, and shewed to His Disciples the marks of the nails, and the opening in His Side (now these are the tokens of His Flesh, which rose again from the dead); so, "Us too," it is said, "He will raise by His own Power." And again to the Romans he saith, *But if the Spirit of Him*

Rom. viii. 11.

[m] *perditionem.* The Translator gives also the alternative rendering, *annihilation.* E.

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who raised up Jesus from the dead dwell in you; He that raised up Christ from the dead shall quicken also your mortal bodies. What then are their mortal bodies? Is it their souls? Nay, the souls are incorporeal, as compared with mortal bodies. For *God breathed into man's face the breath of life, and man became a living soul;* but the breath of life is incorporeal. Moreover, they cannot at all term *that* mortal, which is the very breath of life. And therefore David saith, *And my soul shall live to Him:* as though the substance thereof were immortal. Neither again can they call the spirit, a mortal body. What then remains, to call a mortal body, except the moulded form, i. e., the flesh, (of which also we are discoursing,) how that God will quicken it? For this it is which dies, and is dissolved, and not the soul, nor the spirit. For to die, is to lose the faculty of life, and to become for the future breathless, and inanimate, and forgotten, and to moulder away into those things from which one had also the origin of one's substance. But this befals neither the soul; for it is the breath of life: nor the spirit, for a spirit is uncompounded and simple, such as cannot be dissolved, and is itself the life of those who receive it. It remains therefore that Death be declared to relate to the flesh: which after the soul hath gone out, becomes breathless and inanimate, and is gradually resolved into the earth out of which it was taken. This therefore is the mortal part. And this also it is whereof he saith, *He shall quicken also our mortal bodies.* And therefore he saith of it in the first Epistle to the Corinthians, *So also is the resurrection of the Dead. It is sown in corruption, it is raised in incorruption. For so,* saith he, *what thou also sowest is not quickened except it first die.*

Gen. ii. 7.

Ps. xxii. 30 LXX.

Rom. viii. 11. 1 Cor. xv. 42.

Ib. 36.

§ 2. The glory which shall be even of our bodies

But what is it, which is sown like a grain of wheat, and rots in the earth, except bodies which are laid in the earth, wherein also seeds are cast? And therefore he said, *It is sown in dishonour, it will rise in glory.* For what more dishonoured than dead flesh? or what again more glorious than it, rising and receiving immor-

Ib. 43.

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1 Cor. xv. 43. weakness indeed of its own, because being earth it departeth into earth; but in the power of God, Who raiseth it up from the dead. *It is sown a natural body, it will arise a spiritual body.* He gives us to understand without all question, that neither of soul nor spirit is he discoursing, but of bodies overtaken by death. For these are animated bodies, i. e., bodies partaking of the soul; which when they have lost, they are done to death: afterwards rising by the Spirit, they are made spiritual bodies, so as to have by the Spirit a life which abides for ever. For *now,* saith he, *we know in part, and we prophesy in part: but then face to face.* This is what Peter also speaks of: *Whom, not having seen, ye love: in Whom now also not seeing ye believe; and believing shall rejoice with joy unspeakable.* For our face shall behold the Face of the Living God, and shall rejoice with joy unspeakable: of course, upon beholding its own proper delight.

Ib. 44.
Ib. xiii. 9.
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Chap. VIII. § 1. The *earnest,* what it worketh

But now we receive a part from His Spirit, towards the perfecting and preparing of incorruption, practising by little how to receive and bear God: which thing also the Apostle hath called an *earnest,* (which is a portion of that honour which is promised to us by God), saying in his Epistle to the Ephesians, *In whom ye also,—having heard the word of truth, the Gospel of your salvation—in whom believing ye were sealed with the Holy Spirit of Promise, which is the earnest of our inheritance.* This Earnest, therefore, so abiding in us, maketh us already spiritual, and the mortal is swallowed up of immortality. *For you,* saith he, *are not in the flesh, but in the Spirit: if indeed the Spirit of God dwelleth in you:* And this takes place, not by our losing the flesh, but by our partaking of the Spirit. For not without flesh were they to whom he was writing, but they were such as had received the Spirit of God, *in whom we cry, Abba, Father.* If then we, having the pledge, cry out now, *Abba, Father;* what will it be, when rising again we shall see

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Him face to face? when all the members shall most abundantly utter the hymn of exultation, glorifying Him who will have raised them from the dead, and given them eternal life? I say, if that which is but an earnest, wrapping the man up in itself, even now causes us to say, *Abba, Father;* what will be the effect of the entire grace of the Spirit, which God shall give unto men? It will render us like unto Him, and perfect us, by the will of the Father: for it will make man to be after the image and likeness of God.

§ 2. Those then who have the earnest of the Spirit, and serve not the lusts of the flesh, but submit themselves to the Spirit, and walk reasonably in all things; the Apostle rightly calleth Spiritual, because the Spirit of God dwelleth in them. But incorporeal spirits will not be spiritual men; rather our substance, i. e., the combination of soul and flesh, receiving the Spirit of God, maketh up the full spiritual man. Those on the other hand who cast away the counsel of the Spirit, and serve the lusts of the Flesh, and live without reason, and without restraint, and are carried headlong after their own desires, having no desire of God's Spirit, but living after the fashion of swine and of dogs, those the Apostle justly calls carnal, because they have no other but carnal ideas. And the Prophets too for this same reason compare them to irrational animals, because of their irrational demeanour, saying, *They are become horses raging after females, each one of them neighing after the wife of his neighbour.* And again, *Man being in honour, is likened unto the beasts:* in this respect emulating the life without reason, that in any matter of his own he likeneth himself to beasts. Yea, we too in an ordinary way call that sort of men beasts and irrational Cattle.

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CHAP. IX. § 1.

And this is what the Apostle also saith among other things, *That flesh and blood cannot inherit the kingdom of God.* It is the same which all the Heretics allege for their own madness: whereby they strive both to impede us, and to prove that God's Creation is not saved: not perceiving that there are three things, of which, as we have shewn, the perfect Man consists: i. e., of Flesh, Soul, and Spirit: and that, while the one of these, which is the spirit, saves and gives form: another, which is the Flesh, is united and formed:—that which is between these two is the Soul, which now followeth the Spirit, and is by it exalted; now consenting unto the Flesh, sinks down into earthly lusts.

1 Cor. xv. 50.

Man of three parts

As many therefore as have not That which saves and forms, and Unity,—these accordingly will be, and will be called, Flesh and Blood: as not having within them the Spirit of God. And therefore such are by our Lord also called "dead men:" for saith He, *Let the dead bury their dead:* because they have not the Spirit which quickeneth man.

S. Luke ix. 60.

§ 2.

But as many as fear God, and believe in the Advent of His Son, and by faith settle in their hearts the Spirit of God:—such as these are justly called Men, and pure, and spiritual, and living unto God: because they have the Spirit of the Father, Which purifieth man, and raiseth him to the life of God. For as the "weak flesh," so also the "willing spirit" had witness borne to it by the Lord. Such an one is powerful to effect whatever it hath in[o] hand. If then this readiness of the Spirit be used by any one to temper the weakness of the flesh, as a kind of spur; the strong must of absolute necessity overcome the weak, until the weakness of the flesh be swallowed up by the strength of the Spirit; and such an one must be no more carnal but spiritual, because of

S. Matth. xxvi. 41.

The *willing Spirit* masters the *weak flesh*

[o] *in promptu.* The Translator gave the alternative rendering, *at hand.* E.

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Book 5. they call him) declines giving life to these also, it being in his power to do so, or not having it in his power? If, not having it in his power, it follows that he is not mightier nor more perfect than the Creator; for the Creator bestows, as we may see, what this one cannot bestow. If on the other hand, being able to give, he giveth not, then he is proved not a good but a grudging and malicious Father.

§ 2. But if again they allege any cause, on account of which their (so-called) Father doth not give life to bodies, that cause must needs appear greater than the Father, seeing it restrains His loving-kindness; and His benignity will be weakened, through the said cause alleged by them.

But, that bodies may receive life, all may see. For they live so long as God willeth them to live; and after that men cannot say that they have no power to receive life. If therefore things are not quickened, through necessity, or some other cause, though they have power to partake of life, this Father of theirs will be the slave of necessity and of that cause; and He will no longer be free and independent in His decisions.

Chap. V. § 1. As to the fact, of the long continuance of bodies, so long as it hath pleased God that they should be in health: let men read the Scriptures, and they will find that our predecessors have got beyond 700, and 800, and 900 years; and their bodies attained length of days, and partook of life, so long as God willed them to live. And why should we speak of them? since Enoch, pleasing God, was even translated in the body, foreshewing the translation of the just: and Elias was taken up, as he was, in the substance wherein he was formed, prophesying the Assumption of them that are spiritual; and the body was no impediment to them in regard of their translation and assumption. For by what hands they were originally moulded, by the same they received their translation and assumption. For in Adam the Hands of God were accustomed to adjust, and keep together, and to carry and bear that which Themselves had formed, to set it where

Types of the resurrection

Heb. xi. 5.

2 Kings ii. 11.

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Themselves will. Where then was the first man set? of course in Paradise; as it is written, *God planted a Paradise in Eden towards the east, and set there the Man whom He formed.* And from thence he was cast out into this world, having been disobedient. Wherefore also the Elders, the pupils of the Apostles, say, that those who are translated are translated thither:—(inasmuch as for righteous men, and such as have the Spirit within them, is Paradise prepared; wherein also Paul the Apostle having been introduced *heard words unspeakable,* to us at least in this present:)—and there those who are translated remain unto the consummation, making a beginning of our Incorruption. Gen. ii. 8. 2 Cor. xii. 4.

§ 2. But if any one surmise, first, that it is impossible for the men to abide so long spaces of time: next, that Elias was not taken up in the flesh, but that his flesh was wasted away in the fiery chariot;—let him consider, that Jonas being cast into the deep, and swallowed up in the belly of the whale, was vomited out safe upon the Earth, at the bidding of God. And Ananias, Azarias, and Misael, being cast into the furnace of the fire which had been *heated sevenfold,* were neither hurt at all, nor was *the smell of fire found in them.* The Hand therefore of God which was with them, and which wrought upon them things strange and to man's nature impossible:—what wonder, if in those also who were translated it effected an extraordinary thing, ministering unto the will of God and the Father? But This is The Son of God; as the Scripture relates King Nabuchodonosor to have said, *Did we not cast three men into the furnace? and lo, I see four men walking in the midst of the fire, and the fourth is like the Son of God.* Jon. ii. 10. Dan. iii. 19. Ib. 27. Ib. 24. Ib. 25.

Wherefore, neither the nature of any of the things that are made, nor yet any infirmity of the flesh, availeth more than the counsel of God. For God is not subject to the creatures, but the creatures to God, and all things wait upon His Will. For which cause also the Lord saith, *The things that are impossible with men are possible with God.* S. Luke xviii. 27.

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Book 5. In the same manner therefore as the men of our days, not knowing God's way of ordering things, account it incredible and impossible, for any man to be capable of living so many years, and yet those did so live, who were before us, and those who were translated live now, for an example of the future length of days:—and that men should have gone safe out of the whale's belly, and from the furnace of fire,—and yet they did go out, led forth as it were by the Hand of God, to declare His Power:—so now also, albeit some men, ignorant of the power and promise of God, contradict their own salvation, deeming it impossible that God should have power to raise up bodies and give them perseverance for ever; yet the unbelief of such persons will not make void the faith of God.

Chap. VI. § 1. God made whole man,

But God will be glorified in His own creature, moulding it in conformity and correspondence with His own Son. For by the Hands of the Father, i. e., by the Son and the Spirit, Man is made after the Image of God: man, not a part of man. Now the Soul and Spirit may be part of man, but man they cannot be: the Perfect Man being a certain mingling and uniting of the soul, receiving the Spirit of the Father: which mixture is blended also with that flesh, which is moulded according to the Image of God. For which cause the Apostle also saith, 1 Cor. ii. 6. *We speak wisdom among the Perfect*:—calling those perfect who have received the Spirit of God, and who speak in all languages by the Spirit of God, as he himself used to speak: as we hear brethren in the Church, and those not a few, who have prophetic gifts, and speak by the Spirit in all kinds of tongues, and bring to light the secrets of men as expediency may require, and expound the mysteries of God; such as the Apostle calls also spiritual men: being as they are spiritual in regard of their partaking of the Spirit, but not in regard of any privation or withholding of the flesh, nor as being barely that one thing alone. For if one take away the substance of the flesh, i. e., of God's formation, and consider barely the Spirit itself alone: that which results is no longer

whole not without the body

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the spiritual man, but a spirit of man, or the Spirit of God. But when this Spirit, mingled with the Soul, is united to that which God formed; then by the effusion of the Spirit the spiritual and perfect Man is made: and this is he who was made after the image and likeness of God. If on the other hand the spirit is wanting to the soul, such an one is truly an Animal Man, and as being left carnal, will be imperfect; having indeed the Image in his form, but not assuming the Likeness by the Spirit. But as he is imperfect, so again if any one take away the image, and scorn the form, it can no longer be the man whom he is thinking of, but either some part of man, as we said before, or something else beside man. For neither is the formation of the flesh itself by itself a perfect man, but it is the body of man, and a part of man:—even as the soul for its part is not the man, itself by itself, but it is the soul of man, and a part of man:—nor is the spirit the man, for it is called spirit, and not man:—but the blending and union of all these makes out the perfect Man.

And therefore the Apostle explaining himself, hath delineated the perfect and spiritual Man of salvation, in his first Epistle to the Thessalonians, thus speaking, *But may the God of Peace sanctify you to be perfect, and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* Now what cause in the world had he to ask for these three, i. e., soul and body and spirit, entire and perfect perseverance to the coming of the Lord, except he knew that the restoration and union of the three was their only salvation, and *that* the same for them all? For which cause also he calleth those perfect, who present unto the Lord all three without blame. Perfect then are they, who both have had the Spirit of God remaining in them, and have kept their souls and bodies without reproach; keeping God's faith, i. e., their faith towards God and guarding also that righteousness which hath respect unto their neighbour.

1 Thess. v. 23.

and the whole to be kept unto the end

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Book 5. § 2. Whence also he saith that the Form is the Temple of God: thus speaking, *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you? If any man profane the Temple of God, him shall God destroy. For the Temple of God is holy: which temple ye are:* expressly calling the Body the Temple, in which the Spirit dwelleth. As also the Lord saith of Himself, *Destroy this Temple, and in three days I will raise it up. And this,* it saith, *He spake of His own Body.* And he regards our bodies as not only a temple, but also as the Temple of Christ, speaking thus to the Corinthians, *Know ye not that your bodies are members of Christ? Shall I then, taking the members of Christ, make them members of an harlot?* speaking thus, not of some other kind of spiritual man, (for it is not he who embraceth the harlot) but our body, i. e., the flesh which perseveres in holiness and purity, he hath affirmed to be the members of Christ; and that when one embraceth an harlot, it becomes the members of an harlot. And therefore he said, *If any man profane the Temple of God, him shall God destroy.*

1 Cor. iii. 16, 17.

Our bodies God's temples:

S. John ii. 19.

Ib. 21.

1 Cor. vi. 15.

Ib. iii. 17.

we may not deny resurrection to God's temple

Well then: to say that the Temples of God, in which the Spirit of the Father dwells, and that the Members of Christ, do not partake of salvation, but are brought to destruction [m], how is it not of the greatest blasphemy? But as to the fact, that our bodies are raised up, not by their own substance, but by the Power of God, he saith to the Corinthians, *Now the body is not for fornication, but for the Lord: and the Lord for the body. And God hath both raised up the Lord, and will raise up us by His own power.*

Ib. vi. 13, 14.

Chap. VII. § 1. and it will live again

As therefore Christ arose in the Substance of His Flesh, and shewed to His Disciples the marks of the nails, and the opening in His Side (now these are the tokens of His Flesh, which rose again from the dead); so, "Us too," it is said, "He will raise by His own Power." And again to the Romans he saith, *But if the Spirit of Him*

Rom. viii. 11.

[m] *perditionem.* The Translator gives also the alternative rendering, *annihilation.* E.

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who raised up Jesus from the dead dwell in you; He that raised up Christ from the dead shall quicken also your mortal bodies. What then are their mortal bodies? Is it their souls? Nay, the souls are incorporeal, as compared with mortal bodies. For *God breathed into man's face the breath of life, and man became a living soul;* but the breath of life is incorporeal. Moreover, they cannot at all term *that* mortal, which is the very breath of life. And therefore David saith, *And my soul shall live to Him:* as though the substance thereof were immortal. Neither again can they call the spirit, a mortal body. What then remains, to call a mortal body, except the moulded form, i. e., the flesh, (of which also we are discoursing,) how that God will quicken it? For this it is which dies, and is dissolved, and not the soul, nor the spirit. For to die, is to lose the faculty of life, and to become for the future breathless, and inanimate, and forgotten, and to moulder away into those things from which one had also the origin of one's substance. But this befals neither the soul; for it is the breath of life: nor the spirit, for a spirit is uncompounded and simple, such as cannot be dissolved, and is itself the life of those who receive it. It remains therefore that Death be declared to relate to the flesh: which after the soul hath gone out, becomes breathless and inanimate, and is gradually resolved into the earth out of which it was taken. This therefore is the mortal part. And this also it is whereof he saith, *He shall quicken also our mortal bodies.* And therefore he saith of it in the first Epistle to the Corinthians, *So also is the resurrection of the Dead. It is sown in corruption, it is raised in incorruption. For so,* saith he, *what thou also sowest is not quickened except it first die.*

Gen. ii. 7.

Ps. xxii. 30 LXX.

Rom. viii. 11. 1 Cor. xv. 42.

Ib. 36.

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° *in promptu.* The Translator gave the alternative rendering, *at hand.* E.

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Book 5. his participation of the Spirit. Just so the Martyrs bear their witness, and despise death, not according to the infirmity of the flesh, but according to the readiness of the spirit. For the weakness of the flesh being swallowed up sheweth the Power of the Spirit; and the Spirit on the other hand swallowing up weakness, hath the flesh in itself by inheritance: and out of the two is made up the living man: living, by his participation of the Spirit, and a man, by the substance of his flesh.

The Spirit heriteth, the flesh is inherited

§ 3. Therefore the flesh without God's Spirit is dead; not having life, it cannot possess the Kingdom of God: the irrational blood is as water poured out on the earth. And therefore he saith, *As is the earthy, such are they that are earthy.* But where the Spirit of the Father is, there is a living man, rational blood kept by God to be avenged, the Flesh possessed by the Spirit, so as to have forgotten itself, and to assume the quality of the Spirit, being made conformable to the Word of God. And therefore it saith, *As we have borne the image of him who is of the Earth, let us bear also the Image of Him Who is from Heaven.*

1 Cor. xv. 48.

Ib. 49.

What then is the earthly thing? The created form. What again the Heavenly? The Spirit. As then, saith he, we have had our conversation sometime 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.

And so, because without the Spirit of God we cannot be saved, the Apostle exhorting us to keep well the Spirit of God by faith and a pure conversation, that we may not become without portion in God's Spirit, and fail of the Kingdom of Heaven—cried out that the Flesh in itself cannot in the blood inherit the Kingdom of God.

§ 4. For, if the truth must be told, the Flesh doth not inherit but is inherited: as also the Lord saith, *Blessed are the meek, for they shall inherit the Earth:* as though in the Kingdom that earth were inherited, whereof also

S. Matth. v. 5.

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is the substance of our flesh: and therefore He willeth the temple to be pure, that the Spirit of God may be delighted therewith, as the Bridegroom with the Bride. As then the Bride cannot marry, but may be married, when the Bridegroom shall come and take her to himself; so also the Flesh of itself cannot inherit the Kingdom of God, but may by inheritance be admitted into the Kingdom of God. For the living inheriteth the goods of the dead: and it is one thing to inherit, another to be inherited. For while the one takes the lead, and rules, and disposes of the inherited goods as he himself willeth; the others are in subjection, and obedience, and are ruled by the inheritor. What is it then that liveth? The Spirit of God. And what are the goods of the dead? The Members of Man, which decay in this earth. But these become the inheritance of the Spirit, when they are translated into the Kingdom of Heaven.

Flesh inherits not, yet is admitted into the Inheritance

Yea, and for this cause Christ died, that the Testament of the Gospel being opened, and read to the whole world, might first of all make His servants free, and then constitute them heirs of all that He hath, the Spirit possessing it by inheritance, as we have explained. For he that liveth, possesseth by inheritance; but the Flesh is acquired by inheritance. Lest we, losing the Spirit which possesseth us, should lose our life, the Apostle exhorting us to participation of the Spirit, said with reason, what I have before quoted, That flesh and blood cannot inherit the Kingdom of God. As if He should say, Be not deceived; for except the Word of God inhabit you, and the Spirit of the Father be in you;—and if you have had your conversation foolishly, and at random, as though you were *this* only, i. e., Flesh and Blood—you will not be capable of possessing the Kingdom of God.

Christ's Death set His servants free, and made them His Heirs

This, in order that we may not, to please the flesh, reject the ingrafting of the Spirit. But *thou*, saith he, *being a wild olive, wast graffed into the good olive tree, and hast been made partaker of the fatness of the Olive.* As therefore the ingraffed wild olive, if it continue to be

CHAP. X. § 1. Rom. xi. 17.

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Book 5. what it was before, a wild olive, is cut off and cast into the fire: if on the other hand it have kept its ingrafting, and is changed into a good olive, it becometh a fruitful olive tree, planted as it were in the King's garden: so also men, if by faith they have gone on towards the better, and have received the Spirit of God, and have put forth the fruitful buds formed by Him, will be spiritual, as planted in the garden of God. If on the other hand they have rejected the Spirit, and have continued in what they were before, chusing rather to be of the Flesh than of the Spirit: most justly is it said of such, that "Flesh and blood inherit not the Kingdom of God:" as if one should say, that the wild olive is not taken into the Paradise of God.

Like the Olive tree we can bear fruit we can return to our old wildness

Wonderfully then doth the Apostle set forth our nature, and the whole dispensation of God, in his discourse concerning flesh and blood, and the wild olive. For as an olive tree neglected, left for a while in the desert, and producing wild fruits, in itself becomes a wild olive; or on the other hand a wild olive receiving culture, and graffed in, returns quickly to the old fruitfulness of its nature:—so also men in a neglected condition, and bearing the desires of the flesh as a sort of wild fruits, become for their part[p] unfruitful in righteousness. For while men sleep, the Enemy puts in seed which produces tares. And therefore the Lord bade His Disciples "watch." And those on the contrary who are unfruitful in righteousness, and all wrapped as it were in briars, if they meet with attention, and receive God's Word as an ingrafting, arrive at the old Nature of man, I mean that which was made in God's image and likeness.

S. Matth. xiii. 25.

Ib. xxiv. 42.

§ 2. But as the ingraffed wild olive loses not indeed the substance of Wood, but changes the quality of its fruit, and receives another name—is declared to be no longer a wild olive, but a fruitful Olive tree;—so also man, by faith how ingraffed, and receiving the Spirit of God, loseth not in-

[p] *secundum suam causam*, as above c. 8, § 2 fin. The Translator gives also E. the rendering, "by their own fault."

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deed the substance of flesh, but changeth the quality of his fruit, i. e., of his works, and receiveth another name, significative of the change for the better. He is declared to be no longer "flesh and blood," but "a spiritual man." And as on the other hand the wild olive, if it receive no ingraffing, continueth useless to its owner by its quality of wildness, and as unfruitful wood is cut down and cast into the fire; so also Man, if he receive not by faith the ingraffing of the Spirit, continues to be what he was before: being flesh and blood, he cannot inherit the Kingdom of God. Well therefore saith the Apostle, "Flesh and blood cannot inherit the Kingdom of God:" and, "They that are in the flesh cannot please God:" not casting away the substance of the flesh, but drawing to it the infusion of the Spirit. And therefore he saith, *This mortal must put on immortality, and this corruptible must put on incorruption.* And again he saith, *But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God abideth in you.* And yet more evidently doth he set forth that truth, saying, *The Body indeed is dead, because of sin, but the Spirit is life, because of righteousness. But if the Spirit of Him Who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.* And again in the Epistle to the Romans he saith, *For if ye live after the flesh, ye will begin to die;* not driving from them altogether that mode of life which is in the flesh, since he too was in the flesh, when he so wrote unto them,—but cutting away the lusts of the flesh, which are the death of man. And therefore he hath inferred, *But if by the Spirit ye mortify the works of the flesh ye shall live. For as many as are led by the Spirit of God, they are the sons of God*[q].

1 Cor. xv. 53. Rom. viii. 9. Ib. 10, 11. Ib. 13. Ib. 13, 14.

And he hath indicated the works too themselves, which he calleth carnal, what they are: foreseeing the cavils of the unbelieving, and himself expounding himself, that no

CHAP. XI. § 1. What

[q] *And again in the*—the sons of God. These words are cited in Syriac in the same Ms. add. 17191, quoted a little above. See Mr. Harvey, ii. 447. E.

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Book 5. works carnal Gal. v. 19—21.

question might be left to such as dispute of him unfaithfully: for thus he speaks in the Epistle to the Galatians, *Now the works of the flesh are manifest, which are, Adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcrafts, hatreds, contentions, jealousies, angers, emulations, animosities, irritations, dissensions, heresies, envyings, drunkennesses, revellings, and such like: of which I foretell you, as I have also foretold, that they who do such things shall not possess the Kingdom of God:* more clearly setting forth to his hearers the meaning of, "Flesh and blood cannot inherit the Kingdom of God." For they who do so, truly walking after the flesh, cannot live unto God.

what spiritual

Ib. 22, 23.

And on the other hand he hath brought in the spiritual doings which give life to the man, i. e., the ingraffing of the Spirit, thus speaking, *But the fruit of the Spirit is love, joy, peace, patience, goodness, kindness, fidelity, meekness, continence, chastity: against these there is no law.* As therefore he who hath gone on to the better, and hath wrought the fruit of the Spirit, is by all means saved through the Communion of the Spirit: so also he who shall have remained in the aforesaid works of the flesh, being truly esteemed Carnal, because he receiveth not the Spirit of God, shall not be able to possess the Kingdom of Heaven. Even as the Apostle himself again testifieth, saying to the Corinthians, *Know ye not that the unjust shall not inherit the Kingdom of God? Be not deceived,* saith he: *neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor those who defile themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And these things,* saith he, *ye indeed were; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and in the Spirit of our God.* He most clearly sheweth by what things man perisheth, if he go on living after the flesh; and by what on the other hand he is saved. And the things which save, he saith, are *the Name of our Lord Jesus Christ, and the Spirit of our God.*

The Flesh destroyeth,

1 Cor. vi. 9—11.

Christ saveth

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§ 2. As therefore in this place he hath enumerated those deeds of the flesh which are without the Spirit, which bring death: in agreement with these previous sayings of his, he hath finally exclaimed at the end of the Epistle, *As we have borne the image of him who is of the clay, let us also bear the Image of Him Who is from Heaven. For this I say, brethren, that flesh and blood cannot possess the Kingdom of God.* Now this which he saith, "As we have borne the image of him who is of the clay," is like that other saying, "And these things ye indeed were, but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus Christ, and in the Spirit of our God." When did we then bear the image of him who is of the clay? Of course, when the aforesaid works of the flesh were wrought in us. And when on the other hand the image of the heavenly? Of course, when he saith, Ye were washed, believing in the Name of the Lord, and receiving His Spirit. But we were washed, not from the substance of our body, nor from the image of the first mould, but from our old conversation in vanity. In the same members, then, wherein we were perishing, doing what is of corruption, in the very same are we quickened, doing what is of the Spirit.

Ib. xv. 49, 50.

CHAP. XII. § 1. The Flesh recipient of Death, recipient of Life

For as the flesh is susceptible of corruption, so is it also of incorruption, and as of death, so also of life. But these things give way to each other, nor does either of them continue in one stay, but the one is thrust out by the other, and in the presence of the one the other is annihilated. If then death, prevailing against the man, hath expelled his life, and exhibited him a corpse, much more doth life, getting hold of him, drive away Death, that it may present the man living before God. For if Death have made the man a corpse, why shall not Life come and quicken the man? as saith the Prophet Esaias, *Death in his might swallowed up: and again God hath taken away every tear from every face.* But the old life is done away with, because it had been given, not by the Spirit, but by the inbreathing.

Isa. xxv. 8.

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Book 5. § 2. For the breath of life, the result of which is the natural man, is one thing, and the quickening Spirit, which makes him also spiritual, is another thing. And therefore Esaias saith, *Thus saith the Lord Who made the Heaven and strengthened it, Who fixed the earth and all things therein; and giveth breath to the people thereon, and spirit to them that tread on it:* wherein he affirms that breath indeed was given in common to all the people upon the earth, but the Spirit especially to those who tread down their earthly desires. Wherefore again also the same Esaias distinguishing the aforesaid things saith, *For Spirit shall go forth from Me, and all breath I have made:* wherein he set down the word "spirit" with especial reference to God, Who poureth it out on mankind in the last times by the adoption of sons: but the word Breath in a general sense with reference to the creature, which also he termed a thing made. But that which is made is different from the maker. The breath therefore is for a time, but the Spirit is eternal. And the breath indeed having for a short space been at its height, and having remained for a time, afterwards departeth, leaving *that* breathless, to which before it had appertained: but the other, encompassing the man from within and from without, as being apt always to abide, never forsaketh him. *But not first cometh that which is spiritual,* saith the Apostle, (uttering this as to us men,) *but first that which is animal, then that which is spiritual:* according to reason. For it was meet that men should first be formed, and being formed should receive a soul, and so afterwards receive the Communion of the Spirit. Wherefore also *the first Adam was made* by the Lord *a living soul, the second Adam a quickening spirit.* As therefore he who was made a living soul, lost his life, casting it away to the worse: so on the other hand that same person, on returning to the better part, and acquiring the quickening Spirit, will attain life.

Isa. xlii. 5.

Ib. lvii. 16 LXX.

Breath and spirit not the same

1 Cor. xv. 46.

Ib. 45.

§ 3. For it is not one thing that dies, and another that is quickened: as neither is it one thing that is lost,

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and another that is found, but that very sheep which was lost, did the Lord come seeking again. What then was it that was dying? Of course, the substance of the flesh, which had thrown away the breath of life, and had become breathless and dead. This, then, our Lord came to quicken: that as in Adam we all die, as being merely animal, so in Christ we may live, as being spiritual,—putting off, not the form in which God moulded us, but the lusts of the flesh,—and receiving the Holy Ghost: as saith the Apostle in the Epistle to the Colossians; *Mortify therefore your members which are upon the earth.* And what these are, he hath himself explained: *Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* The putting off these things, the Apostle proclaims; and they who do such things, as being merely flesh and blood, cannot, he saith, possess the Kingdom of Heaven. For their soul verging towards the worse, and sinking down to earthly desires, hath partaken of the same title which is applied to such things: which things bidding us to put off, he saith again in the same Epistle, *Ye, putting off the old man with his deeds.* Now in saying this he was not extirpating our original formation: else we ought to slay ourselves, and so be parted from all conversation in this world.

S. Matth. xviii. 12.

The flesh died, it quickened

1 Cor. xv. 22.

Col. iii. 5.

Ib. 9.

§ 4. The Apostle flesh and blood

Yea, and the Apostle himself, when he wrote to us, was the same as when he was formed in the womb, and had gone out therefrom; in the Epistle to the Philippians he made confession, and saith, *And to live in the flesh is the fruit of my work:* and the fruit of the work of the Spirit, is the salvation of the flesh. For what other apparent fruit is there of the Spirit, which appeareth not, than to render the flesh mature, and capable of incorruption?

Phil. i. 22.

If then "to live in the flesh, this is the fruit of my labour," of course he was not contemning the substance of the flesh, in that former saying, "Ye, stripping off the old man with his deeds;" but he set forth the put-

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Book 5. ting off of our old conversation, that which groweth old
Col. iii. 10. and decayeth: and for this cause he added, *And putting on the New Man, him who is renewed unto knowledge after the image of Him that created him.* Thus in saying, Who is renewed unto knowledge, he was shewing how that the very same person who was before a man of ignorance, i. e., not knowing God, is renewed by the knowledge of Him. For the knowledge of God reneweth man. And in saying, "After the image of his Creator," he declared our gathering into that Man, who in the beginning was made after the image of God.

§ 5. And that the Apostle was the very same person as he had been born from the womb,—that is, the old substance of the Flesh,—he said himself in the Epistle to
Gal. i. 15, 16. the Galatians; *But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles.* As we said before, he who had been born of the womb, and he who was preaching the Son of God were not two persons; but the very same who was before ignorant, and persecuted the Church, when a revelation was made to him from Heaven, and the Lord spake with him (as we shewed in the third Book) was now preaching Jesus Christ the Son of God, Who was crucified under Pontius Pilate:—his past ignorance being expelled by his after knowledge: even as the blind men whom our Lord cured, lost indeed their blindness, but won the substance of their eyes in perfection; and with the same eyes which they saw not with before, received sight,—the darkness only being expelled from their vision, but the substance of the eyes preserved:—that seeing again through those eyes, through which they had ceased to see, they might give thanks to Him, Who wholly renewed their sight again. And he who had his withered hand healed, and generally all whom He cured, changed not those limbs which had been originally produced from the womb: but received back the very same, perfectly whole.

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§ 6. The WORD restores His creature both in part and wholly

For the Maker of all, the Word of God, Who also moulded Man at first,—when He found His own work shattered by wickedness, healed it in every way: both in each particular member, even as it exists in His original mould; and also in that once for all He renewed the whole man, sound and entire, preparing him perfect for Himself against the Resurrection. Yea: for what reason had He to heal the fleshly members, and restore them to their original type, if those which had been healed by Him were not to be saved? For if the benefit from Him was limited by time, it was no great thing which He vouchsafed to those who were healed by Him. Or how say they, that the flesh is incapable of life, which is of Him, which hath received healing from Him? For life is wrought by healing, incorruption by life. He therefore who giveth healing, giveth also life: and He who life, He doth also clothe with incorruption that which He hath framed.

CHAP. XIII. § 1. He gave instance of it in those He raised

For, let those who maintain the contrary, i. e., who speak against their own salvation—let them say of the High-Priest's daughter who died, and of the widow's son who after death was being carried out near the gate, and of Lazarus who lay now the fourth day in the grave,— in what bodies did they rise again? Of course in the very same wherein also they had died. For if the bodies were not the very same, plainly neither did the same persons who had been dead rise again. And yet we read, The Lord took the hand of the dead man, and said unto him, *Young man, I say unto thee, Arise: and he that was dead sat up, and He* commanded to be given him to eat, and *gave him to his mother.* And Lazarus He called with a loud voice, saying, *Lazarus, come forth:* and the dead, we read, *came forth, bound hand and foot with grave clothes.* This is the symbol of the man who had been bound in his sins. And therefore said the Lord, *Loose him, and let him go.*

S. Luke vii. 14, 15. cf. viii. 55.

S. John xi. 43.

Ib. 44.

Ib.

As therefore those who were healed, were healed in the limbs which had before suffered; and the Dead rose

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Book 5. in the same bodies, their own limbs and bodies receiving the cure, and such life as the Lord then gave:—the Lord who by things of time was forming beforehand things of eternity, and shewing that He is the Very One Who can bestow on His own work both life and healing, that His saying also about the Resurrection might be credited:—so likewise in the end, *at the last trump*, the Lord calling, the dead will rise again: as He saith Himself, *The hour shall come, wherein all the dead which are in the graves, shall hear the voice of the Son of Man, and shall come forth; they that have done good unto the Resurrection of Life, and they that have done evil, unto the resurrection of judgment.*

and accredited the Resurrection 1 Cor. xv. 52.

S. John v. 28, 29.

§ 2. They who deny it, deny it in beast-blindness

Foolish then in very deed and miserable are they, who will not discern things so clear and manifest, but fly from the light of Truth: who like Œdipus in the Tragedy make themselves blind. And as untrained wrestlers, provoking others, holding as with claws some one part of the body; fall by means of that which they hold, and falling, think they are victorious, because they doggedly keep hold of the limb which at first they seized; and so besides their fall became ridiculous:—so also the Heretics, taking from Paul two words, "Flesh and blood cannot inherit the Kingdom of God," did neither discern the Apostle, nor make any previous search into the meaning of his words, but only making themselves perfect in the bare words, they die upon them; overturning, as far as in them lies, the whole Œconomy of God.

1 Cor. xv. 50.

§ 3. Proofs from S. Paul

For to this effect they will affirm that those words mean the flesh, and not the works of the flesh, as we have shewn—convicting the Apostle of contradicting himself. For he saith immediately in the same epistle, evidently concerning the flesh, the following words: *For this corruptible must put on incorruption, and this mortal put on immortality. But when this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. Where, O Death, is thy sting? where, O Death, is thy victory?* Now all

Ib. 53-55.

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this will be justly said then, when this mortal and corruptible flesh, to which also death relates, which is even pressed down by a certain tyranny of death, shall have put on incorruption and immortality. For then shall death be truly overcome, when the flesh which is holden by it shall have gone out from under its sway.

And again to the Philippians he saith, *But our conversation is in Heaven; whence also we look for a Saviour, the Lord Jesus, who shall transfigure the body of our lowliness to be conformed to the Body of His glory, so that it may be able according to the Power of His working.* What then is the body of humility, which the Lord will transfigure to be conformed to the body of His glory? Plainly, the body which is flesh: the same which is humbled by falling to earth. And the transformation of it is, that being mortal and corruptible, it becomes immortal and incorruptible: not of its own substance, but through the Lord's working, His power of winning immortality for the mortal, and for the corrupt incorruption. And therefore he saith, *That death may be swallowed up of life. But He that hath wrought us for this very thing is God, Who also giveth us the earnest of the Spirit:*—most evidently using these expressions of the Flesh. For neither is the soul a thing mortal, nor the spirit. But mortality is swallowed up of life, in that the flesh is no longer dead, but abideth living and incorruptible, singing hymns to God, who hath wrought us for this very purpose. For us then to be perfected within, well saith he to the Corinthians, *Glorify God in your Body.* Now God is the worker of incorruption.

Phil. iii. 20, 21.

2 Cor. v. 4, 5.

1 Cor. vi. 20.

§ 4.

But as to his speaking thus of the body of the flesh, not of some other body, plainly and unquestionably and without any ambiguity, he saith to the Corinthians, *Always bearing about in our body the dying of Jesus, that the life of Jesus Christ may be manifested in our body. For always we who live*[r] *are delivered unto death by Je-*

2 Cor. iv. 10, 11.

[r] Mr. Harvey (ii. 358) says that two principal Mss. of S. Irenæus read, *For if we who live*, &c. This reading is found also in two uncial Mss. of the ninth century, F and G, and in Tertullian (De Res. Carnis c. 44). The Pes-

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Book 5. *sus, that the life also of Jesus may be manifested in our mortal flesh.* And as to the Spirit's embracing the flesh,

2 Cor. iii. 3. in the same Epistle he saith, *That ye are the Epistle of Christ, ministered by us, written not with ink but with the Spirit of the Living God, not in tables of stone, but in fleshy tables of the heart.* If then even now hearts of flesh become capable of the Spirit; what wonder if in the resurrection they receive that life which is given by the Spirit? Of which Resurrection the Apostle in the

Phil. iii. 10, 11. Epistle to the Philippians saith, *Conformable to His death, if by any means I may attain to the Resurrection from the dead.* In what other mortal flesh then can we understand the life to be manifested, except in this substance, which is also delivered unto death for its confes-

1 Cor. xv. 32. sion concerning God? As he saith himself, *If according to man I have fought with beasts at Ephesus, what doth*

Ib. 13-21. *it profit me, if the dead rise not? For if the dead rise not, neither did Christ rise: and if Christ did not rise, our preaching is vain, and your faith also is vain. Yea, and we are found false witnesses of God, because we bare witness that He raised up Christ, whom He raised not up. For if the dead rise not, neither did Christ rise. And if Christ did not rise, your faith is vain: because ye are yet in your sins. Then they also who have slept in Christ, have perished. If in this life only we are hoping in Christ, we are more miserable than all men. But now hath Christ risen from the dead, the first-fruits of them that sleep; for since by man is death, by man also is the resurrection of the dead.*

§ 5. They must either explain all this away or say that S. Paul contradicts himself

Wherefore in all this, as we have said before, they will either affirm the Apostle to be of two contrary minds, in respect of that saying, Flesh and blood not having power to possess the Kingdom of God: or again will be constrained to make malicious and forced explanations of all that is said, inverting and changing the meaning of it. For what sound thing will they have to say, if they

chito, the early translation of the New Testament in the Syriac Language has, *for Jesus' sake, so also shall the Life of Jesus be manifested in this our body which dieth. For if we who live are delivered to death*

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shall endeavour 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 manifested in our mortal flesh;* and all the other places, in which the Apostle openly and clearly preaches the Resurrection and Incorruption of the flesh? And so these passages, many as they are, must needs be ill interpreted by those, who refuse rightly to understand that one. 1 Cor. xv. 53. 2 Cor. iv. 11.

CHAP. XIV. § 1.

Moreover, that not in opposition to the very substance of flesh and blood did the Apostle say that it inherits not the Kingdom of God, we know, in that the same Apostle has every where used the term Flesh and Blood in regard of the Lord Jesus Christ, partly to establish His human nature (for He called Himself Son of Man:) partly again to confirm the salvation of our flesh. For if the flesh could not be saved, by no means had the Word of God been made flesh. And if the blood of the just were not to be required, by no means would the Lord have had blood. But because from the beginning blood hath a voice, the Lord said unto Cain, when he had slain his brother, *The voice of thy brother's blood crieth unto Me.* And that their blood was to be required, He told Noe and the rest: *For your blood also, the blood of your souls, it will I require at the hand of all beasts.* And again, *He who shall shed*[a] *a man's blood, for his blood shall he be shed.* And in like manner the Lord also said unto those who were to shed His blood, *There shall be required all the righteous blood which is shed on the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the Altar: verily I say unto you, all these things shall come upon this generation.* Here He signifies, that there would be a gathering up of the bloodshedding of all the righteous men and Prophets from the beginning into His own self, and an inquisition for their blood by Himself. But this would not be required, except it were also to be saved: neither would the Lord have gathered all this up into

Our Master would not have had Blood, except it too should be saved, nor would blood be required

Gen. iv. 10. Ib. ix. 5. Ib. 6. S. Matth. xxiii. 35, 36.

[a] *effundet—effundetur.* The Translator gives also the rendering, *poured out.* E.

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Book 5. Himself, unless He Himself also had been made Flesh and Blood in that archetypal formation of His, saving finally in Himself that which originally had perished in Adam.

§ 2. made Flesh to save flesh

But if the Lord was incarnate with a view to some other purpose, and took flesh of another substance, it follows that He did not gather up [Himself as[t]] Man into Himself; moreover He cannot even be called flesh at all. For that was truly made flesh, which was derived from the first formation out of clay. But if He was to have His material of another substance, then the Father would from the beginning have so wrought, that the mass thereof should be formed of another substance. But now, *that* which *he* was who had perished, namely Man, *that* the saving Word became; by His own Self effecting Communion with him, and diligent search after his salvation. But that which had perished, had blood and flesh. For the Lord, taking clay out of the earth, formed Man: and for his sake was the whole arrangement about the Lord's coming. He therefore had Himself also Flesh and Blood: gathering up as He was in Himself not some other creation, but that original one of the Father; seeking out that which had perished. And therefore the Apostle in the Epistle to the Colossians saith, *And ye having been some time alienated, and enemies to His mind in wicked works, but now reconciled in the Body of His Flesh by His Death, to present you holy and chaste and without blame in His sight.*—"Reconciled," saith he, "in the Body of His Flesh:" i. e., the Righteous Flesh hath reconciled that flesh which was holden in sin, and hath brought it into friendship with God.

Col. i. 21, 22.

§ 3. 1 S. Pet. ii. 22.

Whoever then saith that so far was the Lord's flesh different from our flesh, in that It sinned not, neither was guile found in His Soul, whereas we are sinners;—he saith true. But if he devise another substance of our Lord's Flesh, then will his statement about Reconciliation no longer hang together. For that only is reconciled, which at one time was in enmity. But if our

[t] *se* is omitted in one Ms. E.

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Lord brought with Him flesh of another substance, then no longer was the same thing reconciled to God, which by transgression had become hostile. But now by Man's participation of Himself our Lord hath reconciled him to God the Father: *reconciling us unto Himself by the Body of His Flesh*, and redeeming us by His own Blood; as saith the Apostle to the Ephesians, *In whom we have had redemption through His Blood, the Remission of sins:* Eph. i. 7. And again to the same, *Ye*, saith he, *who were sometime afar off, are made nigh by the Blood of Christ.* Ib. ii. 13. And again, *In His own flesh abolishing enmities, the Law of Commandments*[a] *in ordinances.* Ib. 15. And in the whole Epistle too the Apostle clearly beareth witness, that by the Flesh of our Lord and His Blood we are saved.

§ 4. Wherefore, if Flesh and Blood are the things which cause us to have life, not literally concerning flesh and blood is it affirmed, that they cannot possess the Kingdom of God; but of the aforesaid carnal doings, which turning man away towards sin, deprive him of life. And therefore in the Epistle to the Romans he saith, *Let not sin therefore reign in your mortal body, that ye should obey it; neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as persons alive from the dead, and your members as instruments of righteousness unto God.* Rom. vi. 12, 13. With the same members then, wherewith we were serving sin, and bringing forth fruit unto death,—with those same members he willeth us to serve righteousness, to bring forth fruit unto life.

Remembering then, dearly beloved, that by the Flesh of our Lord thou art redeemed, and by His Blood reclaimed[2]; and *holding the Head, from which the whole body* Col. ii. 19. of the Church, *being framed together, hath increase,*—i. e., the coming of the Son of God in the Flesh:—both owning Him God, and steadily receiving His Human Nature:—using moreover these proofs which are of the Scriptures;—thou dost with ease overturn, as we have shewn, all the heretical opinions, since invented.

our Master promised Resurrection

[a] *praeceptorum.* The Translator gives also the rendering, *things commanded.* E.

[2] *redhibitus.* Vid. Tertull. de Resurr. Carn. c. 32.

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Book 5. Chap. XV. § 1. Moreover, that He Who created man at first, hath promised him a second birth after his falling away into earth, Isaiah first speaketh thus: *The dead shall rise, and they shall rise who are in the graves, and they shall rejoice who are in the earth. For the dew which is from Thee, is health unto them.* And again, *I will summon you, and unto Jerusalem shall ye be summoned, and ye shall see, and your heart shall rejoice*[v], *and your bones shall rise up as a herb, and the Hand of the Lord shall be known of them that worship Him.* And Ezekiel also 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 a field, and it was full of bones, and He led me round over them in a circuit round about, and behold, many on the face of the field, exceeding dry. And He said unto me, Son of Man, do these bones live? And I said, Lord, Thou knowest, Who madest them. And He said unto me, Prophesy over these bones, and thou shalt say unto them, Ye dry bones, hear the Word of the Lord. Thus saith the Lord unto these bones: Behold, I bring upon you the breath of life, and I will put sinews upon you, and I bring back flesh upon you, and I will spread over you skin, and I will put My spirit into you, and ye shall live, and ye shall know that I am the Lord. And I prophesied as the Lord commanded me. And it came to pass when I prophesied, and behold an earthquake, and the bones were brought each one into his frame, and I saw, and behold over them sinews and flesh were in birth, and the skin of each was coming up over them: and there was no breath in them. And He said unto me, Prophesy unto the breath, son of man, and say to the breath, Thus saith the Lord, Come from the four breaths, and breathe on these dead, that they may live. And I prophesied as the Lord commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very large assembly.* And again the same saith, *Thus saith the Lord, Behold, I will open your graves, and will bring you out of your graves,*

Isa. xxvi. 19.

Ib. lxvi. 13, 14.

Ezek. xxxvii. 1—10.

Ib. 12—14.

[v] *gratulabitur.* The Translator gives also the rendering, *give thanks.* E.

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and will bring you into the Land of Israel, and ye shall know that I am the Lord, when I shall open your sepulchres, to bring My people back from the sepulchres, and I shall put My Spirit in you, and ye shall live, and I will put you in your own land, and ye shall know that I am the Lord. I have spoken, and I will do it, saith the Lord.

Since therefore the Framer here also quickeneth our dead bodies, as we may see, and promiseth them resurrection, and awakening out of the sepulchres and graves, and giveth them incorruption: *(For their days,* saith He, *shall be as the Tree of Life;)* it is shewn that He is the only God, Who maketh these things: and the same is the Good Father, graciously bestowing life on those who of themselves may not have life. Isa. lxv. 22.

§ 2. And for this cause the Lord most openly shewed Himself, and the Father too, to His disciples: i. e., lest they should seek another God, besides Him Who formed man, and bestowed on him the breath of life; and should go on to so great madness, as to devise another Father besides the Creator. And therefore with regard to all the rest, whomsoever sicknesses had befallen because of their transgressions, He used to cure them by His word; to whom also He would say, *Behold, thou art made whole; sin no more, lest a worse thing come unto thee;* shewing that for the sin of disobedience sicknesses came on upon men: But to him who had been blind from the birth, no longer by word but by work He gave sight: He did it not vainly, nor at random, but in order to shew forth the Hand of God, the Hand which originally formed man. And therefore when the disciples asked Him for what cause he was born blind, whether by his own fault or his parents', He saith, *Neither did he sin, nor his parents, but that the works of God might be manifested in him.* But *the works of God* is the formation of Man. For this He effected by His working, as saith the Scripture: *And the Lord took clay of the Earth, and formed man.* Wherefore the Lord also spit on the earth, and made clay, and smeared it over his eyes: exhibiting the old formation S. John v. 14.

Our Master gave sight by work to shew that He too made at first

Ib. ix. 3.

Gen. ii. 7.

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Book 5. how it took place, and displaying to those who may understand the Hand of God, whereby Man was formed out of the clay. For that which the Word, as an Artificer, omitted to form in the womb, that He supplied in men's sight; *that the works of God might be manifest in him,* and that we might not go on to look for another hand, whereby man was formed, nor another Father: knowing that that which formed us in the beginning, and now formeth us in the womb, The Hand of God,—the same in the last times sought us out when we were lost, gaining His own lost sheep, and taking it on His Shoulders, and with gratulation restoring it to the troop of life.

S. Luke xv. 5.

§ 3. But as to the Word of God forming us in the womb, He saith to Jeremiah, *Before I formed thee in the womb I knew thee, and before thou camest out of the belly, I sanctified thee, and set thee a Prophet among the nations.* Yea, and Paul saith in like manner, *But when it pleased Him, who separated me from my mother's womb, that I should preach Him among the Gentiles.* As then by the Word we are formed in the womb, so the same Word formed sight for him who had been blind from the birth: openly shewing Him, Who in secret is our Maker, how that that same Word had become manifest unto men: and explaining the old formation of Adam—both how he was made, and by what Hand he was formed; by a part shewing forth the whole. For the Lord Who formed sight, He it is Who formed the whole man, ministering to the Father's Will. And to shew that, in that formation which was according to Adam, Man being made,—in transgression,—needed the Laver of Regeneration:—after He smeared the clay upon his eyes, He said to him, *Go to Siloam and wash:* giving him back together both his first form and the new birth which is by the Font. And therefore he being washed *came seeing;* that both he might know Him that formed him, and man might learn Him that gave him life.

Jer. i. 5.

Gal. i. 15.

Ib. 16.

illustrating His first Creation

Siloam an Image of the Font

S. John ix. 7.

§ 4. It follows that the Valentinians fail also in saying, that Man was not formed of this earth, but of some fluid pour-

Valentinian error

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ed out. Since it is plain, that of the same earth, out of which the Lord formed his eyes, man also was formed from the beginning. For it was not suitable that the eyes should be formed of one material and the rest of the body of another: as neither is it suitable that one should have formed the body and another the eyes. But the very same Who formed Adam in the beginning, with Whom also the Father was speaking when He said, *Let Us make man after our own image and similitude*:—He in the last times manifesting Himself unto men, formed sight for him who was blind from Adam.

as to man's formation

Gen. i. 26.

What shewn in the Lord's calling unto Adam Ib. iii. 8. Ib. 9.

Therefore also the Scriptures signifying what was to come, saith that when Adam was hidden because of disobedience the Lord came to him *in the Evening*, and called him out, and said unto him, *Where art thou?* That is to say, that in the last times the very same Word of God came to call man unto Him, reminding him of his works, wherein while he lived he had been hidden from the Lord. For as then to Adam God spake in the evening time, seeking him out; so in the last times by the same voice He came to see and to search out Adam's race.

CHAP. XVI. § 1.

Ib. 19.

Adam of earth

And to shew that Adam was formed of this earth which we have to do with, the Scripture relates that God said unto him, *In the sweat of thy face thou shalt eat thy bread, until thou return unto the earth, out of which thou wast taken.* If then it is some other earth, into which our bodies return after death, it follows that of the same they have also their substance. But if it be this very earth, evidently out of it also was their frame created: as the Lord also shewed, forming eyes out of it and no other. Wherefore, since both the Hand of God is truly and plainly exhibited, whereby Adam first and afterwards we are framed; there being also but one and the same Father, Whose Voice from the beginning to the end is present with His Creature; and the substance of our frame being clearly indicated by the Gospel: we are not now to seek for any other Father than This; nor for any other substance of our frame, but that

One Creator

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Book 5. before mentioned, and indicated by the Lord: nor any other Hand of God, but this, which from beginning to end fashions and frames us unto life, and is present with Its own creature, and completes it after the Image and Likeness of God.

§ 2. Our Master restores us the Image and Likeness to God

But then was this Word revealed, when the Word of God was made Man, likening Himself to Man and Man to Himself: that through the likeness to the Son which he hath, Man may become dear to the Father. For in the former times it was said indeed that Man was made in the Image[3] of God, but it was not revealed. For the Word was yet invisible, after Whose Image Man had been made. And for this cause, you see, he easily cast off also the resemblance[4] of Him. But when the Word of God became flesh, He made both good. For He both truly revealed the Image, Himself having become that very Thing, which the Image of Him was: and He firmly established the resemblance, by causing man to partake of His own complete likeness to the Invisible Father, through the Visible Word.

[3] εἰκόνα

[4] ὁμοίωσιν

§ 3. in His Passion too

And not only by the aforesaid means did the Lord manifest both the Father and Himself, but also by His very Passion. For doing away with that disobedience of man which at first was wrought at the tree, He *became obedient unto death, even the death of the Cross:* healing the disobedience which had been wrought at the tree, by the Obedience which was also at the Tree. But He would not have come to cancel that disobedience the object whereof was our Creator, had He been declaring another Father. And since by the very same things wherein we refused to hear God and believe His Word, He brought in Obedience and Assent unto God's Word: most[5] manifestly hath He revealed That very God, Whom as we offended in the first Adam, not having wrought His Commandment, so in the second Adam were we reconciled, having become obedient unto death. For to no other, surely, were we debtors, but to Him, Whose commandment also we transgressed originally.

Phil. ii. 8.

[5] "*per quæ*:" Massuet conjectures "*per-quam*," which I follow.

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CHAP. XVII. § 1.

And this is the Creator, Who in love is our Father, in power our Lord, in wisdom our Maker and Framer: whose commandment also disobeying, we have become enemies to Him. And therefore in the last times the Lord restored us to friendship by His Incarnation, being made Mediator of God and men: on the one hand, appeasing the Father in our behalf, against whom we had sinned, and assuaging[v] our disobedience by His own obedience; on the other hand, granting unto us to be on terms of citizenship and dutifulness with our Maker. For which cause in prayer also He taught us to say, *And forgive us our debts;* implying of course that This is our Father, Whose debtors we were, as having transgressed His commandment. And who is This? Some unknown Father, and such as never giveth precept to any? Or rather the God Who is proclaimed by the Scriptures, to Whom also we were debtors, transgressing His Commandment? For indeed Commandment was given unto man by the Word; For *Adam*, saith He, *heard the voice of the Lord God.* Well therefore saith His Word unto Man, *Thy sins are forgiven;* that same, against Whom we had sinned at first, bestowing remission of sins at last. Else, if it was one being's command which we transgressed, and it was another who said, Thy sins be forgiven thee: this one is neither good, nor truthful, nor just. For how is he good, who giveth, not of His own? or how just, who seizes what is another's? and how are sins truly forgiven, except He Himself whom we sinned against granted the forgiveness, *for the bowels of mercy of our God, in which He hath visited us* by His Son?

and restored and healed us

S. Luke xi. 4.

Gen. iii. 8.

S. Matth. ix. 2.

and forgave

S. Luke i. 78.

§ 2.

Wherefore also, on the healing of the Paralytic, *The people*, saith He, *seeing* it, *glorified God, Who had given such power unto men.* What God, I ask, did the people then present glorify? Was it at all one discovered by the heretics, an unknown Father? and how did they glorify Him, Who before in the beginning was not known by them? Plain it is then, that the Israelites were glo-

S. Matth. ix. 8.

[v] *consolatus.* The Translator gave also the rendering, *healing.* E.

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Book 5. rifying Him, who was proclaimed God by the Law and the Prophets, who is also the Father of our Lord: and therefore He was teaching men sensibly by those signs which He wrought to give glory to God. Whereas if He had Himself come from one Father, and men on sight of His miracles were glorifying another Father; He was rendering them ungrateful to that Father who had sent them healing. But to shew that from Him Who is God, the Only-Begotten Son had come for the salvation of man, and He by the miracles which He wrought was summoning the Unbelievers to give glory to the Father; and that what He was even now saying to the Pharisees,

S. Matth. ix. 6. *That ye may know that the Son of Man hath power to forgive sins:* He said to them as not receiving the advent of His Son, and therefore not believing the pardon which was being wrought by Him:—He also, having so spoken, commanded the man sick of the palsy to take up the bed on which he lay, and to go to his own house: by this His act confounding the Unbelievers, and signifying that He is Himself the Voice of God, by which man received precepts which he transgressed and became a sinner. For the palsy was the result of sins.

§ 3. and shewed Himself God Therefore in forgiving sins, while He cured the man, He also manifestly declared Himself, Who He is. For if no man can forgive sins but God only, and if our Lord did forgive them, and heal man; plain it is, that He was the very Word of God, made Son of Man, receiving from the Father the power of remitting sins, in that He is Man, and in that He is God: so that even as being Man, He sympathized with us, so being God He may have mercy on us, and forgive us our debts, which we owe to God our Creator. And therefore David said

Ps. xxxii. 1, 2. before, *Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord hath not imputed sin;* foreshewing that remis-

Col. ii. 14. sion which is by His Coming, whereby He hath *blotted out the handwriting* of our debt, and hath *fastened it to the Cross:* that as by the Tree we were made debtors

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to God, so by the Tree we may receive remission of our debt.

[6] significanter

This, as it was shewn typically [6] by many others, so also especially by the Prophet Elisha. For when the Prophets with him were cutting wood to make a Tabernacle, and the iron shaken off from an axe had fallen into Jordan, and was not found of them, and Elisha coming to the same place, had been told what had happened; he cast wood into the water; and upon his doing this, the iron of the axe floated, and from the surface of the water they took it, who before had lost it: and so the Prophet by deed signified, that by the Dispensation of the wood we were to receive again the solid Word of God, which by the Wood we had negligently lost, and were not in a way to find. But to shew that the Word of God is like unto an axe, John the Baptist saith concerning Him, *But now the axe is laid unto the root of the trees.* And Jeremiah saith in like manner, *The Word of the Lord is as an axe cleaving a rock.* Him then, hidden from us, the dispensation of the Wood, as we said before, revealed. For since by Wood we lost Him, by Wood again He was made manifest unto all, shewing forth the length and height and depth and breadth in Himself; and as one of those who have gone before said, "by the divine extension of His Hands gathering the two peoples together unto one God. For the Hands indeed are two, because there are also two peoples dispersed unto the ends of the earth: but the Head in the midst is one, because God is One, *Who is above all, and through all, and in us all.*"

§ 4. Elisha's type of Him

2 Kings vi. 6.

cf supra p. 417.

S. Matth. iii. 10. Jer. xxiii. 29.

Eph. iv. 6.

Which order of things, such and so great, He effected through means created not by another but by Himself: and not by such as were made out of ignorance and decay, but by such as had their being from the Wisdom and Virtue of His Father. For neither is He unjust, to covet what is another's; nor needy, so as not by His own means to work out life for His own people, employing for man's salvation what He Himself had created.

CHAP. XVIII. § 1. He is our Creator

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BOOK 5. For indeed the creature would not have sustained Him, had He merely put forth what came of ignorance and decay. For, that the very Word of God Incarnate was hung upon the wood, we have shewn at large[x]: yea, and the very heretics own Him crucified. How then could a being put forth of Ignorance and decay sustain Him Who hath in Him the knowledge of all things, and is true and perfect? Or how did that creation, which is hidden from the Father, and far and wide separated from Him, become
[7] portavit the vehicle[7] of His Word? And if moreover it was created by Angels, either ignorant of the God Who is above
S. John xiv. 10. all, or knowing Him; since our Lord said, That *I am in the Father and the Father in Me;*—how could the handywork of Angels endure to be the vehicle both of the Father and the Son? And how did that Creation which is without the Pleroma receive Him Who containeth the whole Pleroma?

Wherefore, since these things are all impossible, and admit of no proof; that alone is true which the Church proclaims, That it was His own creation, subsisting by the power and skill and wisdom of God, which became the vehicle of Him: which creation while it is invisibly sustained by the Father, doth on the other hand visibly sustain His Word: and this is The Word.

§ 2. For the Father underlying[8] both the creation and the
[8] portans [9] portatum Word, and the Word upholden[9] of the Father, impart the Spirit unto all, at the Father's good pleasure: to some in the way of creation, (which sort of thing is *made*): to others in the way of Adoption, which kind is of God;
The HOLY TRINITY and this is Birth. And thus is shewn forth the One God and Father, Who is *above* all and *through* all and *in* all. *Above* all, first, is the Father; and He is the Head of Christ: then, *through* all is the Word, and He is the Head of the Church: *in* us all, again, is the Spirit, and He is the Living Water, which the Lord imparts to all

[x] *For that the Word—shewn at large.* These words are quoted in Syriac by Mr. Harvey (ii. 450) from two Mss., besides the oft quoted Ms. of Severus, add. 12157. E.

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that rightly believe in Him, and love Him, and know that there is *One Father Who is above all, and through all, and in you all.* Witness is borne to this by John also the Lord's disciple, saying in his Gospel as follows: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made.* Afterwards of the same Word he saith, *He was in this world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become sons of God, to them which believe in His Name.* And again, meaning His Economy as Man, he said, *And the Word was made Flesh, and dwelt among us.* And again he inserted, *(And we beheld His glory, the glory as of the only-begotten of the Father,) full of Grace and Truth.* Evidently declaring to such as will hear, i. e., who have ears, That there is one God the Father over all, and one Word of God which is through all, by Whom all things were made; and that this world is His very own, and made by Him at His Father's Will, and not by Angels, neither in the way of revolt and decay and ignorance: nor by I know not what virtue of "Prunicus," whom some also call Mother; nor by some other world-maker not knowing the Father.

Eph. iv. 6. The WORD S. John i. 1—3. Ib. 10—12. Ib. 14. Ib.

§ 3. His Advent

For the Maker of the world in deed is the Word of God; and this is our Lord, Who in the last times was made man, existing in this world: Who invisibly contains all things that were made, and is established [y] in the whole creation, as being God's Word, governing and disposing all things: and therefore into His own He came invisibly [1], and was made flesh and hung upon the Tree, that He might sum up all into Himself. *And His own,* even Men, *received Him not;* as Moses declared the same among the people: *And thy Life shall be hanging before thine eyes, and thou wilt not believe thine own Life.* Whoso

1 qu: *visibly.* Massuet.

Deut. xxviii. 66 LXX.

[y] *infixus.* The Translator gave also the rendering, *hath a fixed place.* E.

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Book 5. then received not Him, received not life. *But as many as received Him, to them gave He power to become sons of God.* For it is He who hath power over all from the Father, as being the Word of God, and true Man, with invisible beings holding reasonable communion, and appointing them a law after an intellectual fashion[2], all and each to abide in their own order: while over things visible and human He reigns openly, and bringeth upon all meetly His just judgment: as David also plainly intimating saith, *Our God will come openly and will not keep silence.* Then also he declared the judgment which He is bringing upon us, saying, *A fire shall burn in His sight, and around Him a mighty tempest. He shall summon the Heaven from above, and the earth to discern His people.*

[2] sensualiter

Ps. l. 2, 3.

Ib. 3, 4.

Chap. XIX. § 1. and undoing the past ill

Evidently therefore the coming of the Lord to His own, (at which time also His own creation bare Him, which is borne by Him) and the summing up which He made of the disobedience at the former tree by the obedience at the present tree, and His undoing the perversion, the evil perversion of Eve, that Virgin now espoused to a man:—all this news was well and truly preached by the Angel to the Virgin Mary, now under a husband. For as the former was led astray by an Angel's discourse to fly from God after transgressing His Word, so the latter by an Angel's discourse had the Gospel preached unto her, that she might bear God, obeying His Word. And if the former had disobeyed God, yet the other was persuaded to obey God: that the Virgin Mary might become an Advocate for the Virgin Eve. And as mankind was bound unto death through a Virgin, it is saved through a Virgin: by the obedience of a virgin the disobedience of a virgin is compensated. For while the sin of the First-made man is yet receiving correction by the rebuke of the First-born, the Serpent's craft being overcome by the simplicity of the Dove, we are freed from those chains whereby we had been bound unto death.

The Virgin Eve and the Virgin Mary

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§ 2. Heretics gainsay their own salvation

All heretics being unlearned, and ignorant of God's ways of ordering things, and uninstructed in the dispensation concerning Man, as being blind to the truth, contradict their own salvation. Some, introducing another Father, besides the Creator. Others again saying that the world and its substance are made by certain Angels. Some indeed, that the same substance, far and wide separated from Him, Who in their account is the Father, flourished of itself, and is born of itself. But others, that in those things which are kept together by the Father, it [the world] had its substance, of decay and ignorance. Others again scorn the manifest advent of the Lord, not receiving His Incarnation. And others moreover, not knowing the dispensation of the Virgin, say that He was begotten of Joseph. And while some affirm that neither soul nor body can receive eternal life, but only "the inner man": (and this they will have to be the Mind which is in them, which also alone they decree to ascend into perfection:) others say that the soul being saved, their body shares not in the salvation which is of God: as we said in the first book: wherein also we stated the arguments of them all, and in the Second shewed their weakness and inconsistency.

their errors manifold

Chap. XX. § 1.

For all these are far later than the Bishops to whom the Apostles delivered the churches; and this in the Third Book we manifested with all diligence. Therefore the aforesaid Heretics, being blind to the truth, must needs walk this way and that, out of the right track; and so the traces of their doctrine are scattered here and there in a discordant and illogical way. But those who are of the Church have a regular path, encircling the whole world, the tradition thereof from the Apostles being secure: which path grants us to behold that all have one and the same faith, since all teach one and the same God and Father, believe the same Economy of the Son of God's Incarnation, and know the same gift of the Spirit, and meditate on the same precepts, and maintain the same form of government over the Church, and wait for the

The Unity and Stability

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Book 5. of The Church

same coming of the Lord, and maintain the same salvation of the whole man, i. e., of the soul and body. And as for the Church, her preaching is true and stable, and in her through the whole world one and the same way of salvation is declared. For to her is entrusted the Light of God; and therefore the *Wisdom* of God, whereby He saveth all men, *is sung in the place of going forth, and in the streets dealeth fearlessly, is preached on the top of the walls, and speaketh boldly in the gates of the city.* For the Church everywhere preaches The Truth: and this is the candlestick with seven wicks bearing the light of Christ.

Prov. i. 20, 21.

Exod. xxv. 37. Rev. i. 20.

§ 2.

Those then who forsake the preaching of the Church, impute unskilfulness to the holy Elders, not considering how much worthier is a devout but untaught person than a blaspheming and shameless Sophist. But such are all Heretics, and they who imagine themselves to be discoverers of something more besides the Truth; following what has been foretold, performing their journey in many ways and in many forms, and in much weakness, not having always the same opinions on the same subjects, they are led about as blind men by the blind: justly they will fall into the hidden pit of ignorance, always seeking, and never finding the Truth. We must therefore fly from their views, and watch very carefully lest at any time we be disturbed by them. And we must fly for refuge to the Church, and be trained in her bosom, and be nourished up in the Scriptures of the Lord. For the Church is planted, a Paradise in this world. *Of every tree* then of Paradise *ye shall eat* morsels, saith the Spirit of God: i. e., feed ye on all the Lord's Scripture: but ye shall not eat of a mind that is lifted up, neither touch any where the contentiousness of Heretics. For they profess themselves to have the knowledge of good and evil, and upon the God Who made them they hurl their own impious thoughts. And so they carry their thoughts on high, beyond the just measure of thinking. For which cause the Apostle also saith, *Not to be wise more than one ought to be wise, but to be wise unto soberness;* lest

Heretics blind

cf. 2 Tim. iii. 7.

The Church a Paradise

Gen. ii. 16.

Rom. xii. 3.

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feeding upon their knowledge, that which is wise more than it ought to be, we be cast out of the Paradise of life: into which the Lord bringeth those who obey His instruction, *gathering up into Himself all things which are in Heaven and which are in earth.* Now the *things in Heaven* are spiritual things, but the *things in earth,* is the dispensation relating to man. These accordingly He hath gathered up into Himself; uniting man to spirit and placing spirit in man, He became Himself the Head of the spirit, giving at the same time the spirit to be the Head of man: for through him we have seen, and heard, and speak.

Our Master gathers up all

Eph. i. 10.

Thus gathering all into one, He was Himself gathered into one—both stirring up warfare against our enemy, and forcing him out, who at first had led us captive in Adam, and trampling on his head: as thou hast it in Genesis, how that God said to the Serpent, *And I will put enmity between thee and the woman, and between thy seed and her seed: he shall mark thy head, and thou shalt mark His heel.* For of Him Who had to be born of a Virgin woman in the likeness of Adam, it [her seed] was announced as "marking the Serpent's head." And this is the seed, of which the Apostle in the Epistle to the Galatians saith, *That the Law of works was appointed, until the Seed should come to Whom the promise was made.* And yet more clearly hath he set it forth in the same Epistle, thus saying, *But when the fulness of the time was come, God sent His Son, made of a woman.* For the enemy would not have been fairly overcome, had not his conqueror been a man born of a woman. For by a woman he ruled over man from the beginning, when he set himself against mankind. For this cause the Lord also professes Himself the Son of Man; gathering up into Himself that original man, of whom the formation of the woman took place: that as by a conquered man our race went down unto death, so by a conquering Man again we might go up into life: and that as by a man Death received the palm against us, so we on the other hand by a Man might receive the palm against Death.

CHAP. XXI. § 1.

and gathers Himself to the battle

Gen. iii. 15.

Gal. iii. 19.

Ib. iv. 4.

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Book 5. § 2. The manner of His warfare

But the Lord would not have gathered up into Himself that old and original enmity against the Serpent, fulfilling the promise of the Creator, and accomplishing His Command, had He come of another Father. But because He is one and the same, Who in the beginning formed us, and Who sent His Son in the end; the Lord fulfilled His Command, being born of a woman; both destroying our adversary, and perfecting Man according to the image and likeness of God. And therefore He destroyed him no other way, than by the sayings of the Law, using also the Father's precept as His helper to the destruction and exposure of the apostate Angel. In the first place, fasting forty days, like as did Moses and Elias, He was afterwards an hungered, that we might understand Him to be a true and substantial Man: for it belongeth to man to be hungry after fasting. And next, that the Adversary might have a ground, whereon to wage battle with Him. For because in the beginning it was by meat that he seduced man, not being hungry, to transgress the commandment of God; in the end, though He were hungry, he could not prevail on Him not to wait for the meat which should come from God.

S. Matth. iv. 3. For when the other tempted Him, and said, *If Thou art the Son of God, command that these stones be made loaves*, the Lord on the other hand repulsed him by the precept

Ib. 4. from Deut. viii. 3. of the Law, saying, *It is written, Man liveth not by bread alone.* Thus to his saying, *If Thou art the Son of God*, He employed for the blinding of him the avowal of His Manhood, and by a saying of His Father's made void his first attack. The surfeiting therefore of man, which took place in Paradise upon both of them indulging their taste, was done away with by that craving, which was in this world.

But he being by the Law baffled[s], tried himself too by a falsehood, to come in conflict again according to the

Ib. 5. Law. For leading Him to the highest *pinnacle of the*

Ib. 6. *Temple*, he said, *If Thou be the Son of God, cast Thyself*

[s] *explosus.* The Translator gives also the rendering, *put to scorn.* E.

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down: For it is written, that He hath commanded His Angels concerning Thee, and in their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone; hiding his falsehood by means of Scripture, as do all the Heretics. For the saying, He gave His Angels charge concerning him, was written; but no Scripture said, Cast Thyself down; but the Devil brought in this exhortation of himself. Accordingly the Lord refuted him out of the Law, saying, *It is written again, Thou shalt not tempt the Lord thy God:* by that saying, which is in the Law, signifying, first, that as to Man, Man ought not to tempt God: and as to Himself, that He, in that Man who was in sight would not tempt the Lord His God. The high thoughts then which were in the Serpent, were done away with by the humility which was in the Man: and now was the Devil twice vanquished out of the Scripture, in that he was exposed as recommending things contrary to the Commandment of God, and proved to be in his purpose the enemy of God. And so being greatly confuted, and as it were gathering himself up, arraying all the power in deceit which he had, he, thirdly, shewed unto Him *all the Kingdoms of the world,* saying, as Luke records, *All these things will I give thee, (for to me are they delivered, and to whom I will I give them,) if thou wilt fall down and worship me.* The Lord therefore, exposing him as he was, saith *Be gone Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Laying him bare by that name, and shewing Himself, who He was. For Satana, a Hebrew word, signifieth Apostate. And thus overcoming him the third time, for the future He drove him away from Himself, as fairly overcome: and the transgression of God's commandment which had been in Adam was done away, by the precept of the Law which the Son of Man observed, not transgressing the Commandment of God.

Ib. 7 from Deut. vi. 16.

Ib. 8.

Ib. 9.

S. Luke iv. 6.

S. Matth. iv. 10.

§ 3.

Who then is the Lord God, to whom Christ beareth witness; whom no one shall tempt, and whom all ought to adore, and to serve Him alone? Without any doubt

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BOOK 5. at all it is that God who gave also the Law. For these things had been foretold in the Law, and by the sentence of the Law the Lord on the one hand sheweth, that the Law announces the Word of God from the Father; on the other, the apostate Angel of God is overthrown by its voice, his Being exposed, and he vanquished by the Son of man keeping the Command of God. For since he at first persuaded man to break the precept of his Maker, he had him accordingly in his own Power: which Power is transgression and Apostasy, and by these he bound the Man—it was also meet that he on the contrary should through Man be overcome and bound with the same chains, wherewith he bound the man: that Man, being loosed, might return unto the Lord, leaving to him the chains wherewith he had been himself bound, i. e., transgression. For the binding of him was the loosing of man, since no man *can enter into a strong man's house and spoil his goods, except he first bind the strong man.* On the other hand therefore the Lord, by the Word of that God who made all, exposing and overcoming him by the commandment, (And the Commandment of God is the Law); that of Him which was man shewing him to be a fugitive, and breaker of the Law, and apostate from God: —the Word afterwards with a strong hand bound him, as His own runaway slave, and divided his spoils, i. e., the men who were detained by him, whom he was unjustly making use of. And while he was justly led captive, who had led man captive unjustly; man, who had before been led captive, was withdrawn from his possessor's power, by the Mercy of God the Father: who pitied His own handy work, and gave it salvation, renewing it by the Word, i. e., by Christ: that man might learn by actual trial, how that not of himself but by free gift of God he receiveth incorruption.

He returns on the Devil his own deed

S. Matth. xii. 29.

CHAP. XXII. § 1. Accordingly, the Lord thus clearly shewing that He is the true Lord and the only God, who had been declared by the Law—(for whom the Law had proclaimed as God, Him Christ manifested as Father, whom also alone the

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Disciples of Christ are bound to serve:) and our adversary being discomfited by Him, through those sentences which occur in the Law:—(now the Law bids us to praise the Creator as God, and to serve Him only:—) we ought not now to seek any other Father, besides or above This one: *seeing* there is *one God who justifieth the Circumcision by Faith, and the Uncircumcision through Faith.* For had there been any other perfect Father above This one, in no wise would He [Christ] have overthrown Satan by His discourses and precepts. For Ignorance cannot be done away by another ignorance: even as neither can decay be abolished by decay. If then the Law is of ignorance and decay, how could the sentences which are therein set any free from diabolical ignorance, and overcome the Strong Man? For it is not the less, nor the equal that can overcome the Strong Man, but he who hath more power. And He who hath more power over all things is the Word of God, Who both in the Law crieth aloud, *Hear, O Israel, the Lord thy God is one God;* and, *Thou shalt love the Lord thy God with all thy soul;* and, *Him shalt thou worship, and Him only shalt thou serve:* —and in the Gospel by the very same sentences putting down apostasy, did at once by His Father's Voice subdue the strong man, and avow the precept of the Law to be His own sentences; saying, *Thou shalt not tempt the Lord thy God.* For by sentence not of another but properly belonging to His own Father He put down the adversary and overcame the Strong Man.

Deut. vi. 13.

Rom. iii. 30.

In the Law and in the Gospel He teaches the same

Deut. vi. 4.

Ib. 5.

Ib. 13.

S. Matth. iv. 7.

§ 2. What our Master teaches us

And us, who are released by the commandment itself, He hath taught, First, In our hunger to await the food which is given by God: Secondly, when we are set on the high places of God's universal free gift; or trusting in works of righteousness, or honoured with great eminency of office; then in no wise to be lifted up, nor to tempt God, but in every thing to be lowly-minded, and to have ready for use the saying, *Thou shalt not tempt the Lord thy God:* As the Apostle also taught, in the words, *Not minding high things, but sympathizing with the*

Rom. xii. 16.

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Book 5. *lowly*:—neither to be taken with riches, nor worldly glory, nor present pomp: but to be aware, that thou must worship the Lord thy God, and serve Him only; and not believe that being who falsely promises what is not his own, in that he saith, *All these things will I give thee if thou wilt fall down and worship me.* For he himself confesseth, that to worship him and to do his will is to fall from the glory of God. And what that is either sweet or good can he partake of who hath fallen? Or what other thing can such an one hope or expect, besides death? For to him who hath fallen, death is close at hand. Moreover, neither will he in course fulfil that which he hath promised. For how shall he fulfil it to him that hath fallen? Further, [he confesseth] that God is Lord over men, and over himself; and *without* the will of our *Father* which is in heaven, *not a sparrow* shall *fall to the earth.* Therefore, in that he saith, *All these things are delivered unto me; and unto whomsoever I will I give them* —he saith it, as one lifted up unto Pride. Since indeed the Creation is not under his power, he being himself one of the creatures—nor will he of himself give unto men royalty over other men: but according to the ordinance of God the Father both all other things are set in order, and those which relate to men. But the Lord saith, That the Devil is *a Liar from the beginning, and abode not in the truth:* If then he is a liar, and not abiding in the truth, of course he was not truly saying, "All these things are delivered unto me, and to whom I will I give them:" but he was telling a Lie.

S. Matth. iv. 9.

Nought of good to the fallen from God

Ib. x. 29.

S. Luke iv. 6.

S. John viii. 44.

CHAP. XXIII. § 1. The Devil's Lies

For he had before used himself, for the deceiving of men, to tell lies against God. Thus, whereas God at the beginning had given to man abundance of food, and had commanded him concerning one tree alone, not to eat of it;—(as the Scripture relates that God said unto Adam, *Of every tree that is in the garden thou shalt eat food, but of the tree of knowledge of good and evil, ye shall not eat of it; but in the day that ye shall eat thereof ye shall surely die;*)—he, lying against the Lord, tempted

Gen. ii. 16, 17.

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man: as the Scripture saith that the Serpent *said unto the woman, And why did God say, Ye shall not eat of every tree of the garden?* And when she had exposed the lie, and simply repeated the commandment, in saying, *Of every tree of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die:* he having been told by the woman the commandment of God, used craft and deceived her anew by a false tale, saying, *Ye shall not surely die. For God did know, that in the day ye shall eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil.* First, you see, in God's own Paradise he was disputing about God; as though He were absent; for he knew not the greatness of God. Then afterwards, learning from herself that the Lord had said, that if they tasted of the aforesaid tree they would die, the third thing was his telling a lie, and saying, *Ye shall not surely die.* But that God was true, and the serpent a liar, was shewn by the event, when death followed close upon those who had eaten. For together with the food they made death also their own, since they ate in disobedience, and disobedience to God bringeth death. For therefore of Him were they given over thereunto, having become liable to the debt of death.

Ib. iii. 1. Ib. 2, 3. Ib. 4, 5.

§ 2. They died that day

In the same day accordingly they died, in which also they did eat, and became liable to the debt of death; because the day of the creature is one. For *the evening and the morning,* it saith, *was made* one *day.* And in that same day they did eat, and in the same also they died. But according to the round and course of the days, according to which one is called first, another second, another third; if any will diligently learn, he will find by the Lord's Œconomy on what day of the seven days Adam died. For in gathering up the whole of man into Himself from the beginning to the end, He gathered also his death. It is plain then, that the Lord in obedience to the Father, endured death on the same day, in which

Ib. i. 5.

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Book 5. Adam died, disobeying God. Now in what day he died, in the same he also did eat; because God said, *In the day that ye shall eat thereof, ye shall surely die.* This day accordingly our Lord would go over again with the rest, in His own Person, and so came to His Passion the day before the Sabbath, which is the sixth day of Creation, on which day man was formed: by His Passion conferring on man a second formation, that which is out of death. But some on the other hand refer Adam's Death to the thousandth year: for (say they) a day of the Lord is as a thousand years, but Adam did not add on the thousand years, but died within them, fulfilling the sentence upon his transgression.

Gen. ii. 17.

2 S. Pet. iii. 8.

Whether then in respect of disobedience, which is death; or because from that time they were given over and made debtors to death:—whether on one and the same day on which they did eat, they also died, because there is but one day of Creation; or whether it were in respect of our own round of days, that they died in the same day in which also they did eat: (i. e., on the Preparation-day, which is called The pure supper, I mean the sixth day of the week, which our Lord also pointed out by suffering in it):—or in regard of his not having overpassed a thousand years, but died within them:—In regard, I say, of all the significations, both God is true (for they are dead who tasted of the tree); and the Serpent is proved to be a Liar and a Murderer, as our Lord saith of him, *That he is a murderer from the beginning and abode not in the truth.*

S. John viii. 44.

Chap. XXIV. § 1.

As then he lied in the beginning, so also in the end he was lying, when he said, *All these things are delivered unto me, and to whom I will I give them.* For not he appointed the bounds of the Kingdoms of this world, but God. For *The King's heart is in the hand of God.* And by Solomon too the Word saith, *By Me kings reign, and mighty men hold righteousness. By Me Princes shall be exalted, and tyrants by Me govern the earth.* And Paul also the Apostle to the same effect saith, *To all the high-*

S. Luke iv. 6.

Prov. xxi. 1. Ib. viii. 15, 16.

Rom. xiii. 1.

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er powers be ye subject; for there is no power but of God: and the Powers which be are ordained of God. And again he saith of the same, *For not without cause beareth he the sword; for he is a minister of God, an avenger for wrath upon him that doeth evil.* And to shew that he said this not of Angelical Powers, nor of invisible Princes, as some venture to expound it, but of those Powers which are after the manner of man, he saith, *For, for this cause pay ye tribute also, for they are ministers of God, serving altogether to this very end.* And this too the Lord confirmed both by not doing what the Devil would persuade Him, and by bidding tribute to be given to the Collectors of the tributes for Himself and for Peter: because *they are ministers of God, serving unto this very thing.*

Rom. xiii. 1.

Ib. 4.

Ib. 6.

S. Matth. xvii. 27.

§ 2. Why human government appointed by God

For because man, standing off from God, became so like a wild beast, as to account his very kindred an enemy, and to pass his time without fear in all restlessness[a], and in murder, and in covetousness: God set over him the fear of man (for they knew not the fear of God), that they being subject unto men's power, and bound by their law, might attain unto some degree of justice, and mutual moderation, fearing the sword openly set forth; as saith the Apostle: *For not without cause he beareth the sword; for he is the minister of God, an avenger for wrath unto him that doeth evil.* And therefore the magistrates also themselves, having the Laws, which are the clothing of Justice, shall be asked no questions nor suffer penalties, for whatever they may have done justly and lawfully: But in such things as they may have practised to the overthrow of the Just, unfairly, and impiously, and against law, and in tyrannical sort;—in those they shall also perish: the just judgment of God reaching unto all alike, and in none failing. For the benefit, then, of the Gentiles is earthly Royalty established by God; (and not by the Devil, who is never at all at rest: yea, neither will he have the very Gentiles to go on quietly:) —that men, fearing the Royalty of men, may not, like

[a] *inquietudine.* The Translator gives also the rendering, *discontent.* E.

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Book 5. § 2. The manner of His warfare

But the Lord would not have gathered up into Himself that old and original enmity against the Serpent fulfilling the promise of the Creator, and accomplishing His Command, had He come of another Father. But because He is one and the same, Who in the beginning formed us, and Who sent His Son in the end; the Lord fulfilled His Command, being born of a woman; both destroying our adversary, and perfecting Man according to the image and likeness of God. And therefore He destroyed him no other way, than by the sayings of the Law, using also the Father's precept as His helper to the destruction and exposure of the apostate Angel. In the first place, fasting forty days, like as did Moses and Elias, He was afterwards an hungered, that we might understand Him to be a true and substantial Man: for it belongeth to man to be hungry after fasting. And next, that the Adversary might have a ground, whereon to wage battle with Him. For because in the beginning it was by meat that he seduced man, not being hungry, to transgress the commandment of God; in the end, though He were hungry, he could not prevail on Him not to wait for the meat which should come from God.

S. Matth. iv. 3. For when the other tempted Him, and said, *If Thou art the Son of God, command that these stones be made loaves,* the Lord on the other hand repulsed him by the precept

Ib. 4. from Deut. viii. 3. of the Law, saying, *It is written, Man liveth not by bread alone.* Thus to his saying, *If Thou art the Son of God,* He employed for the blinding of him the avowal of His Manhood, and by a saying of His Father's made void his first attack. The surfeiting therefore of man, which took place in Paradise upon both of them indulging their taste, was done away with by that craving, which was in this world.

But he being by the Law baffled[z], tried himself too by a falsehood, to come in conflict again according to the

Ib. 5. Law. For leading Him to the highest *pinnacle of the*

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Ib. 7 from Deut. vi. 16.

Ib. 8.

Ib. 9. S. Luke iv. 6.

S. Matth. iv. 10.

§ 3.

Who then is the Lord God, to whom Christ beareth witness; whom no one shall tempt, and whom all ought to adore, and to serve Him alone? Without any doubt

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BOOK 5. at all it is that God who gave also the Law. For these things had been foretold in the Law, and by the sentence of the Law the Lord on the one hand sheweth, that the Law announces the Word of God from the Father; on the other, the apostate Angel of God is overthrown by its voice, his Being exposed, and he vanquished by the Son of man keeping the Command of God. For since he at first persuaded man to break the precept of his Maker, he had him accordingly in his own Power: which Power is transgression and Apostasy, and by these he bound the Man—it was also meet that he on the contrary should through Man be overcome and bound with the same chains, wherewith he bound the man: that Man, being loosed, might return unto the Lord, leaving to him the chains wherewith he had been himself bound, i. e., transgression. For the binding of him was the loosing of man, since no man *can enter into a strong man's house and spoil his goods, except he first bind the strong man.* On the other hand therefore the Lord, by the Word of that God who made all, exposing and overcoming him by the commandment, (And the Commandment of God is the Law); that of Him which was man shewing him to be a fugitive, and breaker of the Law, and apostate from God: —the Word afterwards with a strong hand bound him, as His own runaway slave, and divided his spoils, i. e., the men who were detained by him, whom he was unjustly making use of. And while he was justly led captive, who had led man captive unjustly; man, who had before been led captive, was withdrawn from his possessor's power, by the Mercy of God the Father: who pitied His own handy work, and gave it salvation, renewing it by the Word, i. e., by Christ: that man might learn by actual trial, how that not of himself but by free gift of God he receiveth incorruption.

He returns on the Devil his own deed

S. Matth. xii. 29.

CHAP. XXII. § 1. Accordingly, the Lord thus clearly shewing that He is the true Lord and the only God, who had been declared by the Law—(for whom the Law had proclaimed as God, Him Christ manifested as Father, whom also alone the

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Disciples of Christ are bound to serve:) and our adversary being discomfited by Him, through those sentences which occur in the Law:—(now the Law bids us to praise the Creator as God, and to serve Him only:—) we ought not now to seek any other Father, besides or above This one: *seeing* there is *one God who justifieth the Circumcision by Faith, and the Uncircumcision through Faith.* For had there been any other perfect Father above This one, in no wise would He [Christ] have overthrown Satan by His discourses and precepts. For Ignorance cannot be done away by another ignorance: even as neither can decay be abolished by decay. If then the Law is of ignorance and decay, how could the sentences which are therein set any free from diabolical ignorance, and overcome the Strong Man? For it is not the less, nor the equal that can overcome the Strong Man, but he who hath more power. And He who hath more power over all things is the Word of God, Who both in the Law crieth aloud, *Hear, O Israel, the Lord thy God is one God;* and, *Thou shalt love the Lord thy God with all thy soul;* and, *Him shalt thou worship, and Him only shalt thou serve:* —and in the Gospel by the very same sentences putting down apostasy, did at once by His Father's Voice subdue the strong man, and avow the precept of the Law to be His own sentences; saying, *Thou shalt not tempt the Lord thy God.* For by sentence not of another but properly belonging to His own Father He put down the adversary and overcame the Strong Man.

Deut. vi. 13. Rom. iii. 30. In the Law and in the Gospel He teaches the same Deut. vi. 4. Ib. 5. Ib. 13. S. Matth. iv. 7.

§ 2. What our Master teaches us

And us, who are released by the commandment itself, He hath taught, First, In our hunger to await the food which is given by God: Secondly, when we are set on the high places of God's universal free gift; or trusting in works of righteousness, or honoured with great eminency of office; then in no wise to be lifted up, nor to tempt God, but in every thing to be lowly-minded, and to have ready for use the saying, *Thou shalt not tempt the Lord thy God:* As the Apostle also taught, in the words, *Not minding high things, but sympathizing with the*

Rom. xii. 16.

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Book 5. *lowly* :—neither to be taken with riches, nor worldly glory, nor present pomp: but to be aware, that thou must worship the Lord thy God, and serve Him only; and not believe that being who falsely promises what is not his own, in that he saith, *All these things will I give thee if thou wilt fall down and worship me.* For he himself confesseth, that to worship him and to do his will is to fall from the glory of God. And what that is either sweet or good can he partake of who hath fallen? Or what other thing can such an one hope or expect, besides death? For to him who hath fallen, death is close at hand. Moreover, neither will he in course fulfil that which he hath promised. For how shall he fulfil it to him that hath fallen? Further, [he confesseth] that God is Lord over men, and over himself; and *without* the will of our *Father* which is in heaven, *not a sparrow* shall *fall to the earth.* Therefore, in that he saith, *All these things are delivered unto me; and unto whomsoever I will I give them* —he saith it, as one lifted up unto Pride. Since indeed the Creation is not under his power, he being himself one of the creatures—nor will he of himself give unto men royalty over other men: but according to the ordinance of God the Father both all other things are set in order, and those which relate to men. But the Lord saith, That the Devil is *a Liar from the beginning, and abode not in the truth:* If then he is a liar, and not abiding in the truth, of course he was not truly saying, "All these things are delivered unto me, and to whom I will I give them:" but he was telling a Lie.

S. Matth. iv. 9.

Nought of good to the fallen from God

Ib. x. 29.

S. Luke iv. 6.

S. John viii. 44.

CHAP. XXIII. § 1. The Devil's Lies

For he had before used himself, for the deceiving of men, to tell lies against God. Thus, whereas God at the beginning had given to man abundance of food, and had commanded him concerning one tree alone, not to eat of it;—(as the Scripture relates that God said unto Adam, *Of every tree that is in the garden thou shalt eat food, but of the tree of knowledge of good and evil, ye shall not eat of it; but in the day that ye shall eat thereof ye shall surely die;*)—he, lying against the Lord, tempted

Gen. ii. 16, 17.

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man: as the Scripture saith that the Serpent *said unto the woman, And why did God say, Ye shall not eat of every tree of the garden?* And when she had exposed the lie, and simply repeated the commandment, in saying, *Of every tree of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die:* he having been told by the woman the commandment of God, used craft and deceived her anew by a false tale, saying, *Ye shall not surely die. For God did know, that in the day ye shall eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil.* First, you see, in God's own Paradise he was disputing about God; as though He were absent; for he knew not the greatness of God. Then afterwards, learning from herself that the Lord had said, that if they tasted of the aforesaid tree they would die, the third thing was his telling a lie, and saying, *Ye shall not surely die.* But that God was true, and the serpent a liar, was shewn by the event, when death followed close upon those who had eaten. For together with the food they made death also their own, since they ate in disobedience, and disobedience to God bringeth death. For therefore of Him were they given over thereunto, having become liable to the debt of death.

Ib. iii. 1. Ib. 2, 3. Ib. 4, 5.

§ 2. They died that day

In the same day accordingly they died, in which also they did eat, and became liable to the debt of death; because the day of the creature is one. For *the evening and the morning,* it saith, *was made* one *day.* And in that same day they did eat, and in the same also they died. But according to the round and course of the days, according to which one is called first, another second, another third; if any will diligently learn, he will find by the Lord's Œconomy on what day of the seven days Adam died. For in gathering up the whole of man into Himself from the beginning to the end, He gathered also his death. It is plain then, that the Lord in obedience to the Father, endured death on the same day, in which

Ib. i. 5.

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Book 5. Adam died, disobeying God. Now in what day he died, in the same he also did eat; because God said, *In the day that ye shall eat thereof, ye shall surely die.* This day accordingly our Lord would go over again with the rest, in His own Person, and so came to His Passion the day before the Sabbath, which is the sixth day of Creation, on which day man was formed: by His Passion conferring on man a second formation, that which is out of death. But some on the other hand refer Adam's Death to the thousandth year: for (say they) a day of the Lord is as a thousand years, but Adam did not add on the thousand years, but died within them, fulfilling the sentence upon his transgression.

Gen. ii. 17.

2 S. Pet. iii. 8.

Whether then in respect of disobedience, which is death; or because from that time they were given over and made debtors to death:—whether on one and the same day on which they did eat, they also died, because there is but one day of Creation; or whether it were in respect of our own round of days, that they died in the same day in which also they did eat: (i. e., on the Preparation-day, which is called The pure supper, I mean the sixth day of the week, which our Lord also pointed out by suffering in it):—or in regard of his not having overpassed a thousand years, but died within them:—In regard, I say, of all the significations, both God is true (for they are dead who tasted of the tree); and the Serpent is proved to be a Liar and a Murderer, as our Lord saith of him, *That he is a murderer from the beginning and abode not in the truth.*

S. John viii. 44.

Chap. XXIV. § 1.

As then he lied in the beginning, so also in the end he was lying, when he said, *All these things are delivered unto me, and to whom I will I give them.* For not he appointed the bounds of the Kingdoms of this world, but God. For *The King's heart is in the hand of God.* And by Solomon too the Word saith, *By Me kings reign, and mighty men hold righteousness. By Me Princes shall be exalted, and tyrants by Me govern the earth.* And Paul also the Apostle to the same effect saith, *To all the high-*

S. Luke iv. 6.

Prov. xxi. 1. Ib. viii. 15, 16.

Rom. xiii. 1.

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er powers be ye subject; for there is no power but of God: and the Powers which be are ordained of God. And again he saith of the same, *For not without cause beareth he the sword; for he is a minister of God, an avenger for wrath upon him that doeth evil.* And to shew that he said this not of Angelical Powers, nor of invisible Princes, as some venture to expound it, but of those Powers which are after the manner of man, he saith, *For, for this cause pay ye tribute also, for they are ministers of God, serving altogether to this very end.* And this too the Lord confirmed both by not doing what the Devil would persuade Him, and by bidding tribute to be given to the Collectors of the tributes for Himself and for Peter: because *they are ministers of God, serving unto this very thing.*

Rom. xiii. 1.

Ib. 4.

Ib. 6.

S. Matth. xvii. 27.

§ 2. Why human government appointed by God

For because man, standing off from God, became so like a wild beast, as to account his very kindred an enemy, and to pass his time without fear in all restlessness[a], and in murder, and in covetousness: God set over him the fear of man (for they knew not the fear of God), that they being subject unto men's power, and bound by their law, might attain unto some degree of justice, and mutual moderation, fearing the sword openly set forth; as saith the Apostle: *For not without cause he beareth the sword; for he is the minister of God, an avenger for wrath unto him that doeth evil.* And therefore the magistrates also themselves, having the Laws, which are the clothing of Justice, shall be asked no questions nor suffer penalties, for whatever they may have done justly and lawfully: But in such things as they may have practised to the overthrow of the Just, unfairly, and impiously, and against law, and in tyrannical sort;—in those they shall also perish: the just judgment of God reaching unto all alike, and in none failing. For the benefit, then, of the Gentiles is earthly Royalty established by God; (and not by the Devil, who is never at all at rest: yea, neither will he have the very Gentiles to go on quietly:) —that men, fearing the Royalty of men, may not, like

[a] *inquietudine.* The Translator gives also the rendering, *discontent.* E.

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Book 5. fishes, consume one another, but by legal enactments may ward off the blows of the manifold injustice of the Gentiles. And so they are *ministers of* God, who exact *tribute* from us, *waiting upon this very thing.*

§ 3. and He gives Kings according to the need of each several period

"The Powers that be, are ordained of God." It is plain that the Devil lies, in saying, "To me things are delivered, and to whom I will, I give them." For by whose command men are born, by His command Kings also are established, meet for those who at the particular time are ruled by them. For some of them are given for the correction and benefit of their subjects, and the maintenance of justice: others again unto fear, and punishment, and rebuke: and yet others unto mockery, and reproach, and pride, even as men deserve: the just judgment of God, as we said before, passing onwards equally over all. As to the Devil, he as being an Apostate Angel, hath that power only, which he discloses in the beginning—to seduce and withdraw man's mind unto transgression of God's commandments, and gradually to blind the hearts of such as make it their business to serve him, to the forgetting of the true God, and the worshipping of Satan himself as God.

§ 4. The Devil's Rebellion

And even as any rebel, occupying a land as an enemy, would disturb the inhabitants, that with those who know no better, he may claim to himself the King's glory, because he is a Rebel and a Thief:—so also the Devil, being one of those Angels who are set over the breath of the air (as the Apostle Paul in his letter to the Ephesians hath declared) envying man, became a rebel against the Divine Law: For Envy is alien from God. And because through Man was his rebellion exposed, and Man became the test whereby his mind was reproved; he did accordingly frame himself more and more contrary to man, envying his life, and wishing to shut him up under his own rebellious power. On the other hand, the Framer of all, the Word of God, by Man overcoming him and proving him a rebel, made him subject unto Man: for, *Behold,* saith He, *I give you power to tread on serpents*

Eph. ii. 2.

and Punishment

S. Luke x. 19.

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and scorpions and on all the might of the Enemy;—that, as he ruled over man by rebellion, so again by man hastening back unto God his rebellion may be brought to nought.

CHAP. XXV. § 1. Anti-Christ will come clad in the devil's whole might

And not only by what has been said, but also by the things which shall be under Antichrist, it is shewn that the Devil being a rebel and a thief desires to be adored as God; and being a slave, wants himself to be proclaimed King. For he, taking to himself all the Might of the Devil, will come not as a just King, nor as one in God's Obedience, sanctioned by law; but being impious and unjust and lawless, [he will come] as a rebel, and unrighteous, and a murderer, [he will come] as a thief, summing up the rebellion of the Devil in himself: and while he setteth aside idols, to persuade men that he himself is God, he will exalt himself the one Idol, containing in himself the various error of all other idols: that those who by many abominations adore the Devil, may by this one Idol become slaves to him: of whom the Apostle in the 2nd Epistle to the Thessalonians thus speaketh: *For except there have come a departure first, and the Man of Sin shall have been revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God or is worshipped: so that he sitteth in the temple of God, shewing himself as if he were God.* The Apostle you see plainly declareth his apostasy, and that he is exalted above all that is called God, or that is worshipped: i. e., above every idol (for it is these who are called of men gods, but are not such) and that he after the manner of tyrants[b] will endeavour to shew himself God.

2 Thess. ii. 3, 4.

§ 2. The Temple belonged to God Almighty

And besides these things he hath manifested that also, which in many ways hath been proved by us, That the Temple in Jerusalem was made by direction of the true God. For the Apostle himself in his own Person hath called it distinctly, "The Temple of God." But we have shewn in the third Book, that no one by the Apostles in their own person is called God, but Him who is truly

[b] *tyrannico more.* The Translator gave also, *usurpers.* E.

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Book 5. God, the Father of our Lord: by whose command this Temple in Jerusalem was made, for the causes which we have alleged: in which Temple the Adversary will sit, trying to exhibit himself as Christ: as the Lord also
S. Matth. xxiv. 15—17. saith, *But when ye shall see the abomination of desolation, that which is spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand), then let them which be in Judæa flee unto the mountains: and he that is in the housetop, let him not come down to take*
Ib. 21. *anything out of the house. For then shall be great tribulation, such as was not from the beginning of the world even until now, no, nor shall be.*

§ 3. Daniel's Prophecy. Daniel too, with an eye referring to the end of the last Kingdom, i. e., the last ten Kings, among whom is divided the Kingdom of those, upon whom the Son of Perdition will come, saith that ten horns spring up unto
Dan. vii. 7. the Beast, and that another little horn springeth up in
Ib. 8. the middle of them, and that three horns of the former
Ib. are uprooted before it. *And behold,* saith he, *eyes as it were the eyes of a man in this horn, and a mouth speaking*
Ib. 20—22. *great things, and his aspect of more greatness than the rest. I beheld, and that horn was making war against the Saints, and was strong against them: until the Ancient of Days did come, and gave the judgment unto the Saints of the most high God, and the time was come, and the Saints obtained the Kingdom.* Afterwards in the explanation of
Ib. 23—25. the visions it was said unto him, *The fourth Beast shall be the fourth Kingdom in the Earth, which shall stand high above the other Kingdoms, and shall devour the whole earth, and trample on it, and cut it in pieces. And its ten horns, ten Kings shall arise; and after them shall rise up another, who shall surpass in evil things all who have been before him, and shall do away with three Kings, and shall speak words against the Most High God, and shall crush the Saints of the Most High God, and shall think to change times and the Law, and it shall be given into his hands unto a time of times and half a time,* i. e., for three years and six months, wherein at his coming, he shall reign

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upon the earth. And of him again the Apostle Paul also in the 2nd to the Thessalonians announcing at the same time also the cause of his coming, saith thus: *And then shall the unrighteous one be revealed, whom the Lord Jesus shall slay with the breath of His Mouth and destroy with the presence of His coming; whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of wickedness, to them that perish, because they received not the love of the truth that they might be saved. And therefore shall God send unto them a working of error that they should believe a lie, that they all may be judged who believed not the truth, but agreed unto iniquity.* 2 Thess. ii. 8—12.

§ 4.

And the Lord for His part said this also[c] unto those who believed Him not: *I am come in My Father's Name, and ye received Me not: when another shall come in his own name, him ye will receive:* by "another" meaning Antichrist, who is alien from the Lord; and the same is the *unjust judge*, spoken of by the Lord, as one who *feared not God nor revered man;* to whom *a widow* had recourse[d], forgetful of God, (i. e., the earthly Jerusalem) for redress upon her enemy. Which thing also he will do in the time of his Kingdom: he will transfer the Kingdom unto her, and will sit in the Temple of God, beguiling those who adore him, as though he himself were Christ. Wherefore Daniel saith again, *And the holy place shall be desolated: and sin is given for sacrifice, and righteousness is cast down upon earth, and he practised, and it prospered.* And Gabriel the Angel explaining his vision said of this same Being[e]; *And in the last time of their Kingdom shall arise a King very stubborn in countenance, and understanding questions, and strong shall be his might, and wonderful, and he shall corrupt, and direct, and act, and banish the strong men and the holy people, and the yoke of his collar shall be straightened: in his hand shall* S. John v. 43. S. Luke xviii. 2. Ib. 3. Anti-Christ Dan. viii. 11, 12. Ib. 23—25.

[c] The Translator notes that the Benedictines have *hoc item*, Grabe *idem*, and gives alternatively, *also said the same*, and, *for His part said this also*. E.

[d] *fugit*. The Translator gives also the rendering, *betook himself*. E.

[e] *de hoc ipso*. The Translator gave alternatively, *Being* and *Person*. E.

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Book 5. *be deceit, and in his heart he shall be lifted up; and by guile he shall destroy many, and shall stand for the destruction of many, and as eggs shall he bruise them with his hand.* And he proceeds to signify the duration of his tyranny, in which time the Saints shall be exiled, who
Dan. ix. 27. offer to the Lord a pure Sacrifice. *And in half the week,* saith he, *the sacrifice and the drink offering shall be taken away, and into the Temple* [shall come] *the abomination of desolation, and even to the completion of the time shall a completion be given over the desolation;* now the half of the week is three years and six months.

§ 5. From all which not only the circumstances of the Apostasy are revealed, and the circumstances of that Being, who sums up in himself all diabolical error; but also that it is one and the same God the Father, who was announced by the Prophets and manifested by Christ. For if the Lord gave His approbation to Daniel's predictions
S. Matth. xxiv. 15. about the end, in the words, *When ye shall see the abomination of desolation which was spoken of by Daniel the Prophet;* (now to Daniel the Angel Gabriel made an exposition of the visions: and he is an Archangel of the Creator, and the same who brought the good news to Mary of the visible Advent and Incarnation of Christ:) most evidently is one and the same God indicated, Who sent the Prophets, and sent forth His Son, and called us to the knowledge of Himself.

Chap. XXVI. § 1. Again, yet more expressly, hath John the Lord's Disciple in the Apocalypse signified concerning the Last time, and the 10 Kings which shall be therein, among whom will be parted the Empire which now reigneth: expounding the 10 horns which were seen by Daniel: when he saith
Rev. xvii. 12–14. that thus it was spoken unto him: *And the ten horns which thou hast seen are* 10 *Kings, which have not yet received the Kingdom, but they shall receive power as Kings for one hour with the Beast. These have one mind, and they give their might and power to the Beast. These shall fight with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings.* Evident therefore

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it is that of these he that shall come will slay Three, and the rest shall be subject unto him, and he himself the eighth among them; and they shall waste Babylon and burn her with fire, and give their Kingdom unto the Beast, and drive out the Church: then afterwards they shall be destroyed by the coming of our Lord. For that the Kingdom must be divided, and so perish, the Lord saith, *Every Kingdom divided against itself shall be laid waste; and every city or house divided against itself shall not stand.* Both the Kingdom then and the City and the House must be divided into Ten: and therefore he already prefigured partition and division. And Daniel saith with exactness, 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 saith himself, *The feet,* [were] *some part iron and some part clay, until a stone was cut out without hands, and smote the Image on the feet of iron and clay, and ground them small unto the end.* Then afterwards in the explanation he saith, *And whereas thou sawest the feet and toes, part of iron and part of clay, the Kingdom shall be divided, and there shall be in it of the iron root, as thou sawest the iron mingled with the potsherd. And the toes, some part of iron and some part of clay*—(therefore as to the ten Toes, they are ten Kings, among whom the Kingdom shall be divided, of whom some will be strong and active or energetic, others again will be slothful and good for nothing, and they will not agree: as Daniel also saith:—) *Some part of the Kingdom shall be strong, and from that very portion part will be withdrawn. Whereas thou sawest iron mingled with earthen ware, there shall be mixtures in the seed of the men, and they shall not be joined one with another, as iron is not mingled with clay.* And because there shall be an end, he saith, *And in the days of those Kings shall the God of Heaven raise up a Kingdom which shall suffer no decay for ever, and the Kingdom thereof shall not be left unto another people. It shall crush and winnow all Kingdoms, and itself shall be exalted for*

S. Matth. xii. 25.

Dan. ii. 33, 34.

Ib. 41, 42.

Ib. 42, 43.

Ib. 44, 45.

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Book 5. *ever. As thou sawest, that out of a Mountain was hewn a stone without hands, and it crushed clay, iron, and brass, and silver and gold: The Great God hath signified to the King the things that shall be hereafter: and the dream is true and the interpretation thereof faithful.*

§ 2. Christ fulfilled the O. T. If therefore the great God signified by Daniel things to come, and confirmed them by His Son; and Christ is the Stone cut out without hands, which shall destroy temporal Kingdoms and bring in the Eternal One (which is the Resurrection of the just: *The God of Heaven*, saith he, *will raise up again a Kingdom, which shall never be decayed for ever:*)—let those repent, as they are confuted, who reject the Creator, and allow not that the Prophets are sent by that Father, from Whom the Lord also came, but affirm that the Prophecies were made by different Powers. For what things were foretold by the Creator through all the Prophets alike, those Christ fulfilled in the end, ministering to the will of His Father, and accomplishing what He had ordained touching mankind. Such therefore as blaspheme the Creator, either in express words and openly, as the party of Marcion, or by overthrowing His decree[f], as the Valentinians, and all who are falsely called Gnostics;—let all worshippers of God know them to be the instruments of Satan, by whom Satan now, and not before, hath been seen to reproach God, Who hath prepared everlasting fire for all apostasy. For he himself by himself openly dareth not to blaspheme his Lord: as also in the beginning he beguiled man by the Serpent, as S. Justin though God saw him not. Well said Justin, Before the Lord's coming Satan never durst blaspheme God, as not yet knowing his own condemnation: how that both in parables and in allegories, it is so affirmed of him in the Prophets. But since the Coming of the Lord, he plainly learning from Christ's and His Apostles' discourses, that everlasting fire is prepared for him, departing as he doth

[f] *sententias.* The Translator gives the alternative rendering, *meaning*, and Mr. Harvey supposes the Greek equivalent to be γνώμης which would be nearly equivalent to *purpose*: just below it is used=*voluntatem*, *will*. Still in S. Irenæus the word *sententia* seems often to take the stronger sense. E.

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from God of his own will;—as also for all who abide without penitence in their apostasy;—by men of that kind he blasphemes that God Who is bringing in the judgment, as one already condemned; and the sin of his own revolt he imputeth to his Maker, and not to his own will and mind: even as they also, who break laws and suffer penalties complain of the legislators and not of themselves. And so these also, full of a diabolical spirit, bring endless charges against our Maker, Who both gave us the Spirit of Life, and appointed a law meet for all: and they will have it that the judgment of God is not just. For which cause they imagine I know not what other Father, neither ordering nor taking thought for the matters which concern us, or even consenting to all sins.

CHAP. XXVII. § 1. and judgeth

For if the Father judgeth not, either it is nothing to Him, or He consenteth to all that is done here: and if He judgeth not, all persons will be on a level, and will be counted in the same lot. Therefore the Advent of Christ will be nugatory, and inconsistent with itself, in respect of His not judging. For He *came to divide a man against his father, and the daughter against her mother, and the daughter in law against her mother in law:* and where two are in one bed, to take the one and leave the other: and where two women are grinding in the mill, to take the one and leave the other: in the end to bid the reapers gather together first the tares, and bind up bundles, and consume[g] them with unquenchable fire, but gather the wheat into the barn: and to call the lambs into the Kingdom prepared, while He dismisses the kids[h] into fire everlasting, which is prepared by His Father for the Devil and his Angels. And for why? The Word is come *for the fall and rising again of many:* for the fall of those who believe Him not, to whom also He hath threatened a greater condemnation in the judgment than that of Sodom and Gomorrha; but to the rising again of be-

S. Matth. x. 35.

S. Luke xvii. 34, 35.

S. Matth. xiii. 30.

Ib. xxv. 34, 41.

S. Luke ii. 34.

[g] *comburere.* The Translator gives also, *light.* E.

[h] *haedos*, as above, p. 443. The Translator gives here the renderings, *goats*, *kids.* E.

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Book 5. lievers, and of such as do the Will of His Father which is in Heaven.

If then the Advent of the Son cometh indeed upon all alike, yet is judicial, and a separater of believers and unbelievers, because of their own purpose believers do His Will, and of their own purpose the disobedient draw not nigh unto His teaching: plain it is, that His Father also made indeed all alike, having every one his own purpose, and free way of thinking; yet He looketh upon all, and

S. Matth. v. 45. provideth for all, causing *His Sun to rise on the evil and on the good, and raining on the just and unjust.*

§ 2. To the Good God granteth Communion with Himself, And whatever beings keep their love towards God, to them He affords communion with Himself. Now Communion with God is life and light, and enjoyment of the good things which are from Him. But whosoever in their purpose withdraw from God, upon them He bringeth separation from Himself. Now separation from God is Death; and separation from light is darkness, and separation from God is casting away all the good things which come from Him. Those then, who by rebellion have cast away the things aforesaid, as being deprived of all good things, come to be in all manner of punishment. For though God punish them not by express dispensation, yet that punishment followeth after them, because they are deprived of all good things: and the good things from God being eternal and endless, the privation of them also is of course eternal and endless. Just as Light being perpetual, those who have blinded themselves, or have been blinded by others, are in perpetuity deprived of the enjoyment of light; not that the Light inflicteth on them that penalty of blindness, but that the blindness of itself bringeth the distress upon them. And therefore our Lord

the bad deprive their own selves of it

and must thank their own selves

S. John iii. 18. said, *He that believeth in Me is not judged,* i. e., is not separated from God: for by Faith he is united unto God. *But he that believeth not,* saith He, *is already judged, because he hath not believed in the Name of the Only Begotten Son of God :* i. e., he hath separated himself from God

Ib. 19—21. by a voluntary sentence. *For this is the judgment, that*

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light is come into this world, and men loved Darkness rather than Light. For every one that doeth ill hateth the light and cometh not to the light, lest his deeds should be reproved. But he that doeth His Will, cometh to the Light, that his deeds may be made manifest that he hath wrought them in God.

Since then in this world some run unto the light and by faith unite themselves unto God, others withdraw from the light and separate themselves from God; the Word of God taketh them up, bringing upon[i] all a meet [law of] habitation: upon those in the light, for their fruition of the good things which are in it[k]; upon those in the darkness, for their partaking of the evil which is therein. Therefore He saith, that them on the Right Hand He hath summoned into the Kingdom of Heaven; those on the left He will send into the fire everlasting. For by themselves are they deprived of all good things. CHAP. XXVIII. § 1.

And therefore saith the Apostle, *For that they received not the love of God that they might be saved, therefore also God shall send them into a working of error, that they may believe a lie: that they all may be judged who believed not the truth, but consented unto iniquity.* For when he cometh, and of his own purpose[3] summeth up the Apostasy into himself, and by his own will and decree doeth whatsoever he shall do, and sitteth in the Temple of God, that as Christ *they* may adore him who shall be seduced by him:—therefore also shall he be justly *cast into the lake of fire:* God for His part foreknowing all according to His Providence, and in due time sending him upon us who was to be such: *that men might believe what is false*[l], *and be judged, even all who believed not the truth, but consented unto iniquity.* Whose coming John in the Apocalypse hath thus intimated: *And the beast which I saw*[m] *was like unto a Leopard, and his feet as of a Bear, and* § 2. 2 Thess. ii. 10—12. [3] *sua sententia* Anti-Christ Rev. xix. 20. Ib. xiii. 2—10.

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Book 5. *his mouth as the mouth of a Lion; and the Dragon gave him his power and his throne and great authority, and one of his heads as it were wounded unto death, and the stroke of his death was healed, and the whole world wondered after the beast; and they worshipped the Dragon because he gave power unto the beast; and they worshipped the beast, saying, Who is like unto this beast, and who can fight with him? And there was given him a mouth speaking great things and blasphemy, and power was given him for forty two months. And he opened his mouth in blasphemy against God, blaspheming His Name and His Tabernacle, and them that dwell in Heaven. And power was given him over every tribe and people and tongue and nation. And all adored him who dwell on the earth, whose name is not written in the Book of Life of the Lamb slain from the foundation of the world. If any man hath ears let him hear. Whosoever shall lead into captivity shall go into captivity. Whosoever shall kill with the sword he must be killed with the sword. Here is the patience and faith of the Saints.* Then afterwards concerning his armour bearer whom he also calleth "the false Prophet,"

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Rev. xiii. 11—14. *He spake,* saith he, *like a dragon, and he did all the power of the first beast before him: and he maketh the Earth and them that dwell therein to adore the first beast, the stroke of whose death was healed. And he shall do great signs, so as to make even fire to come down from Heaven to earth before men: and he shall seduce them that dwell on the earth.* These things he saith, that no man may think him to do signs by the power of God, but by magical working. And no wonder, if when demons and apostate spirits minister unto him, he work signs by them, whereby he may deceive them that dwell on the earth.

Ib. 14—17. And *an Image,* saith he, *will he command to be made for the beast, and he will give breath to the image, so that the Image may even speak; and those who will not worship it, he will cause to be slain. And a mark too,* saith he, *he will cause to be put upon the forehead and in the*

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right hand, that no man may buy or sell, unless he have the mark of the beast's name, or the number of his name, and that *the number is* 666, i. e., six hundreds and ten sixes and six Individuals, for the summing up of all his apostacy which took place in 6,000 years. Ib. 18.

§ 3. For in what number of days the world was made, in the same number of thousands of years is it brought to its consummation. And therefore saith the Scripture, *And the Heaven and the earth were finished, and all the host of them. And God ended on the sixth day His works which He made, and God rested on the seventh day from all His works.* Now this is a narrative of the past, and a prophecy of the future. For the day of the Lord is as 1000 years. In six days then were completed the things which were made: evidently then, their consummation is the 6000th year. Gen. ii. 1, 2. 2 S. Pet. iii. 8.

§ 4. And for this cause in all time, Man who was framed in the beginning by the hands of God, i. e., of the Son and Spirit, is being made after the Image and Similitude of God, by the casting away of the chaff, that is the Apostasy, and by the gathering into the garner of the Wheat, that is of such as by faith bear fruit unto God. And therefore is tribulation necessary for such as are saved, that being in a manner bruised, and beaten small, and by patience kneaded up[n] with the Word of God, and put into the fire, they may be meet for the King's Banquet: as said one of our people, condemned to the Wild Beasts for his witness unto God: "I am God's corn and by teeth of wild beasts am being ground, that I may be found a pure loaf[4]." Man how being formed after the Image and the Likeness. [4] S. Ignat. ad Rom. § 4 ex Euseb. iii. 36.

CHAP. XXIX. § 1. As to the causes why God permitted these things so to take place we have rendered them in the former books: and have shewn that all such things are wrought for him who is saved, even man: [God] ripening for immortality that [in him] which hath free will and power of its own, and preparing him to be more meet for everlasting sub-

[n] Conspersi. φυραθέντες cf. sup. i. 8. 7; Tertull. contr. Marcion. v. 24; adv. 3. sub fin; v. 14. 2; Vulg. in 1 Cor. v. Valent. 31; de Pudic. 13.

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Book 5. mission unto God. And to this end the Creation is all laid out upon man: for not man for it, but the creature is made for Man. But as to the nations which did not so much as lift up their eyes unto Heaven, nor give thanks to their Maker, nor would see the light of Truth, but are as blind mice hidden in the deep of Folly: justly hath the Word accounted them *as a drop from the cask, and as the make-weight of the balance* and as *nothing;* to be so far useful and meet for the righteous, as the stubble is of use for the growth of the wheat, and the chaff thereof for burning, for the working of gold. And therefore, when in the end the Church shall be suddenly taken up from hence, *There shall be,* saith He, *tribulation such as was not from the beginning, neither shall be.* For this is the last struggle of the righteous, wherein they who overcome are crowned with incorruption.

Isa. xl. 15. Ib. 17.

S. Matth. xxiv. 21.

§ 2. Anti-Christ the consummation of all wickedness

And therefore, in the Beast, when he cometh, there ensues a summing up of all iniquity and all deceit; that in him all the power of rebellion, running into one and shut up in one, may slip down the furnace of fire. Suitably then will his name also have the number 666: he summing up in himself all the wickedness which was before the Flood, the commixture caused by the Angels' revolt. I mean that Noe was 600 years old, when the Flood came upon the earth for the blotting out of the rebellion of the earth caused by that most wicked generation which was in the times of Noe:—summing up also all the error which hath been since the flood, devising of idols; and the slaughter of the Prophets; and the burning of the just. For the Image of Nabuchodonosor which was set up, was in height sixty cubits and in width six cubits: because of which also Ananias and Azarias and Misael, not adoring it, were cast into the furnace of fire: by that which happened unto them prophesying the burning of the righteous, which is to take place towards the end. For that Image was altogether a prefiguring of the coming of Antichrist, decreeing that he himself alone should be worshipped by all men altogether.

prefigured in Nebuchadnezzar's Image

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The 600 years then of Noe, in whose time the Flood happened because of the Apostasy, and the number of cubits of the Image, on account of which the righteous were thrown into the furnace of fire, signify, as was said, the number of the name, into which number is summed up out of the 6000 years all apostasy, and iniquity, and wickedness, and false prophecy, and deceit, because of which also the Flood of Fire will come on. The Number 666

Now such being the state of the case, and this number being set down in all the good and old copies, and testimony being given by the persons themselves who had seen John with their eyes, and reason teaching us that the number of the name of the Beast, according to the Greeks' reckoning, by the letters therein, will have 600, and 60, and 6: i. e., as many tens as hundreds, and as many hundreds as units; (for the number or digit six, being retained in all alike, indicates the summings up of his whole apostacy, which shall be both in the beginning, and in the intermediate times, and in the end;) some, I know not how, have erred, following a particular reading [5], and have taken liberties with the middle number of the name, subtracting the value of fifty, and choosing to have one decade instead of six. And this I suppose to have been the fault of the transcribers, as often happens, since numbers also are expressed by letters;—that the Greek letter which expresses the number sixty was spread out into the Grecians' letter Iota; and others receiving this without enquiry, some indeed simply and unseasonably dwelt upon it; others in mistaken subtlety ventured also to seek out a name having the mistaken and erroneous number. Now those who did so simply and innocently will in all likelihood find pardon from God: but all who through vain glory lay it down that names of a mistaken number are enacted by law, and define the Name contrived by themselves as being that of him who is to come:—these will not go away guiltless, having moreover deceived both themselves and those who put confidence in them. Wherein, first, there is damage in their

CHAP. XXX. § 1.

The good Mss. have the Number

[5] ἰδιωτισμῷ

and people must not go to the false one

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Book 5. missing the Truth and receiving that which is not as
Rev. though it had being: Next, whereas he that addeth to
xxii. or taketh from the Scripture, hath no small penalty laid
18, 19. on him; such an one must needs incur the penalty. And another, no ordinary danger, will attend on those who have falsely assumed that they know the Name of Antichrist, viz., that if they think it one, and he shall come having another, they will be easily seduced by him: as though the Being whom they ought to watch against were not yet present.

§ 2. How to expect Anti-Christ

Such then must learn, and quickly turn back to the true number of the Name; that they may not be accounted as false Prophets. But knowing the fixed number which has been declared by Scripture, i. e., 666, let them await first the division of the Kingdom into ten: then afterwards while they are reigning, and beginning to amend their own affairs and to increase their Kingdom; he that shall come suddenly claiming the Kingdom for himself, and shall alarm those whom I have spoken of, having the name in which is the aforesaid number; him they must know to be truly the Abomination of Desolation. As also
1 Thess. v. 8. saith the Apostle, *When they shall say, Peace and Defence, then sudden destruction shall come upon them.* And Jeremias hath signified not only his sudden approach, but also
Jer. viii. 16. the tribe of which he shall come, saying, *From Dan we heard the sound of the swiftness of his horses: at the voice of the neighing of the finishing course of his horses shall the whole earth be moved: and he shall come and devour the earth, and the fulness thereof, and the city, and them that dwell therein.* And therefore the aforesaid Tribe is not named in the Apocalypse among those which are saved.

§ 3. We must await the Issue and not idly conjecture

It is then safer and less perilous to await the event of the prophecy, than to make aims and auguries about the name. And it being perhaps possible for the same number to be found in many names, this same question will nevertheless continue. For if many names are found having the same number, it will be asked which of them he that cometh will bear.

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Now to shew that not for lack of names having the number of this name do we so speak, but in fear of God and jealousy for the truth: I say that the name ΕΤΑΝΘΑΣ hath the number of which we are enquiring: but we affirm nothing of it. Yea, and the name ΛΑΤΕΙΝΟΣ hath the number of 666: and it is very probable that the last Kingdom hath this Word. For they who now reign are Latini. But not in this will we boast ourselves. Yea, and TEITAN also, if you write the first syllable by the two Greek vowels E and I, is msot worthy of credit of all the names which we have. For it both contains in itself the aforesaid number, and is of six letters, each syllable consisting of three letters, and it is old, and withdrawn [from use]; for neither of our own Kings hath any one been called Titan, nor any one of the idols which are publicly adored among Greeks or Barbarians hath this name; and this name is thought among many to be divine, so that even the Sun is called Titan by those who now prevail: and it hath in it a certain shew of revenge, and of one inflicting a penalty: in that he of whom we speak feigns himself the avenger of the wronged. And for the rest, it is also ancient, and trustworthy, and a royal, or rather even a tyrannical Name. Since therefore this name of Titan hath such a store of plausibilities, it hath however just so much likelihood, as that we may many ways infer that he who shall come may possibly be called Titan. We, you see, do not venture anything as concerning the name of Antichrist, in the way of positive affirmation. For if it were meet that at this time his name should be expressly proclaimed, it would have been spoken by him who also saw the Apocalypse. For at no long time ago was it seen, but almost in our generation, in the end of Domitian's reign.

Titan a plausible conjecture

Apocalypse when seen

§ 4. why his Name not told us.

But this number of his name he shewed, that we should be on our guard against him when he cometh, as knowing who he is: though of his name he was silent, for it is not worthy to be proclaimed by the Holy Ghost. For had it been proclaimed by Him, perhaps also it would

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Book 5. *ever. As thou sawest, that out of a Mountain was hewn a stone without hands, and it crushed clay, iron, and brass, and silver and gold: The Great God hath signified to the King the things that shall be hereafter: and the dream is true and the interpretation thereof faithful.*

§ 2. Christ fulfilled the O. T.

If therefore the great God signified by Daniel things to come, and confirmed them by His Son; and Christ is the Stone cut out without hands, which shall destroy temporal Kingdoms and bring in the Eternal One (which is the Resurrection of the just: *The God of Heaven*, saith he, *will raise up again a Kingdom, which shall never be decayed for ever:*)—let those repent, as they are confuted, who reject the Creator, and allow not that the Prophets are sent by that Father, from Whom the Lord also came, but affirm that the Prophecies were made by different Powers. For what things were foretold by the Creator through all the Prophets alike, those Christ fulfilled in the end, ministering to the will of His Father, and accomplishing what He had ordained touching mankind. Such therefore as blaspheme the Creator, either in express words and openly, as the party of Marcion, or by overthrowing His decree[f], as the Valentinians, and all who are falsely called Gnostics;—let all worshippers of God know them to be the instruments of Satan, by whom Satan now, and not before, hath been seen to reproach God, Who hath prepared everlasting fire for all apostasy. For he himself by himself openly dareth not to blaspheme his Lord: as also in the beginning he beguiled man by the Serpent, as

S. Justin

though God saw him not. Well said Justin, Before the Lord's coming Satan never durst blaspheme God, as not yet knowing his own condemnation: how that both in parables and in allegories, it is so affirmed of him in the Prophets. But since the Coming of the Lord, he plainly learning from Christ's and His Apostles' discourses, that everlasting fire is prepared for him, departing as he doth

[f] *sententiae.* The Translator gives the alternative rendering, *meaning*, and Mr. Harvey supposes the Greek equivalent to be γνώμης which would be nearly equivalent to *purpose*: just below it is used=*voluntatem, will.* Still in S. Irenaeus the word *sententia* seems often to take the stronger sense. E.

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from God of his own will;—as also for all who abide without penitence in their apostasy;—by men of that kind he blasphemes that God Who is bringing in the judgment, as one already condemned; and the sin of his own revolt he imputeth to his Maker, and not to his own will and mind: even as they also, who break laws and suffer penalties complain of the legislators and not of themselves. And so these also, full of a diabolical spirit, bring endless charges against our Maker, Who both gave us the Spirit of Life, and appointed a law meet for all: and they will have it that the judgment of God is not just. For which cause they imagine I know not what other Father, neither ordering nor taking thought for the matters which concern us, or even consenting to all sins.

CHAP. XXVII. § 1.

For if the Father judgeth not, either it is nothing to Him, or He consenteth to all that is done here: and if He judgeth not, all persons will be on a level, and will be counted in the same lot. Therefore the Advent of Christ will be nugatory, and inconsistent with itself, in respect of His not judging. For He *came to divide a man against his father, and the daughter against her mother, and the daughter in law against her mother in law:* and where two are in one bed, to take the one and leave the other: and where two women are grinding in the mill, to take the one and leave the other: in the end to bid the reapers gather together first the tares, and bind up bundles, and consume[g] them with unquenchable fire, but gather the wheat into the barn: and to call the lambs into the Kingdom prepared, while He dismisses the kids[h] into fire everlasting, which is prepared by His Father for the Devil and his Angels. And for why? The Word is come *for the fall and rising again of many:* for the fall of those who believe Him not, to whom also He hath threatened a greater condemnation in the judgment than that of Sodom and Gomorrha; but to the rising again of be-

and judgeth

S. Matth. x. 35.

S. Luke xvii. 34, 35.

S. Matth. xiii. 30.

Ib. xxv. 34, 41.

S. Luke ii. 34.

[g] *comburere.* The Translator gives also, *light.* E.

[h] *haedos*, as above, p. 443. The Translator gives here the renderings, *goats*, *kids.* E.

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[illegible] the Divine

[illegible] Love. And if men do in the Will of His Father which is in Heaven.

[illegible] the Sun ariseth indeed upon all [illegible] a witness and a separator of believers and unbelievers, because of their own purpose believers do His Will, and of their own purpose the disobedient draw not [illegible] His coming; but it is that His Father also might indeed be shewn, having every one his own purpose, and the way [illegible] He looketh upon all, and [illegible] His Sun to rise on the evil and on the good, and sendeth His rain on the just and unjust.

And whatever things keep their love towards God, to them He shews communion with Himself. Now Communion with God is life and light and enjoyment of the good things which are with Him. But whosoever in their purpose [illegible] from God, upon them He bringeth separation from Himself. Now separation from God is Death; and separation from Light is darkness, and separation from [illegible] is losing sight of the good things which come from Him. Those then who by rebellion have cast away the [illegible] of being deprived of all good things, [illegible] of punishment. For though [illegible] by express dispensation, yet that [illegible] follow after them, because they are deprived of good things; and the good things from [illegible] being eternal and endless, the privation of them also is [illegible] eternal and endless. Just as Light being [illegible] those who have blinded themselves, or have [illegible] are in perpetuity deprived of the [illegible] that the Light inflicteth on them [illegible] darkness, for that the blindness of itself [illegible] the Light from them. And therefore our Lord [illegible] *is not judged*, i. e., is not [illegible] for by Faith he is united unto God. [illegible] *is already judged, because he hath not believed in the Name of the Only Begotten Son of God*, he hath separated himself from God [illegible] *And this is the judgment, that*

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light is come into this world, and men loved Darkness rather than Light. For every one that doeth ill hateth the light and cometh not to the light, lest his deeds should be reproved. But he that doeth His Will, cometh to the Light, that his deeds may be made manifest that he hath wrought them in God.

Since then in this world some run unto the light and by faith unite themselves unto God, others withdraw from the light and separate themselves from God; the Word of God taketh them up, bringing upon[1] all a meet [law of] habitation: upon those in the light, for their fruition of the good things which are in it[k]; upon those in the darkness, for their partaking of the evil which is therein. Therefore He saith, that them on the Right Hand He hath summoned into the Kingdom of Heaven; those on the left He will send into the fire everlasting. For by themselves are they deprived of all good things. CHAP. XXVIII. § 1.

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Book 5. lievers, and of such as do the Will of His Father which is in Heaven.

If then the Advent of the Son cometh indeed upon all alike, yet is judicial, and a separater of believers and unbelievers, because of their own purpose believers do His Will, and of their own purpose the disobedient draw not nigh unto His teaching: plain it is, that His Father also made indeed all alike, having every one his own purpose, and free way of thinking; yet He looketh upon all, and

S. Matth. v. 45. provideth for all, causing *His Sun to rise on the evil and on the good, and raining on the just and unjust.*

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the bad deprive their own selves of it

and must thank their own selves

S. John iii. 18.

Ib. 19—21.

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right hand, that no man may buy or sell, unless he have the mark of the beast's name, or the number of his name, and that *the number is* 666, i. e., six hundreds and ten sixes and six Individuals, for the summing up of all his apostacy which took place in 6,000 years. Ib. 18.

§ 3. For in what number of days the world was made, in the same number of thousands of years is it brought to its consummation. And therefore saith the Scripture, *And the Heaven and the earth were finished, and all the host of them. And God ended on the sixth day His works which He made, and God rested on the seventh day from all His works.* Now this is a narrative of the past, and a prophecy of the future. For the day of the Lord is as 1000 years. In six days then were completed the things which were made: evidently then, their consummation is the 6000th year. Gen. ii. 1, 2. 2 S. Pet. iii. 8.

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And for this cause in all time, Man who was framed in the beginning by the hands of God, i. e., of the Son and Spirit, is being made after the Image and Similitude of God, by the casting away of the chaff, that is the Apostasy, and by the gathering into the garner of the Wheat, that is of such as by faith bear fruit unto God. And therefore is tribulation necessary for such as are saved, that being in a manner bruised, and beaten small, and by patience kneaded up[n] with the Word of God, and put into the fire, they may be meet for the King's Banquet: as said one of our people, condemned to the Wild Beasts for his witness unto God: "I am God's corn and by teeth of wild beasts am being ground, that I may be found a pure loaf[4]." [4] S. Ignat. ad Rom. § 4 ex Euseb. iii. 36.

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Isa. xl. 15. Ib. 17.

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§ 2. Anti-Christ the consummation of all wickedness

And therefore, in the Beast, when he cometh, there ensues a summing up of all iniquity and all deceit; that in him all the power of rebellion, running into one and shut up in one, may slip down the furnace of fire. Suitably then will his name also have the number 666: he summing up in himself all the wickedness which was before the Flood, the commixture caused by the Angels' revolt. I mean that Noe was 600 years old, when the Flood came upon the earth for the blotting out of the rebellion of the earth caused by that most wicked generation which was in the times of Noe:—summing up also all the error which hath been since the flood, devising of idols; and the slaughter of the Prophets; and the burning of the just. For the Image of Nabuchodonosor which was set up, was in height sixty cubits and in width six cubits: because of which also Ananias and Azarias and Misael, not adoring it, were cast into the furnace of fire: by that which happened unto them prophesying the burning of the righteous, which is to take place towards the end. For that Image was altogether a prefiguring of the coming of Antichrist, decreeing that he himself alone should be worshipped by all men altogether.

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The 600 years then of Noe, in whose time the Flood happened because of the Apostasy, and the number of cubits of the Image, on account of which the righteous were thrown into the furnace of fire, signify, as was said, the number of the name, into which number is summed up out of the 6000 years all apostasy, and iniquity, and wickedness, and false prophecy, and deceit, because of which also the Flood of Fire will come on. The Number 666

Now such being the state of the case, and this number being set down in all the good and old copies, and testimony being given by the persons themselves who had seen John with their eyes, and reason teaching us that the number of the name of the Beast, according to the Greeks' reckoning, by the letters therein, will have 600, and 60, and 6: i. e., as many tens as hundreds, and as many hundreds as units; (for the number or digit six, being retained in all alike, indicates the summings up of his whole apostacy, which shall be both in the beginning, and in the intermediate times, and in the end;) some, I know not how, have erred, following a particular reading [5], and have taken liberties with the middle number of the name, subtracting the value of fifty, and choosing to have one decade instead of six. And this I suppose to have been the fault of the transcribers, as often happens, since numbers also are expressed by letters;—that the Greek letter which expresses the number sixty was spread out into the Grecians' letter Iota; and others receiving this without enquiry, some indeed simply and unseasonably dwelt upon it; others in mistaken subtlety ventured also to seek out a name having the mistaken and erroneous number. Now those who did so simply and innocently will in all likelihood find pardon from God: but all who through vain glory lay it down that names of a mistaken number are enacted by law, and define the Name contrived by themselves as being that of him who is to come:—these will not go away guiltless, having moreover deceived both themselves and those who put confidence in them. Wherein, first, there is damage in their

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Such then must learn, and quickly turn back to the true number of the Name; that they may not be accounted as false Prophets. But knowing the fixed number which has been declared by Scripture, i. e., 666, let them await first the division of the Kingdom into ten: then afterwards while they are reigning, and beginning to amend their own affairs and to increase their Kingdom; he that shall come suddenly claiming the Kingdom for himself, and shall alarm those whom I have spoken of, having the name in which is the aforesaid number; him they must know to be truly the Abomination of Desolation. As also
1 Thess. v. 3. saith the Apostle, *When they shall say, Peace and Defence, then sudden destruction shall come upon them.* And Jeremias hath signified not only his sudden approach, but also
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§ 3. We must await the Issue and not idly conjecture

It is then safer and less perilous to await the event of the prophecy, than to make aims and auguries about the name. And it being perhaps possible for the same number to be found in many names, this same question will nevertheless continue. For if many names are found having the same number, it will be asked which of them he that cometh will bear.

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Now to shew that not for lack of names having the number of this name do we so speak, but in fear of God and jealousy for the truth: I say that the name ΕΥΑΝΘΑΣ hath the number of which we are enquiring: but we affirm nothing of it. Yea, and the name ΛΑΤΕΙΝΟΣ hath the number of 666: and it is very probable that the last Kingdom hath this Word. For they who now reign are Latini. But not in this will we boast ourselves. Yea, and TEITAN also, if you write the first syllable by the two Greek vowels E and I, is msot worthy of credit of all the names which we have. For it both contains in itself the aforesaid number, and is of six letters, each syllable consisting of three letters, and it is old, and withdrawn [from use]; for neither of our own Kings hath any one been called Titan, nor any one of the idols which are publicly adored among Greeks or Barbarians hath this name; and this name is thought among many to be divine, so that even the Sun is called Titan by those who now prevail: and it hath in it a certain shew of revenge, and of one inflicting a penalty: in that he of whom we speak feigns himself the avenger of the wronged. And for the rest, it is also ancient, and trustworthy, and a royal, or rather even a tyrannical Name. Since therefore this name of Titan hath such a store of plausibilities, it hath however just so much likelihood, as that we may many ways infer that he who shall come may possibly be called Titan. We, you see, do not venture anything as concerning the name of Antichrist, in the way of positive affirmation. For if it were meet that at this time his name should be expressly proclaimed, it would have been spoken by him who also saw the Apocalypse. For at no long time ago was it seen, but almost in our generation, in the end of Domitian's reign.

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§ 4. why his Name not told us.

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Book 5. be of long endurance. But now since *he was and is not,*
Rev. xvii. 8. *and shall come up from the abyss, and go to destruction,* as though he were not; so neither is his name proclaimed: for of him who is not, neither is the name proclaimed. However, when this Antichrist shall have wasted all things in this world, reigning three years and six months, and
The End shall have sat in the Temple of Jerusalem: then shall the Lord come from Heaven in the clouds, in the glory of the Father, on the one hand sending him and his subjects into the lake of fire; on the other bringing with Him to the Just, the times of the Kingdom, i. e., the rest, the seventh day sanctified; and restoring to Abraham the promise of the inheritance: in which Kingdom
S. Matth. viii. 11. the Lord saith, that many coming from the East and West, sit down with Abraham, Isaac and Jacob.

Chap. XXXI. § 1. But because some of those who are thought to have believed aright overpass the order of the advancement of the just, and know not of the movements which train them for incorruption, having in themselves heretical thoughts: (For the heretics despising God's handywork and not accepting the salvation of their own flesh; scorning also the promise of God, and in thought overpassing God altogether; say that as soon as they are dead they overpass
The Master's Resurrection the pledge of our own the Heavens and the Creator, and go to their Mother, or to that Father whom they feign to themselves. Those accordingly who reject the whole truth of the Resurrection, and as far as in them lies take it out of the way, no wonder if neither do they know the order of the Resurrection; not chusing to understand, that if these things were as they say, of course neither would the Lord Himself, in Whom they profess to believe, have wrought His Resurrection on the third day: but expiring on the Cross, of course He would presently have departed on high, leaving His Body to the earth. But now for three days, He abode in the place of the dead as the Prophet saith of Him: *The Lord remembered His holy dead, those who before slept in the land of burial; and He went down unto them, to draw them out, and save them.* And the Lord

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also Himself: *Even*, saith He, *as Jonas abode in the whale's belly three days and three nights, so shall also the Son of Man be in the heart of the earth.* Yea, and the Apostle saith, *But that He ascended, what is it but that He also descended into the lower parts of the Earth?* This also saith David, prophesying of Him: *And Thou hast delivered my soul from the nethermost Hell.* And rising again on the third day, to Mary also, who first saw and adored Him, He said, *Touch Me not, for I am not yet ascended unto the Father, but go to* the Disciples, *and say unto them, I ascend unto My Father and your Father.*

S. Matth. xii. 40. Eph. iv. 9. Ps. lxxxvi. 13. S. John xx. 17.

§ 2. If therefore the Lord observed the Law of the Dead, that He might be made the First-born from the dead, and lodged unto the third day in the lower parts of the earth; then afterwards, rising in the Flesh, that He might shew also the prints of the nails to His Disciples, did thereupon ascend to the Father: how should they not be confounded, who say, first, that "the lower region" is this world with which we are concerned: secondly, that their own Inner Man, leaving the Body here, ascends into the higher place? For the Lord having departed in the midst of the Shadow of Death, where the souls of the dead were, afterwards in course He rose again in the Body, and after His Resurrection was taken up: evidently the souls of His disciples also, for whose sake indeed the Lord wrought these things, go away into the invisible place which is appointed for them by God, and there come and go, awaiting the Resurrection; afterwards receiving back their bodies, and rising again entirely, i. e., bodily, as the Lord Himself arose, so will they come unto the Vision of God. For none that is *a disciple is above his Master, but every one that is perfect shall be as his Master.* As therefore our Master did not straightway soar away and depart, but awaiting the time of His Resurrection appointed by the Father (which also was shewn by Jonas), and after three days arising, was taken up: so must we also await the time of our Resurrection appointed by God, foretold by the Prophets, and after that

S. Luke vi. 40.

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Book 5. *his mouth as the mouth of a Lion; and the Dragon gave him his power and his throne and great authority, and one of his heads as it were wounded unto death, and the stroke of his death was healed, and the whole world wondered after the beast; and they worshipped the Dragon because he gave power unto the beast; and they worshipped the beast, saying, Who is like unto this beast, and who can fight with him? And there was given him a mouth speaking great things and blasphemy, and power was given him for forty two months. And he opened his mouth in blasphemy against God, blaspheming His Name and His Tabernacle, and them that dwell in Heaven. And power was given him over every tribe and people and tongue and nation. And all adored him who dwell on the earth, whose name is not written in the Book of Life of the Lamb slain from the foundation of the world. If any man hath ears let him hear. Whosoever shall lead into captivity shall go into captivity. Whosoever shall kill with the sword he must be killed with the sword. Here is the patience and faith of the Saints.* Then afterwards concerning his armour bearer whom he also calleth "the false Prophet,"

and his armour bearer

Rev. xiii. 11—14. *He spake,* saith he, *like a dragon, and he did all the power of the first beast before him: and he maketh the Earth and them that dwell therein to adore the first beast, the stroke of whose death was healed. And he shall do great signs, so as to make even fire to come down from Heaven to earth before men: and he shall seduce them that dwell on the earth.* These things he saith, that no man may think him to do signs by the power of God, but by magical working. And no wonder, if when demons and apostate spirits minister unto him, he work signs by them, whereby he may deceive them that dwell on the earth.

Ib. 14—17. And *an Image,* saith he, *will he command to be made for the beast, and he will give breath to the image, so that the Image may even speak; and those who will not worship it, he will cause to be slain. And a mark too,* saith he, *he will cause to be put upon the forehead and in the*

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right hand, that no man may buy or sell, unless he have the mark of the beast's name, or the number of his name, and that *the number is* 666, i. e., six hundreds and ten sixes and six Individuals, for the summing up of all his apostacy which took place in 6,000 years. Ib. 18.

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§ 2. If therefore the Lord observed the Law of the Dead, that He might be made the First-born from the dead, and lodged unto the third day in the lower parts of the earth; then afterwards, rising in the Flesh, that He might shew also the prints of the nails to His Disciples, did thereupon ascend to the Father: how should they not be confounded, who say, first, that "the lower region" is this world with which we are concerned: secondly, that their own Inner Man, leaving the Body here, ascends into the higher place? For the Lord having departed in the midst of the Shadow of Death, where the souls of the dead were, afterwards in course He rose again in the Body, and after His Resurrection was taken up: evidently the souls of His disciples also, for whose sake indeed the Lord wrought these things, go away into the invisible place which is appointed for them by God, and there come and go, awaiting the Resurrection; afterwards receiving back their bodies, and rising again entirely, i. e., bodily, as the Lord Himself arose, so will they come unto the Vision of God. For none that is *a disciple is above his Master, but every one that is perfect shall be as his Master.* As therefore our Master did not straightway soar away and depart, but awaiting the time of His Resurrection appointed by the Father (which also was shewn by Jonas), and after three days arising, was taken up: so must we also await the time of our Resurrection appointed by God, foretold by the Prophets, and after that

S. Luke vi. 40.

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Chap. XXXII. § 1. Because, I say, certain men have opinions imported from the discourses of heretics, and know not the counsels of God, and the mystery of the Resurrection of the Just, and of the Kingdom which is the beginning of incorruption, by which Kingdom such as have been worthy by little and little are used to comprehend God—therefore it is needful too to speak of them, how that it is appointed that the righteous first, in this creation which is being renewed, rising again at the appearance of God, should receive the promise of the inheritance which God promised unto the Fathers, and reign therein: then in course the judgment take place. For in that Creation wherein they laboured, or were afflicted, being in all ways proved by suffering, in the same it is meet for them to receive the fruits of Suffering: and in what creation they were slain for the love of God, in the same to be brought to life: and in what creation they endured slavery, in the same they should reign. For God is rich in all things, and all things are His. The Creation therefore itself must be renewed to its old condition, and without hindrance serve the righteous: and this the Apostle hath made evident in the Epistle to the Romans thus speaking, *For the expectation of the creature waiteth for the revelation of the sons of God. For the creature is made subject unto vanity, not willingly, but because of him who hath subjected it in hope: because the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God.*

The Future of the Good

Rom. viii. 19—21.

§ 2. Thus then also the promise of God, which He made unto Abraham, remaineth firm. For He said, *Look upward with thine eyes, and behold from this place, where thou now art, to the North, and South, and East, and West, for all the Land which thou seest, unto thee will I give and to thy seed for ever.* And again He saith, *Arise, go into the Land in its length and in its breadth: for I will give it thee.* And he received not inheritance in it, not even a Foot step: but was always a pilgrim and a stranger

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Ib. 17.

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Why Abraham *bought* the Tomb — Ib. xxiii. 15.

Ib. xv. 18.

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Ib. xxvi. 27—29. to them, *Drink ye all of it; This is My Blood of the New Testament, which shall be shed for many for the remission of sins. But I say unto you, I will not henceforth drink*
The fruit of the Vine, when to be drunk *of the fruit of this vine, until that day in which I shall drink it new with you in My Father's Kingdom.* That is, He it is who shall renew the inheritance of the Earth, and shall perfect afresh the mystery of the glory of the sons,
Ps. civ. 30. as David saith, Who *renewed the face of the earth.* He promised to drink of the fruit of the vine with His disciples, intimating both the inheritance of the Earth wherein is drunk the new fruit of the vine, and the bodily Resurrection of His Disciples. For the flesh which ariseth new, that it is which received the Cup which is also new: since neither can we understand Him as drinking the fruit of the vine when He hath taken His place with His own on high in the region above all Heavens; neither again are they who drink it without flesh: for the drink which is received of the vine is a thing belonging to the flesh and not to the spirit.

§ 2. And therefore said our Lord, *When thou makest a din-*
S. Luke xiv. 12—14. *ner or a supper, call not rich men, nor friends and neighbours and kinsmen, lest they in turn call thee, and a recompense be made from them: but call the lame, the blind, the beggars; and thou shalt be blessed, for they have not wherewith to recompense thee: for thou shalt be recompensed*
S. Matth. xix. 29. *in the resurrection of the just.* And again He saith, *Whosoever shall put away fields, or houses, or parents, or brethren, or children for My sake, shall receive a hundred fold in this world, and in the world to come shall inherit eternal life.* For what are in this world the hundred fold re-
The Re- compenses, and dinners which are given to the poor, and

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suppers which are repaid? All this is in the times of the Kingdom, i. e., in the seventh day, which is sanctified, wherein God rested from all His works which He made, which is the true Sabbath of the just, wherein they shall do no earthly work, but shall have set by them a Table prepared of God, feeding them with a perfect feast. compense when

As the blessing also of Isaac hath it, wherewith he blessed his younger son Jacob: *See*, saith he, *the smell of my son is as the smell of a full field, which God hath blessed.* but "the field is the world;" and therefore he added, *God give thee of the dew of Heaven, and of the fatness of the Earth, plenty of wheat and wine. And let nations serve thee and princes worship thee, and be Lord of thy brother, and thy father's sons shall worship thee. He that curseth thee shall be cursed, and he that blesseth thee shall be blessed.* You see that if one receive not all this as of the foreordained things of the Kingdom, he will fall into great contradiction and inconsistency, even as the Jews fall, and find themselves in entire perplexity. For so far from the nations serving Jacob in this life, he himself after the blessing went out and served his uncle Laban the Syrian for twenty years: and so far from his being made Lord of his brother, he himself worshipped his brother Esau, when he returned from Mesopotamia to his father; and offered him many gifts. And how did he here inherit plenty of corn and wine, who through the famine which took place in the land where he dwelt, emigrated into Egypt, being made subject unto Pharaoh, who then reigned in Egypt? Wherefore the aforesaid blessing relates unquestionably to the times of the Kingdom, when the Just shall reign, rising again from the dead; when[p] also the creature, being renewed and delivered, shall bring forth plenty of all kind of nourishment, of the dew of Heaven, and of the fatness of the earth: as the Presbyters who had seen John the Lord's

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Book 5. missing the Truth and receiving that which is not as though it had being: Next, whereas he that addeth to or taketh from the Scripture, hath no small penalty laid on him; such an one must needs incur the penalty. And another, no ordinary danger, will attend on those who have falsely assumed that they know the Name of Antichrist, viz., that if they think it one, and he shall come having another, they will be easily seduced by him: as though the Being whom they ought to watch against were not yet present.

Rev. xxii. 18, 19.

§ 2. How to expect Anti-Christ

Such then must learn, and quickly turn back to the true number of the Name; that they may not be accounted as false Prophets. But knowing the fixed number which has been declared by Scripture, i. e., 666, let them await first the division of the Kingdom into ten: then afterwards while they are reigning, and beginning to amend their own affairs and to increase their Kingdom; he that shall come suddenly claiming the Kingdom for himself, and shall alarm those whom I have spoken of, having the name in which is the aforesaid number; him they must know to be truly the Abomination of Desolation. As also saith the Apostle, *When they shall say, Peace and Defence, then sudden destruction shall come upon them.* And Jeremias hath signified not only his sudden approach, but also the tribe of which he shall come, saying, *From Dan we heard the sound of the swiftness of his horses: at the voice of the neighing of the finishing course of his horses shall the whole earth be moved: and he shall come and devour the earth, and the fulness thereof, and the city, and them that dwell therein.* And therefore the aforesaid Tribe is not named in the Apocalypse among those which are saved.

1 Thess. v. 3.

Jer. viii. 16.

§ 3. We must await the Issue and not idly conjecture

It is then safer and less perilous to await the event of the prophecy, than to make aims and auguries about the name. And it being perhaps possible for the same number to be found in many names, this same question will nevertheless continue. For if many names are found having the same number, it will be asked which of them he that cometh will bear.

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Now to shew that not for lack of names having the number of this name do we so speak, but in fear of God and jealousy for the truth: I say that the name ΕΤΑΝΘΑΣ hath the number of which we are enquiring: but we affirm nothing of it. Yea, and the name ΛΑΤΕΙΝΟΣ hath the number of 666: and it is very probable that the last Kingdom hath this Word. For they who now reign are Latini. But not in this will we boast ourselves. Yea, and TEITAN also, if you write the first syllable by the two Greek vowels E and I, is most worthy of credit of all the names which we have. For it both contains in itself the aforesaid number, and is of six letters, each syllable consisting of three letters, and it is old, and withdrawn [from use]; for neither of our own Kings hath any one been called Titan, nor any one of the idols which are publicly adored among Greeks or Barbarians hath this name; and this name is thought among many to be divine, so that even the Sun is called Titan by those who now prevail: and it hath in it a certain shew of revenge, and of one inflicting a penalty: in that he of whom we speak feigns himself the avenger of the wronged. And for the rest, it is also ancient, and trustworthy, and a royal, or rather even a tyrannical Name. Since therefore this name of Titan hath such a store of plausibilities, it hath however just so much likelihood, as that we may many ways infer that he who shall come may possibly be called Titan. We, you see, do not venture anything as concerning the name of Antichrist, in the way of positive affirmation. For if it were meet that at this time his name should be expressly proclaimed, it would have been spoken by him who also saw the Apocalypse. For at no long time ago was it seen, but almost in our generation, in the end of Domitian's reign.

Titan a plausible conjecture

Apocalypse when seen

§ 4. why his Name not told us.

But this number of his name he shewed, that we should be on our guard against him when he cometh, as knowing who he is: though of his name he was silent, for it is not worthy to be proclaimed by the Holy Ghost. For had it been proclaimed by Him, perhaps also it would

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Book 5. be of long endurance. But now since *he was and is not,*
Rev. xvii. 8. *and shall come up from the abyss, and go to destruction,* as though he were not; so neither is his name proclaimed: for of him who is not, neither is the name proclaimed. However, when this Antichrist shall have wasted all things in this world, reigning three years and six months, and
The End shall have sat in the Temple of Jerusalem: then shall the Lord come from Heaven in the clouds, in the glory of the Father, on the one hand sending him and his subjects into the lake of fire; on the other bringing with Him to the Just, the times of the Kingdom, i. e., the rest, the seventh day sanctified; and restoring to Abraham the promise of the inheritance: in which Kingdom
S. Matth. viii. 11. the Lord saith, that many coming from the East and West, sit down with Abraham, Isaac and Jacob.

Chap. XXXI. § 1. But because some of those who are thought to have believed aright overpass the order of the advancement of the just, and know not of the movements which train them for incorruption, having in themselves heretical thoughts: (For the heretics despising God's handywork and not accepting the salvation of their own flesh; scorning also the promise of God, and in thought overpassing God altogether; say that as soon as they are dead they overpass
The Master's Resurrection the pledge of our own the Heavens and the Creator, and go to their Mother, or to that Father whom they feign to themselves. Those accordingly who reject the whole truth of the Resurrection, and as far as in them lies take it out of the way, no wonder if neither do they know the order of the Resurrection; not chusing to understand, that if these things were as they say, of course neither would the Lord Himself, in Whom they profess to believe, have wrought His Resurrection on the third day: but expiring on the Cross, of course He would presently have departed on high, leaving His Body to the earth. But now for three days, He abode in the place of the dead as the Prophet saith of Him: *The Lord remembered His holy dead, those who before slept in the land of burial; and He went down unto them, to draw them out, and save them.* And the Lord

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also Himself: *Even*, saith He, *as Jonas abode in the whale's belly three days and three nights, so shall also the Son of Man be in the heart of the earth.* Yea, and the Apostle saith, *But that He ascended, what is it but that He also descended into the lower parts of the Earth?* This also saith David, prophesying of Him: *And Thou hast delivered my soul from the nethermost Hell.* And rising again on the third day, to Mary also, who first saw and adored Him, He said, *Touch Me not, for I am not yet ascended unto the Father, but go to* the Disciples, *and say unto them, I ascend unto My Father and your Father.*

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Book 5. disciple remembered that they had heard of him, how the Lord used to teach concerning those times, and to say, "Days shall come, wherein vineyards shall grow, having each 10000 main shoots: and in one main shoot 10000 branches and in one main shoot[q] again 10000 sprigs, and upon every sprig 10000 clusters, and in every cluster 10000 grapes, and every grape when pressed shall yield twenty five measures of wine. And when any one of those saints shall lay hold of a cluster, another cluster shall exclaim, I am a better cluster, take me, by me bless the Lord." In like manner also that a grain of wheat would bear 10000 ears, and that every ear would have 10000 grains, and every grain ten pounds of clear and clean flour: and the fruits too, and seeds, and the grass, in the proportion following on this: and that all animals using as food the things which are received from the earth, should come to be at peace and agreement one with another, submitting themselves to men with entire submission.

§ 4. And these things Papias also, who was a hearer of John and companion of Polycarp, an ancient man, testifies in writing in the fourth of his books: for there are five books compiled by him. And he added and said, For these things are such as believers may believe. And "when Judas," saith he, "the traitor, did not believe, and enquired, How then shall produce[r] such as these be brought to pass by the Lord? the Lord said, They shall see who shall come to that state of things." These times therefore Isaiah is foretelling when he says, *And the wolf shall feed with the lamb, and the leopard shall rest with the kid, and the calf and the bull and the lion shall feed together, and a little boy shall lead them! And the ox and the bear shall feed together, and their little ones shall be together: and the lion and the ox shall eat chaff. And the infant boy shall put his hand on the hole of asps, and on the lair of the asp's brood, and they shall*

Isa. xi. 6—9.

[q] From the Translation it would appear that the Armenian read *branches* here instead of repeating *mainshoots*. E.

[r] *geniturae*. The Translator gave also, *increase*. E.

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not hurt, nor be able to destroy any one in My holy mountain. And again, summing up, he saith, *Then wolves and lambs shall feed together, and the lion shall eat chaff like the ox, and the serpent earth as it were bread, and they shall not hurt nor vex in My holy mountain, saith the Lord.* Ib. lxv. 25.

Explanation of their Prophecy

Now I am aware that some endeavour to transfer all this to wild persons, and to such as believe out of diverse nations and diverse doings, and having believed, are of one mind with the righteous. But although this be now the case among some men, coming out of various nations to one mind concerning the Faith: nevertheless in the resurrection of the Just [it will be so] with those animals, as was said: For God is rich in all things. And it is meet that the creature being recalled, all living things should obey and be subject unto Man, and that, as they were subject unto Adam in their obedience, they should return to the food which was first given of God, i. e., the fruit of the Earth. And besides this, we cannot now point out how that a Lion eateth chaff. Now this was to intimate the greatness and richness of the produce. For if the Lion, the [literal] animal, feedeth on chaff, of what sort will the wheat itself be, whose chaff shall be meet for the food of lions?

Other Prophecies

CHAP. XXXIV. § 1.

But Esaias himself hath distinctly declared that such joy shall be in the Resurrection of the Just, thus speaking: *The dead shall rise again, and they who are in the graves shall arise, and they who are in the earth shall rejoice. For the dew which is of thee, is health unto them.* Ib. xxvi. 19.

This same Ezekiel also saith, *And behold I will open your graves, and bring you out of your graves; in the time when I shall bring My people from the graves, I will both put My Spirit in you, and ye shall live, and I will place you upon your own land, and ye shall know that I am the Lord.* Ezek. xxxvii. 12—14.

And again the same speaketh thus: *Thus saith the Lord, I will gather Israel from all nations, where they are scattered, and I will be sanctified in them in the sight of the children of the Heathen: and they shall dwell in their own land which I have given to My servant Jacob, and they shall* Ib. xxviii. 25, 26.

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Book 5. *dwell on the same in hope, and shall build houses, and plant vineyards, and dwell in hope, when I shall execute judgment on all who have dishonoured them, on those who are around them, and they shall know that I am the Lord their God and the God of their Fathers.* Now we shewed a little before that the Church is the seed of Abraham; and therefore, that we might know how that in the New Testament after[s] the Old, [there will be] one who shall gather out of all nations such as shall be saved, raising from the stones children unto Abraham, Jeremiah saith,

Jer. xxiii. 7, 8. *Behold, the days come, saith the Lord, that they shall say no more, The Lord liveth, Who brought the children of Israel*[t] *from the North, and from every region whither they had been driven; He shall restore them into their own land, which He gave unto their fathers.*

§ 2. That the whole creature shall be at men's will for increase and growth unto the bearing and nourishing of such

Isa. xxx. 25, 26. fruits, Esaias saith, *And there shall be upon every high mountain, and upon every lofty hill, water passing through in that day, when many shall perish, when walls shall fall down. And the light of the moon shall be as the light of the sun, seven times that of day, when He shall heal the bruise of His people, and heal the grief of their wound.* But the grief is of that wound whereby man disobedient in Adam,

The Wound what was smitten at first: i. e., death, which God shall heal, raising us from the dead, and restoring us to the fathers'

Ib. lviii. 14. inheritance: as Esaias saith again: *And thou shalt be trusting in the Lord, and He will make thee to enter in upon the whole earth, and feed thee with the inheritance of Jacob*

S. Luke xii. 37, 38. *thy father.* This is what the Lord spake of: *Blessed are those servants, whom the Lord when He cometh shall find watching. Verily I say unto you that He shall gird Himself and make them sit down, and pass along and minister unto them. And if He shall come in the evening watch, and find it so, blessed are they, for He shall make them sit down and*

[s] *a.* The Translator gives also, *following.* E.

[t] There is little doubt that the omission of the intermediate words of this quotation, is an error (very common in Mss.) of the scribe. E.

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minister unto them; though it be in the second, and though it be in the third, blessed are they. And this same John also saith in the Apocalypse, *Blessed and holy is he who hath part in the first resurrection.* And the time also is announced by Esaias when these things shall be: *And I said,* saith he, *For how long, Lord? Until the cities be desolate not to be inhabited, and the houses that there be no men, and the land*[u] *shall be left desolate. And after this God shall make us men to be afar off, and those who shall have remained shall be multiplied in*[6] *the earth.* Yea, and Daniel too saith the very same: *And the Kingdom and the Power and the greatness of the things which are under Heaven is given to the Saints of the Most High God, and His Kingdom is everlasting, and all principalities shall serve and obey Him.* And that the Promise may not be thought to be spoken of this time, it was said to the Prophet, *And do thou come and stand in thy lot in the end of the days.*

Rev. xx. 6.

Isa. vi. 11, 12.

[6] or, *on, super.*

Dan. vii. 27.

Ib. xii. 13.

§ 3. The Promises extend to the Churches also

And to shew that the promises were announced not to the Prophets only and Fathers, but to the Churches also gathered from among the Gentiles, which also the Spirit calleth Islands; and that they are established in the midst of confusion and endure the storms of blasphemies, and are a saving harbour to those in danger, and a refuge to those who love what is on high and endeavour to escape the Abyss[7], i. e., the deep of error, Jeremiah saith thus: *Hear the Word of the Lord, ye Gentiles, and tell it unto the Islands which are afar off: say ye, that the Lord will winnow Israel, He will gather him and will keep him, as one feeding the flock of his sheep: for the Lord hath redeemed Jacob, and delivered him from the hand of him that is stronger than he. And they shall come and rejoice in Mount Sion, and shall come unto good things, and to a land of wheat and wine and fruits and cattle and sheep, and their soul shall be as a fruitful tree, and they shall not hunger any more. And then shall the virgins rejoice in the congregation of the young men, and the elders shall be glad, and I will turn their*

[7] Bythum

Jer. xxxi. 10—14.

[u] *terra.* The Translator gave also, *earth*, as above, p. 525. E.

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Book 5. *mourning into joy, and will make them to be in exultation, and will magnify them, and I will satisfy as with drink the soul of the Priests the sons of Levi, and My people shall be filled with My good things.* Now we have shewn in the former book, how the Levites and Priests are all the
S. Matth. xii. 5. Lord's disciples: who did also *profane the Sabbath in the Temple, and are blameless.* And so such promises most evidently signify the feasting of the righteous in the Kingdom on that creation, which God engages Himself to minister [unto them.]

§ 4. Further: of Jerusalem and of him that reigneth in her,
Isa. xxxi. 9. Esaias saith, *Thus saith the Lord: blessed is he that hath his*
Ib. xxxii. 1. *seed in Sion and them of his house*[v] *in Jerusalem. Behold, the Just King shall reign and princes shall rule with judgment.* And of the material prepared for its rebuilding he
Ib. liv. 11—14. saith, *Behold, I will prepare for thee for stone carbuncle, and the foundations* [to be] *sapphire, and I will make thy bulwarks Jasper, and thy gates a chrystal stone, and thy rampart choice stones, and all thy sons to be taught of God, and thy sons in much peace, and in justice shalt thou be builded.*
Ib. lxv. 18—22. And again this same saith, *Behold I make Jerusalem and My people a joy: also there shall not be heard in her the voice of weeping, nor the voice of crying; also there shall not become there immature or aged, so as not to fulfil his time. For the young man shall be an hundred years old: but the sinner dying an hundred years old shall be also accursed. And they shall build houses and themselves inhabit; and they shall plant vineyards and themselves eat the fruits of them, and drink the wine. And they shall not build and others inhabit: neither shall prop and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their labours will grow old.*

CHAP. XXXV. § 1. they cannot be explained by allegory

But if some should have endeavoured to allegorize the sayings which are of this kind; first they will not be able to be found consistent with themselves in all things, and next they will be refuted by the sayings themselves, expressing the case of the cities of the Gentiles being *laid waste, and*

[v] *domesticos.* The Translator gave the alternative, *servants.* E.

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not inhabited, and the houses, because there are no persons, Ib. vi. 11.
and the land shall be left desert. For *behold,* saith Isaiah, Ib. xiii. 9.
the incurable day of the Lord cometh, full of fury and anger,
to make the city of the land desolate, and to destroy the sinners out of it. And again he saith, *Let her be taken away,* Ib. xxvi. 10.
that she may not see the glory of the Lord; and when this
shall have happened, *God,* saith he, *shall remove men to a* Ib. vi. 12.
distance, and the forsaken shall be multiplied in the earth.
And they shall build houses and themselves inhabit them, and Ib. lxv. 21.
shall prop vines and themselves eat. For all these other passages are unquestionably spoken of a Resurrection of the just, which happeneth after the coming of Antichrist and the perdition of all the nations subsisting under him: in which [Resurrection] the just shall reign upon earth, growing by their sight of the Lord, and by Him shall be accustomed to comprehend the glory of God the Father, and shall receive conversation and communion with the holy Angels and unity of spiritual things in the Kingdom. Also [they are spoken of] those whom the Lord will find in the flesh, awaiting Him from Heaven, and having suffered tribulation—who also shall have escaped the hands of the Unjust one. And these are they of whom the Prophet saith, *And the forsaken*[w] *shall be multiplied in the earth.* And as many of the believers as God hath prepared for this, that they are made to multiply the remnant in the earth and under the Kingdom of the Saints, and that they minister to this Jerusalem, and are a Kingdom in it, Jeremiah the Prophet signified, saying, *Look* Bar. iv. 36—v. 9.
around towards the East, O Jerusalem, and see the gladness which cometh unto thee from God Himself. Behold, thy sons shall come, whom thou didst send out, gathered from the East even unto the West by the Word of that Holy one, rejoicing in the brightness which cometh of thy God. Put off, O Jerusalem, the dress of thy mourning and affliction, and put on the beauty of that glory which is of thy God for ever: wrap thyself in a double garment of the righteousness which is of thy God: put on thy head the mitre

[w] *derelicti.* The Translator gave also *remnant.* E.

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Book 5. *of everlasting glory. For God will shew thy brightness to the whole of her which is under Heaven. For thy name shall be called by God Himself for ever, The Peace of Righteousness and of glory to God who careth for thee* [x]. *Arise, O Jerusalem, and stand on high, and look around towards the East, and see thy sons gathered from the rising of the Sun unto the West by the Word of That Holy One, rejoicing in their being so remembered of God. For they went out of thee on foot, being led by their enemies to be theirs. God shall bring them in unto thee, borne* [by them] *with glory, as the Throne of a Kingdom. For God hath decreed that every high mountain should be humbled, and the everlasting heaps, and that the vallies should be filled, to the levelling the surface of the earth, that Israel may walk safely in the glory of God. And by precept of God the woods have woven their canopies for him, even Israel; yea, every tree of sweet savour* [y]. *For God will go before with joy in the light of His brightness with the mercy and justice which is of Him.*

§ 2. The New Heaven and New Earth

Now all these sayings, being such as they are, cannot be understood of things above the Heavens; (For *God* saith he, *will shew thy brightness to the whole of her which is under Heaven;)* but of the times of the Kingdom, when the earth is again summoned by Christ, and Jerusalem rebuilt, after the pattern of the Jerusalem which is above, whereof the Prophet Esaias saith, *Behold, I have painted thy walls upon My hands, and thou art in My sight for ever.* And the Apostle also writing to the Galatians saith likewise, *But that Jerusalem which is above is free, which is the mother of us all;* saying this not as having in his mind some wandering Æon, or Virtue departed from the Pleroma, or some "Prunicus;" but a Jerusalem which is delineated by hands. And the descending upon the new earth was seen by John in the Apocalypse. For after the times of the Kingdom, *I saw,* saith he, *a great white Throne*

Isa. xlix. 16.

Gal. iv. 26.

Rev. xx. 11.

[x] Colenti Deo: but there is probably some corruption in the Text. [the words being intended, as Mr. Harvey suggests, to represent the Greek θεοσεβείας, as if *colentis Deum, of glory of him that fears God.* E.]

[y] *Odoris.* The Translator gives also, *odour.* E.

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and Him that sat on it, from whose face earth and Heaven fled away, and there is no place for them. And he proceeds to set forth the details of the general Resurrection and Judgment, saying that he saw *the dead, great and lesser. The Sea,* he saith, *gave up the dead which she had in her, and death and hell gave up the dead which they had in them; and the Books were opened. Yea and the Book of Life also,* he saith, *was opened, and the dead were judged out of those things which were written in the Books, according to their works: and death and hell were cast into the lake of fire, the second death.* Now this is what is called Gehenna, which the Lord called eternal fire. *And if any one,* saith he, *was not found written in the Book of Life, he was cast into the Lake of Fire.* And after this he saith, *I saw a new Heaven and a new earth; for the first Heaven and earth went away; also there is no sea. And I saw the holy city, New Jerusalem, coming down from Heaven, prepared as a bride adorned for her Husband. And I heard,* saith he, *a great voice out of the Throne, saying, Behold, the Tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, their God. And He shall wipe away every tear from their eyes, and Death shall be no more, nor grief, nor crying, neither shall pain be any more, for the first things have passed away.* And Esaias too saith the very same: *For there shall be a new Heaven and a new Earth, and they shall not be mindful of the former ones, neither shall it come into their heart, but joy and gladness shall they find therein.* This again is what was said by the Apostle, *For the fashion of this world passeth away.* Likewise also the Lord saith, *Earth and Heaven shall pass away.*

Ib. 12. Ib. 13. Ib. 12. Ib. 14. Ib. 15. Ib. xxi. 1—4. Isa. lxv. 17, 18. 1 Cor. vii. 31. S. Mark xiii. 31.

So then, these passing away, the Lord's Disciple John saith that the higher Jerusalem descends upon the new Earth, as a bride adorned for her husband; and that this is the tabernacle of God, wherein God will dwell with men. An Image of this Jerusalem is that Jerusalem which is in the former earth: wherein the Just rehearse

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Book 5. Incorruption, and are prepared for salvation. And a Type of this Tabernacle Moses received in the Mount: and nothing can be allegorized, but it is all firm and true and substantial, which God hath wrought for the fruition of righteous men. For as He is truly God, who raiseth up man; so also man truly riseth from the dead, and not in a figure: as we have shewn at such length[a]. And as he truly riseth, so will he likewise truly rehearse incorruption, and will be increased and flourish in the times of the Kingdom, that he may be made capable of the glory of the Father. After that, all[b] being made new, he shall truly dwell[c] in the city of God. For it is said,

Rev. xxi. 5, 6. *He that sitteth on the Throne saith, Behold, I make all things new. And the Lord saith, Write it all, for these sayings are faithful and true. And He said unto me, They are done.* And that with all reason.

Chap. XXXVI. § 1. For since men are real, the plantation[d] also of them must be real; yea, and it must not go out into things which are not, but go forward in things which are. For it is not that the subsistence nor the essence of the Creation is annihilated (seeing that He who framed it is true and constant) but the fashion of this world passeth away, i. e., in those things in which transgression hath taken place, for in them man hath waxed old. And therefore was this fashion made temporary, God knowing all beforehand; as we have explained in the preceding Book: and have set forth as we might the cause of the formation of the temporal things of the world.

Now when this fashion has passed away, and Man is made young again, and hath become ripe for incorruption, so as never more to be susceptible of decay from age[g], there shall be the new Heaven and the new Earth:

[g] or, *capable of waxing old.*

[a] *a Deo facta.* The Translator had also, *made by God.* E.

[a] *For as He is—at such length.* These words are given in Syriac by Mr. Harvey (ii. 451) from a Ms. in the British Museum. E.

[b] *After that, all—And as the Elders say.* This whole passage is given in Syriac by Mr. Harvey (l. c.) from British Museum Mss. E.

[c] Syr. *they shall truly dwell.* Just below, the Syriac omits the words, *the Lord* and *all.* E.

[d] *plantationem.* The Translator queries *culture*, Mr. Harvey (ii. 452) would correct from the Syriac which gives *renewal.* E.

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in them, being new, shall man abide always new, and in Communion with God. And to shew that this will always continue, without end, Esaias saith, *For as the new Heaven and the new Earth, which I make, abide before Me, saith the Lord, so shall your seed and your name stand.* Isa. lxvi. 22.

What the Elders say of the degrees of Bliss in the world to come

And as the Elders say, then also both those who are deemed meet for the heavenly abode shall depart thither, and others shall enjoy the deliciousness of Paradise, and others possess the brightness of the city; for in every place shall the Saviour be seen, according as they who see Him shall be worthy.

§ 2.

And that this is the distinction of the abode of those who *bear fruit, some a hundred fold, some sixty, some thirty:* whereof the one sort shall be taken up into the Heavens, the next shall abide in Paradise, others again shall inherit the city: and that on this account the Lord said, *In My Father's House are many mansions.* For all things belong to God, who bestoweth on all their proper habitation: as His Word saith, that to all distribution is made by the Father, according as each one is or shall be worthy. And this is the couch with three compartments, on which shall recline all who feast having been invited to the marriage. S. Matth. xiii. 23. S. John xiv. 2.

That such is the order and arrangement of those who are saved, we are told by Elders, disciples of the Apostles; and that by the aforesaid degrees they advance, and first by the Spirit ascend unto the Son, then by the Son unto the Father; The Son in process of time, yielding up His work to the Father; as also was said by the Apostle: That *He must reign, until He shall put all enemies under His feet. The last enemy that shall be destroyed is death.* (For in the times of the Kingdom the just man being upon earth, shall for the future forget to die.) *But when,* saith he, *He affirmeth, 'All things are subject,' of course it is besides Him who subjected all. But when all things shall have been subdued unto Him, then the Son Himself shall be subject unto Him that put all things under Him, that God may be all in all.* 1 Cor. xv. 25, 26. Ib. 27, 28.

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BOOK 5. § 3. Attentively then did John foresee the first Resurrection of the just, and their inheritance of the earth in the Kingdom: and with one Voice did the Prophets also prophesy of it. For this Lesson the Lord also taught, promising that in the Kingdom He would solemnize with His Disciples a new mixture of the Cup. And the Apostle too made profession that the Creature should be free from the bondage of corruption into the liberty of the glory of the sons of God.

S. Matth. xxvi. 29.

Rom. viii. 21.

And in all these things, and by all, the same God and Father is manifested who framed man, and promised to the Fathers the inheritance of the earth, who brought forth [9] the aforesaid Creation in the resurrection of the just, and accomplisheth the promises to [perfect] His Son's Kingdom: afterwards, as a Father, vouchsafing those things, which *neither eye hath seen, nor ear heard, neither hath it entered into the heart of man.* For indeed there is One Son, Who fulfilled all the Father's Will; and one race of mankind, in which are fully accomplished the mysteries of God, Whom the Angels desire to see, and are not able to trace out God's Wisdom, whereby His handy-work is perfected, being made of one Form and Body with His Son: that His offspring, the Firstborn, the Word, may descend upon His work, i. e., upon what His Hands have framed, and may be received thereby; and that His work again may receive the Word, and ascend unto Him, overpassing the Angels; and it shall be made according to the Image and Likeness of GOD.

[9] or, *out, eduxit*

1 Cor. ii. 9.

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FRAGMENTS[a] OF LOST WORKS OF

S. IRENÆUS,

BISHOP OF LYONS.

Eusebius the Historian, in his Ecclesiastical History, Book v chapter 20, mentions three writings of S. Irenæus thus: *Against those who at Rome were debasing the right Faith, Irenæus composes diverse Epistles. One he inscribed,* To Blastus on the Schism, *another,* To Florinus, On Monarchy, or, On God being not the Author of evils. *For this opinion did he appear to advocate. On his account again when drawn away into the error of Valentinus, is Irenæus' work,* On the Ogdoad, *compiled: wherein he signifies that he himself* "has received the first succession from the Apostles." Eusebius then gives these two first extracts.

Again chapter 24, Eusebius introduces a third fragment by saying that S. Irenæus *in the name of the brethren through Gaul, over whom he was, set forth that* the Mystery of the Lord's Resurrection should be observed only on sunday, *and in very many words besides duly admonishes Victor* [Bishop of Rome] *that he should* not cut off whole churches of God which kept the tradition of ancient custom, and *adds these words.*

In chapter 26, he mentions three other writings of S. Irenæus, *Concerning knowledge; To the Brother Marcian, in proof of the Apostolic preaching;* and *a Book of diverse disputations, wherein he makes mention of the epistle to the Hebrews, and of what is called The Wisdom of Solomon, citing from them.*

I

I adjure thee who shalt copy this book by our Lord Jesus Christ and by His glorious Presence, whereby He cometh to judge quick and dead, that thou collate what

Close of work, On the Ogdoad to Florinus

[a] The numbers are Mr. Harvey's in his edition.

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FRAGMENTS. thou hast copied and amend it with all care to the copy whence thou didst transcribe. Thou shalt likewise copy this adjuration and put it in thy transcript.

II

From Letter to Florinus on Monarchy

These doctrines, Florinus, (to speak sparingly) are of no sound mind: these doctrines are dissonant to the Church and invest with the deepest impiety those who assent to them: these doctrines not even the heretics who are without the Church ever durst set forth: these doctrines the elders which were before us, who were pupils too of the Apostles, delivered not unto thee. For I saw thee, when I was yet a child, in Lower Asia with Polycarp, and thou wert in stately position in the royal palace and studying to approve thee to him. For[b] I recall rather what happened then than what are more recent (for what we learnt from our very childhood grow on with our soul and are a part of it) so that I can even tell the place where the blessed Polycarp used to sit and converse and his goings forth and comings in and the manner of his life and the form of his body and discourses that he used to make to the people, and his intercourse with John how he would tell of it, and that with the rest of those who had seen the Lord, and how he would recount their words: and concerning the Lord what things they were which he had heard from them both as to His mighty works and His Teaching, as Polycarp having received them from the eye-witnesses of the Life of the Word, used to recount them consonantly to the Scriptures. These things did I then too by the mercy of God which was upon me hear diligently, noting them not on paper but in my own heart and ever by the grace of God do I ruminate them aright[1]. And I can protest before God that if the blessed and Apostolic Elder had heard any such thing, he would have cried out and stopped his ears, and as he was wont, say-

[1] γνησίως

[b] See in Dr. Pusey's The Real Presence the Doctrine of the Ancient Church, p. 320.

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ing, "O good God, unto what times hast Thou reserved me that I should endure these things," would have fled even the place where sitting or standing he had heard such words. And from his epistles too, which he used to write either to the neighbouring Churches confirming them, or to any of the brethren, admonishing them and urging them, can this be shewn.

III

From his Letter in the name of the Gallican Churches to Victor Bishop of Rome

Not only respecting the day is the dispute, but also as to the manner itself of the fast. For some think that they ought to fast one day, others two, others even more, others forty; they measure their day by the hours of day and night. And such the diversity of those who observe it, a diversity taking place not now in our time, but long before, in the time of those who were before us, they who did less exactly (as it seems) govern, having handed down their own simple and private habit to the succeeding generation. And none the less both all these were at peace, and we are at peace one with another, and the diversity of the fast commends the concord of the faith. . . . . And the elders before Soter, who were over the Church which you now rule, Anicetus I mean and Pius and Hyginus and Telesphorus and Xystus, did neither themselves observe nor committed to their successors. And no less were they who did not keep it at peace with those of the parishes in which it was kept, coming to them, albeit the observance was contrary to those who observe not, and never were any because of this put forth. Yea the elders themselves who were before you who themselves did not keep it used to send the Eucharist to those of the Parishes who observe it. And when the blessed Polycarp was staying at Rome in the time of Anicetus and they had little differences with one another on some other matters, straightway they made peace, not caring to wrangle on this head. For neither could Anicetus per-

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Fragments. [2] συνδιέτριψεν

suade Polycarp not to keep, in that with John the disciple of our Lord and the rest of the Apostles with whom he lived[2], he had ever kept it, nor yet did Polycarp persuade Anicetus to observe it, who said that he ought to hold the custom of the Elders who were before him. And these things being so, they communicated with one another, and in the Church Anicetus yielded the Eucharist to Polycarp, out of reverence that is, and they departed in peace from one another, both those who observed and those who observed not having the peace of the whole Church.

IV

From his Letter to Victor, preserved by Max. Conf. ii. 554. ed. Par. 1675.

Wherein a man is able to do good to his neighbours and doth it not, he will be deemed alien from the love of the Lord.

V

Maximus Conf. (opp. ii. 152 ed. Combefis. Par. 1675) quotes this from St. Irenæus' treatise to Demetrius, Deacon of Vienne, On the Faith, which (he says) commences, "Seeking God, hear David saying."

The Will and Operation of God is the creative and providential cause of every time and place and age and every nature. The reason that is in us is the will of the intellectual soul, as being its self-actuating[3] power. Will is the mind desiring and desire thinking, inclining itself to the object of its desire.

[3] αὐτεξούσιος

VI

From an unknown work

God, in that He is immeasurable and Creator of the world and Almighty, by His Will immeasurable and creative of the world and Almighty, and by a new result, mightily and efficaciously caused that the whole fulness of those things which have been born, should come to the birth, when before they were not; whatever namely

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does not fall under the power of sight, and that which is subject to sight. And therefore He contains them all and brings them to their own proper end unto which they were raised up and born, which is in no wise changed into other than what it was before by nature. For this belongs to the operation of God, not merely to go forward into infinity of mind [4], or even to outpass understanding [5], reason and speech, time place and all age, but also to overpass essence and fulness or perfection.

[4] sensus
[5] mentem

VII

Not bending the knee on the Lord's Day [6], is a symbol of the Resurrection, through which by the grace of Christ we were freed both from our sins, and from death which was in Him put to death. From apostolic times did this custom take its beginning, as says the holy Irenæus Martyr and Bishop of Lyons, in his discourse on Easter, wherein he makes mention of Pentecost too, wherein we bend not the knee, since it is of equal account [7] with the Lord's day, according to the reason given.

[6] i. e., Easter Day

From Discourse on Easter

[7] ἰσοδυναμεῖ

VIII

In Latin, in Leontius of Byzantium, Lib. 1 against Nestorius and Eutyches in Gallandi, Bibl. vet. Patr. t. xii. 669. Massuet says that the Greek Ms. 2951 of the Royal Library, Paris has it, with the heading, *Against Valentinus*. See the same extract below, (p. 558) from the Syriac, with the note giving Grammaticus' citation of it under the same title and Severus' strenuous contradiction of the title: also Severus' statement that the closing words *of the natures*, are a misquotation of the heretics.

For as the ark was overlaid within and without with pure gold, so was the Body of Christ too pure and translucent, adorned within by the Word, guarded without by the Spirit, that of both might be shewn the illustriousness of the natures.

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FRAGMENTS.

IX

From St. John Dam. Parallela Sacra lit. O tit. ix. t. ii. 630 ed. Lequien. It is repeated again in Mr. Harvey's edition, as XLI, from the Vatican Ms. 1553 which gives the title From his constitutions, ἐκ τῶν διατάξεων, unless this be an error for ἐκ τῶν διαλέξεων, From the Disputations.

Speaking ever well of the worthy, never ill of the unworthy, we too shall attain the glory and kingdom of God.

X

From the same, Lit. π, tit. iv. (ii. 637).

It belongs and beseems God of a truth, to be gracious, to be merciful, to save His own works, even though they be borne down unto peril of destruction: for *with* Him (says he) *there is mercy*.

Ps. cxxx. 4.

XI

From the the same, Lit. X tit. iv (ii. 724). The Editor says that one of his Mss. cites this as From the Disputations: cf. the mention of Eusebius above (p. 539), to which Lequien refers.

The work of a Christian is nought else, save to study to die.

XII

We[e] therefore believe that our bodies too will rise. For even though they decay, yet they perish not, for their remains earth receives and keeps, like seed nourished and combined with the richer soil. Again like bare grain it is sown, and by the command of God Who created blooming, is it raised clothed and glorious, not before it die and

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is dissolved and commingled with earth: thus have we believed and not idly the resurrection of the body. But even though it be for a season dissolved by reason of the disobedience at the beginning, it is put in the smelting place of the earth, again to be re-formed, not this decaying body but pure and decaying no longer; since to each body will its own soul be given back, and the soul clad herein will not mourn but will rejoice, abiding pure, habiting with a spouse upright and not treacherous[g], in all things having with all . . .[d] will receive . . . will receive the body not changed, neither removed from passion or disease, nor glorious, but as they died, in sin or in righteousness: and such as they were, such will they put them on when they live again, and such as they were in unbelief, such will they faithfully be judged.

[g] ἐν ἀβοηλῳ

XIII

For[e] the Greeks seizing the slaves of Christian Catechumens, then torturing them that so they might learn from them some secret thing respecting the Christians, these slaves, not being able to speak what should please those who were torturing them, except as far as they had heard from their masters, that the Divine Communion is the Body and Blood of Christ: they supposing that it was really flesh and blood, told this to those who inquired. But they immediately on learning that this was a sacred rite of the Christians, both sent word of this to the other Greeks, and tried to compel by torture the martyrs Sanctus and Blandina to confess it. To whom Blandina well and courageously answered, *How* (said she) *could they endure such things who for religious discipline abstain even from lawful meats?*

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FRAGMENTS.

XIV

How[f] were it possible that the serpent who was created by God without speech and understanding, should as one reasonable and endowed with speech say anything? If of his own power he gave to himself speech and discernment and understanding and reply to those things which were spoken by the woman, then every serpent too is not hindered from doing this: but if again they shall say that by Divine counsel and œconomy did this one speak with human voice to Eve, they make God the author of sin. Nor yet were it possible for the wicked devil to give speech from not being into being to nature unendowed with speech: since then would he never have ceased discoursing in guile to men and deceiving them by means of serpents and wild beasts and birds. Whence being a wild beast too, heard he the command given by God to the man and to him alone mystically given, when not even the woman herself had learnt it? Why fell he not foul of the man rather, not of the woman? And if you should say that he attacked her as the weaker; on the contrary she was clearly the more valiant, as her husband's *help-meet* in the transgressing the commandment. For she alone by herself withstands the serpent and after a sort of withstanding and contention did she, overcome by guile, eat of the tree, but Adam not a whit striving or contradicting, partook of the fruit that was given him by his wife, which is an argument of utter weakness and unmanly mind. For the woman thrown in wrestling by the daemon, is pardonable, but Adam worsted by a woman will be unpardonable, as having received the commandment face to face from God. For the woman having heard

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S. Matth. xv. 17.

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FRAGMENTS.

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Having[1] anew gone through the Law to the generation which came after those which were destroyed[k] in the wilderness, he teaches carefully Deuteronomy, not as giving another Law, besides that of old appointed to their fathers, but summing up this very one: that hearing what befell their fathers they might fear God with all their heart.

XVII

From[l] whom Christ was fore-typified and acknowledged and born: for in Joseph He was fore-typified, from Levi and Judah He was born after the flesh as King and Priest, through Symeon He was acknowledged in the Temple, through Zabulon He *was believed on* among the Gentiles, as the Prophet saith, *The Land of Zabulon*, through Benjamin (Paul) He preached unto all the world was glorified.

1 Tim. iii. 16.
Isa. ix. 1.

XVIII

cf. supra p. 51.
Judges vi. 27.

And[m] this not idly, but in order that through the number of the *ten men*, he might be shewn to have Jesus with him as his helper. [As[n] being not in accord with them and not choosing to communicate in what they idolatrously were doing they bring a charge against him, for Hierobaal is called the tribunal of Baal.]

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Take to thee Jesus the son of Nun. For[o] it was right that Moses should bring forth the people out of Egypt, but that

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[o] Extant in the Leipzig Catena, t. i. col. 1364.

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Jesus should bring them into their inheritance, and that Moses as the Law, should receive rest, Jesus as the word and the unlying type of the Hypostatic Word should speak to the people; and that Moses should give manna as food to the fathers, but Jesus the new, even now a first-fruit of life, a type of the Body of Christ, as saith the Scripture too, that then the Lord's manna ceased, after the people had eaten corn from the land. Jos. v. 11. LXX. Ib. 12.

XX

Thou shalt not go with them neither shalt thou curse the people. He[p] speaks in a figure, not of the people, for they were all overthrown, but on account of the foreshewn Mystery of Christ. For since He was to be born of the fathers according to the flesh, the Spirit afore instructs the man, lest going forth in ignorance he should curse the people. [Not[q] as though a curse availeth ought against God's Will, but for a token of the providence of God which He had towards them because of their forefathers.] Num. xxii. 12.

XXI

And this man was riding upon his ass. The ass[r] embraced the type of the Body of Christ, whereon all men resting from their toils are borne as on a chariot. For the Saviour took the burden of our sins. But the Angel who appeared to Balaam was the Word Himself, and He had *in His Hand* a *Sword*, to wit, the Authority which He held from above. Ib. 22. Ib. 23.

XXII

God is not as man. He[s] shews that all men changing their purpose lie, God not so, for He ever abideth True, performing whatsoever He will. Ib. xxiii. 19.

[p] Extant in the Leipzig Catena, t. i. 1822.

[q] This part is (and doubtless rightly) a separate and anonymous scholion in the Leipzig Catena. It is not in Massuet, nor yet in Combefis, Bibl. Gr. Patr. Auct. Novissimum, i. 299.

[r] Extant in Leipzig Catena, t. i. 1824.

[s] Extant in Leipzig Catena, i. 1835.

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FRAGMENTS.

XXIII

Num. xxxi. 8.

To render vengeance from the Lord to Midian. For[t] he that no longer speaketh in the Spirit of God, but against God's Law setteth up another law, that of fornication, will no longer be accounted as a Prophet, but as a sooth-sayer: for he not abiding in the commandment of God, received meet reward of his evil machination.

XXIV

Know[v] that every man is either empty or full. For if &c.

XXV

Judges xvi. 26.

The *lad* therefore[w] which led Sampson *by the hand* will typify John Baptist who points out to the people faith to Christ-ward. *The house,* wherein they were gathered, is the world wherein dwelt alien and unbelieving nations which sacrifice to their idols: the *two pillars* are the two Testaments. Sampson therefore *leaning* on the pillars, is the people when taught acknowledging the Mystery of Christ.

XXVI

2 Kings vi. 6.

And the man[x] *of God said, Where fell it? and he shewed him the place. And he cut down a stick and cast it in thither and the iron did float.* This was a token of the

[t] Extant in Leipzig Catena, i. 1881.

[v] Massuet who gives references to most of the fragments, could not find out from what source Combefis (Auct. Novissimum, i. 300) who collected from Catenae, had got this. It is extant in the Leipzig Catena, i. 813, under the name of Origen: and De la Rue, Origen's Editor has given it as his in his works, t. ii. 128, among fragments collected by the same Combefis, from Paris Mss., i. e., Catenae. Probably Combefis found S. Irenæus' name affixed by mistake in a single Ms. The whole passage is, Know that every man is either empty or full: for if he have not the Holy Ghost, have no knowledge of his Creator, receive not Jesus Christ the Life, know not the Father which is in Heaven: if he live not according to reason, according to the Heavenly Law, be not sober-minded, act not uprightly: —such an one is void: but if he have received God Who says, *I will dwell in them and walk in them and will be their God,* this man is not void but full.

[w] Extant in the Leipzig Catena, ii. 230.

[x] This was published from a Ms. in the Library at Paris: the Leipzig Catena has it (ii. 851) but its Editor took it not out of his Mss., but out of the published Edition of S. Irenæus.

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lifting up of souls through the wood, whereon He suffered who is able to lift up souls which follow His upward Ascent. Whereof that too was an indication, viz., that many souls ascended and were seen in their bodies, along with the descent of the Holy Soul of Christ. For as wood most light went under water, iron most weighty did float, so by the union of God the Word which was united to flesh by a Natural and Personal Union, the weighty and earthy was borne up by the Divine Nature into the heavens, immortalised after the Resurrection.

S. Matth. xxvii. 52, 53.

cf. supra p. 491.

XXVII

The[y] Gospel according to Matthew was written to Jews, for these were longing all exceedingly for Christ of the seed of David. But Matthew, having the same longing, yet more powerfully, was zealous in all ways to give them proof that Christ was of David's seed: wherefore he also began from His generation.

XXVIII

The axe at the root, he[z] says, rousing unto the acknowledgement of the truth and purging by fear and preparing to bear fruit good and in his season.

Ib. iii. 10.

XXIX

See[a] the grain of mustard seed shewn by the parable and the Heavenly Word sown like seed in the world as in a field, having in it the redness and pungency of strength: for He was preached Judge of the whole world. He hidden in the heart of the earth in a tomb and after three days born a most mighty tree, did spread out His branches unto the ends of the earth, whence the 12 Apostles springing[b], goodly branches and blooming, became

S. Luke xiii. 19.

[b] προκύψαντες

[y] Extant in Possinus' Catena on S. Matthew p. 3.

[z] Extant in the same Catena p. 39.

[a] Extant in Dr Cramer, Catena on S. Luke, p. 108.

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FRAGMENTS.

shelter to the Gentiles as fowls of the heaven, under which boughs all sheltered, like birds gathered under the nest, partook of the sustaining and heavenly food which proceedeth from them.

XXX

belongs to Book III. xviii. 7. as Mr. Harvey notes.

XXXI

Ant. ii. 10.

Josephus says[b] that while Moses was being brought up in the Palace, he, appointed General against the Æthiopians and overcoming, married that king's daughter, seeing that of her longing for him she betrays the city to him.

XXXII

From another Book of Irenæus the Compiler
On matter being not originate.

Since[c] certain, moved I know not whence, take away the creative power of God up to[d] the half, saying that He is the cause only of the quality of matter[e], saying that matter itself is inoriginate, come let us ask them what . . . . . [*here a line has been half cut away at the top of the page in the Ms.*] immutable. Matter therefore is immutable. If matter be immutable, and the immutable does not change its quality, the world is not created of it. Whence[f] it appears to them a thing redundant that God

[b] from a Vienna Ms., Mr. Harvey also points out that it is in a Cambridge Ms: it is also extant in the Leipzig Catena (i. 1239) as an anonymous piece, its editor refers it to Procopius, but Procopius ad loc. cites Josephus rather differently. The next piece I have omitted, it is from Theodoret, Quaestio 23 in Numeros.

[c] Massuet printed this (p. 348) out of the Bodleian Ms. Misc. 20, [olim 3011,] fol. 378.

[d] In the Greek as printed δ' is a mistake for δξ.

[e] περὶ ὕλην ought to be περὶ τὴν ὕλην.

[f] δι' again is printed in the Edd. for δξ and at the end of the sentence, the paper being worn, κατ' αὐτῆς, not κατ' αὐτὴν (Mr. Coxe kindly tells me) is the real reading of the Ms.

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should impose qualities on matter, seeing that matter is not recipient of change, being inoriginate. Again if matter be inoriginate, it hath full surely been endowed[g] with a certain quality and that immutable, it will not be recipient of further qualities, nor will the world have been made of it; and if the world be not made of it, it puts God utterly outside of creating[h].

XXXIII

And dipped[1], he says[i], *in Jordan seven times.* Not in vain in old time was Naaman being a leper baptized[2] and cleansed, but for our information, who being lepers in our sins are cleansed by the holy water and Invocation of the Lord, from our old transgressions, as new born children spiritually regenerated, as the Lord too saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

2 Kings v. 14.
[1] ἐβαπτίσατο
[2] βαπτισθείς, *dipped* or *baptized*
S. John iii. 5.

XXXIV

If[j] the body of Elisha itself dead raised a dead man, how much more shall God Who quickeneth the dead bodies of men bring them unto judgment?

2 Kings xiii. 21.

XXXV

The[k] true knowledge therefore is understanding Christward, which Paul calls *the wisdom of God in a Mystery, the hidden* wisdom, which *the carnal man receiveth not,* the preaching of the Cross, which if a man taste of, he

1 Cor. ii. 7.
Ib. 14.

[g] πεποίηται, *qualified*, has been misprinted in the Editions πεποίηται.

[h] Compare fragment vi, which may possibly belong to this same work.

[i] This is extant in Card. Mai, Bibl. Nova Patrum, iii. 447, from Cod. S. Marci, Venice, 534 fol. 220 v: it is extant likewise in Cod. Coislin, 8, in the Imperial library at Paris, from whence the Benedictines are said to have got it; this Ms. contains just the same Catena as the one at Venice and there is another Ms. of it at the Escorial in Spain marked Σ ii. 19.

[j] Extant in Card. Mai, ubi supra and in the same Catena, fol. 239.

[k] This and the 8 following were published by Pfaff from Mss. in the Library at Turin now missing.

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FRAGMENTS.

IX

From St. John Dam. Parallela Sacra lit. O tit. ix. t. ii. 630 ed. Lequien. It is repeated again in Mr. Harvey's edition, as XLI, from the Vatican Ms. 1553 which gives the title From his constitutions, ἐκ τῶν διατάξεων, unless this be an error for ἐκ τῶν διαλέξεων, From the Disputations.

Speaking ever well of the worthy, never ill of the unworthy, we too shall attain the glory and kingdom of God.

X

From the same, Lit. π, tit. iv. (ii. 637).

It belongs and beseems God of a truth, to be gracious, to be merciful, to save His own works, even though they be borne down unto peril of destruction: for *with* Him (says he) *there is mercy*.

Ps. CXXX. 4.

XI

From the the same, Lit. X tit. iv (ii. 724). The Editor says that one of his Mss. cites this as From the Disputations: cf. the mention of Eusebius above (p. 539), to which Lequien refers.

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For[e] the Greeks seizing the slaves of Christian Catechumens, then torturing them that so they might learn from them some secret thing respecting the Christians, these slaves, not being able to speak what should please those who were torturing them, except as far as they had heard from their masters, that the Divine Communion is the Body and Blood of Christ: they supposing that it was really flesh and blood, told this to those who inquired. But they immediately on learning that this was a sacred rite of the Christians, both sent word of this to the other Greeks, and tried to compel by torture the martyrs Sanctus and Blandina to confess it. To whom Blandina well and courageously answered, *How* (said she) *could they endure such things who for religious discipline abstain even from lawful meats?*

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FRAGMENTS.

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Jesus should bring them into their inheritance, and that Moses as the Law, should receive rest, Jesus as the word and the unlying type of the Hypostatic Word should speak to the people; and that Moses should give manna as food to the fathers, but Jesus the new, even now a first-fruit of life, a type of the Body of Christ, as saith the Scripture too, that then the Lord's manna ceased, after the people had eaten corn from the land. Jos. v. 11. LXX. Ib. 12.

XX

Thou shalt not go with them neither shalt thou curse the people. He[p] speaks in a figure, not of the people, for they were all overthrown, but on account of the foreshewn Mystery of Christ. For since He was to be born of the fathers according to the flesh, the Spirit afore instructs the man, lest going forth in ignorance he should curse the people. [Not[q] as though a curse availeth ought against God's Will, but for a token of the providence of God which He had towards them because of their forefathers.] Num. xxii. 12.

XXI

And this man was riding upon his ass. The ass[r] embraced the type of the Body of Christ, whereon all men resting from their toils are borne as on a chariot. For the Saviour took the burden of our sins. But the Angel who appeared to Balaam was the Word Himself, and He had *in His Hand* a *Sword*, to wit, the Authority which He held from above. Ib. 23. Ib. 23.

XXII

God is not as man. He[s] shews that all men changing their purpose lie, God not so, for He ever abideth True, performing whatsoever He will. Ib. xxiii. 19.

[p] Extant in the Leipzig Catena, t. i. 1322.

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[r] Extant in Leipzig Catena, t. i. 1324.

[s] Extant in Leipzig Catena, i. 1335.

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FRAGMENTS.

XXIII

Num. xxxi. 3.

To render vengeance from the Lord to Midian. For[t] he that no longer speaketh in the Spirit of God, but against God's Law setteth up another law, that of fornication, will no longer be accounted as a Prophet, but as a soothsayer: for he not abiding in the commandment of God, received meet reward of his evil machination.

XXIV

Know[v] that every man is either empty or full. For if &c.

XXV

Judges xvi. 26.

The *lad* therefore[w] which led Sampson *by the hand* will typify John Baptist who points out to the people faith to Christ-ward. *The house,* wherein they were gathered, is the world wherein dwelt alien and unbelieving nations which sacrifice to their idols: the *two pillars* are the two Testaments. Sampson therefore *leaning* on the pillars, is the people when taught acknowledging the Mystery of Christ.

XXVI

2 Kings vi. 6.

And the man[x] *of God said, Where fell it? and he shewed him the place. And he cut down a stick and cast it in thither and the iron did float.* This was a token of the

[t] Extant in Leipzig Catena, i. 1381.

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[w] Extant in the Leipzig Catena, ii. 230.

[x] This was published from a Ms. in the Library at Paris: the Leipzig Catena has it (ii. 851) but its Editor took it not out of his Mss., but out of the published Edition of S. Irenæus.

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lifting up of souls through the wood, whereon He suffered who is able to lift up souls which follow His upward Ascent. Whereof that too was an indication, viz., that many souls ascended and were seen in their bodies, along with the descent of the Holy Soul of Christ. For as wood most light went under water, iron most weighty did float, so by the union of God the Word which was united to flesh by a Natural and Personal Union, the weighty and earthy was borne up by the Divine Nature into the heavens, immortalised after the Resurrection.

S. Matth. xxvii. 52, 53.

cf. supra p. 491.

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The[y] Gospel according to Matthew was written to Jews, for these were longing all exceedingly for Christ of the seed of David. But Matthew, having the same longing, yet more powerfully, was zealous in all ways to give them proof that Christ was of David's seed: wherefore he also began from His generation.

XXVIII

The axe at the root, he[z] says, rousing unto the acknowledgement of the truth and purging by fear and preparing to bear fruit good and in his season.

Ib. iii. 10.

XXIX

See[a] the grain of mustard seed shewn by the parable and the Heavenly Word sown like seed in the world as in a field, having in it the redness and pungency of strength: for He was preached Judge of the whole world. He hidden in the heart of the earth in a tomb and after three days born a most mighty tree, did spread out His branches unto the ends of the earth, whence the 12 Apostles springing[b], goodly branches and blooming, became

S. Luke xiii. 19.

[b] προκύψαντες

[y] Extant in Possinus' Catena on S. Matthew p. 3.

[z] Extant in the same Catena p. 39.

[a] Extant in Dr Cramer, Catena on S. Luke, p. 108.

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FRAGMENTS.

shelter to the Gentiles as fowls of the heaven, under which boughs all sheltered, like birds gathered under the nest, partook of the sustaining and heavenly food which proceedeth from them.

XXX

belongs to Book III. xviii. 7. as Mr. Harvey notes.

XXXI

Ant. ii. 10.

Josephus says[b] that while Moses was being brought up in the Palace, he, appointed General against the Æthiopians and overcoming, married that king's daughter, seeing that of her longing for him she betrays the city to him.

XXXII

From another Book of Irenæus the Compiler
On matter being not originate.

Since[c] certain, moved I know not whence, take away the creative power of God up to[d] the half, saying that He is the cause only of the quality of matter[e], saying that matter itself is inoriginate, come let us ask them what . . . . . [*here a line has been half cut away at the top of the page in the Ms.*] immutable. Matter therefore is immutable. If matter be immutable, and the immutable does not change its quality, the world is not created of it. Whence[f] it appears to them a thing redundant that God

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should impose qualities on matter, seeing that matter is not recipient of change, being inoriginate. Again if matter be inoriginate, it hath full surely been endowed[g] with a certain quality and that immutable, it will not be recipient of further qualities, nor will the world have been made of it; and if the world be not made of it, it puts God utterly outside of creating[h].

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And dipped[1], he says[i], *in Jordan seven times.* Not in vain in old time was Naaman being a leper baptized[2] and cleansed, but for our information, who being lepers in our sins are cleansed by the holy water and Invocation of the Lord, from our old transgressions, as new born children spiritually regenerated, as the Lord too saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

2 Kings v. 14. [1] ἐβαπτίσατο [2] βαπτισθεὶς. *dipped* or *baptized*

S. John iii. 5.

XXXIV

If[j] the body of Elisha itself dead raised a dead man, how much more shall God Who quickeneth the dead bodies of men bring them unto judgment?

2 Kings xiii. 21.

XXXV

The[k] true knowledge therefore is understanding Christward, which Paul calls *the wisdom of God in a Mystery, the hidden* wisdom, which *the carnal man receiveth not,* the preaching of the Cross, which if a man taste of, he

1 Cor. ii. 7. Ib. 14.

[g] πεποίσται, *qualitied*, has been misprinted in the Editions πεποίηται.

[h] Compare fragment vi, which may possibly belong to this same work.

[i] This is extant in Card. Mai, Bibl. Nova Patrum, iii. 447, from Cod. S. Marci, Venice, 534 fol. 220 v: it is extant likewise in Cod. Coislin, 8, in the Imperial library at Paris, from whence the Benedictines are said to have got it; this Ms. contains just the same Catena as the one at Venice and there is another Ms. of it at the Escorial in Spain marked ℵ ii. 19.

[j] Extant in Card. Mai, ubi supra and in the same Catena, fol. 239.

[k] This and the 3 following were published by Pfaff from Mss. in the Library at Turin now missing.

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IX

From St. John Dam. Parallela Sacra lit. O tit. ix. t. ii. 630 ed. Lequien. It is repeated again in Mr. Harvey's edition, as XLI, from the Vatican Ms. 1553 which gives the title From his constitutions, ἐκ τῶν διατάξεων, unless this be an error for ἐκ τῶν διαλέξεων, From the Disputations.

Speaking ever well of the worthy, never ill of the unworthy, we too shall attain the glory and kingdom of God.

X

From the same, Lit. π, tit. iv. (ii. 637).

It belongs and beseems God of a truth, to be gracious, to be merciful, to save His own works, even though they be borne down unto peril of destruction: for *with* Him (says he) *there is mercy*.

Ps. cxxx. 4.

XI

From the the same, Lit. X tit. iv (ii. 724). The Editor says that one of his Mss. cites this as From the Disputations: cf. the mention of Eusebius above (p. 539), to which Lequien refers.

The work of a Christian is nought else, save to study to die.

XII

We[c] therefore believe that our bodies too will rise. For even though they decay, yet they perish not, for their remains earth receives and keeps, like seed nourished and combined with the richer soil. Again like bare grain it is sown, and by the command of God Who created blooming, is it raised clothed and glorious, not before it die and

[c] This extract is preserved by S. John Damascene, in his Parallela Sacra in the Rupefucaldine Ms. which gives this work fuller than the Vatican Codex from which Le Quien edited the work. Halloix first edited it in his Eccles. Orient. Script. t. ii. 496. See Le Quien's mention of this Ms. t. ii. 730; and likewise his mention of the extract itself under Lit. A tit. 74 (ii. 769).

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is dissolved and commingled with earth: thus have we believed and not idly the resurrection of the body. But even though it be for a season dissolved by reason of the disobedience at the beginning, it is put in the smelting place of the earth, again to be re-formed, not this decaying body but pure and decaying no longer; since to each body will its own soul be given back, and the soul clad herein will not mourn but will rejoice, abiding pure, habiting with a spouse upright and not treacherous[g], in all things having with all . . .[d] will receive . . . will receive the body not changed, neither removed from passion or disease, nor glorious, but as they died, in sin or in righteousness: and such as they were, such will they put them on when they live again, and such as they were in unbelief, such will they faithfully be judged.

[g] ἀπιβούλῳ

XIII

For[e] the Greeks seizing the slaves of Christian Catechumens, then torturing them that so they might learn from them some secret thing respecting the Christians, these slaves, not being able to speak what should please those who were torturing them, except as far as they had heard from their masters, that the Divine Communion is the Body and Blood of Christ: they supposing that it was really flesh and blood, told this to those who inquired. But they immediately on learning that this was a sacred rite of the Christians, both sent word of this to the other Greeks, and tried to compel by torture the martyrs Sanctus and Blandina to confess it. To whom Blandina well and courageously answered, *How* (said she) *could they endure such things who for religious discipline abstain even from lawful meats?*

[d] There is a blank in the Ms. which has preserved us this piece, as happened when the copyist could not read any words in the Ms. he was copying, or if they have wasted away.

[e] This translation is from Dr. Pusey's book on The Real Presence the Doctrine of the Early Church, p. 324. The extract is given in Oecumenius' Catena, on 1 S. Peter ii. 12. (p. 149. ed. Verona 1532). Oecumenius introduces it with the words: *And if any one would learn this, he will have it exactly out of what was written by Irenæus Bishop of Lyons in Celtica about Sanctus and Blandina, they are briefly.*

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FRAGMENTS.

XIV

How[t] were it possible that the serpent who was created by God without speech and understanding, should as one reasonable and endowed with speech say anything? If of his own power he gave to himself speech and discernment and understanding and reply to those things which were spoken by the woman, then every serpent too is not hindered from doing this: but if again they shall say that by Divine counsel and œconomy did this one speak with human voice to Eve, they make God the author of sin. Nor yet were it possible for the wicked devil to give speech from not being into being to nature unendowed with speech: since then would he never have ceased discoursing in guile to men and deceiving them by means of serpents and wild beasts and birds. Whence being a wild beast too, heard he the command given by God to the man and to him alone mystically given, when not even the woman herself had learnt it? Why fell he not foul of the man rather, not of the woman? And if you should say that he attacked her as the weaker; on the contrary she was clearly the more valiant, as her husband's *help-meet* in the transgressing the commandment. For she alone by herself withstands the serpent and after a sort of withstanding and contention did she, overcome by guile, eat of the tree, but Adam not a whit striving or contradicting, partook of the fruit that was given him by his wife, which is an argument of utter weakness and unmanly mind. For the woman thrown in wrestling by the daemon, is pardonable, but Adam worsted by a woman will be unpardonable, as having received the commandment face to face from God. For the woman having heard

[t] The following extract is from Anastasius of the Convent of Mount Sinai in his Spiritual Meditations on the Creation: it is extant in a Latin Version in the Bibl. Max. Vet. Pat. c. ix. 910: Massuet published it from a Greek Ms. Anastasius introduces it with the words, *For he disputing against the heresiarch of the abominable Ophites, says:* The editors of S. Irenæus very much doubt its being really his, and the words about *eating or not eating* seem decisive of its spuriousness.

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of the command from Adam, was lightly disposed towards it, either as not being counted worthy that God should speak to her too, or even as doubting, haply supposing that the commandment was given her by Adam from his own self. The serpent found her apart by herself that he might be able to commune with her privately. And seeing her eating of the trees or not eating, he obtained her eating of the tree. And if eating, it is clear that it was as being in a body subject to decay: for all that *entereth into the mouth passeth into the draught.* If then subject to decay, clearly also mortal. If mortal, no longer was that voice of God a curse or a sentence which saith to the man, *Dust thou art and unto dust shalt thou return*, as the truth of facts is. But if again the serpent looked on the woman not eating, how did he bring over to the taking of food her that had never eaten? And who was it who told this murderous miscreant serpent that the sentence of God upon them of death would not come to pass, of God who said, *In the day that ye eat ye shall surely die:* and not only so but that along with the . . . . [g] the eyes also of them would be opened, which before saw not? with the said opening making an entry for death.

S. Matth. xv. 17.

Gen. iii. 19.

Ib. ii. 17.

XV

The fragments which follow are chiefly from Mss. Catenae on portions of the Old and New Testament: many are also extant in the Catena on the Octateuch and Historical Books published at Leipzig in the year 1771.

These [h] things Balaam uttering long ago in enigmas was not acknowledged, and now Christ present and fulfilling them was not believed; whence he foreseeing and marvelling saith, *Ah, ah, who shall live when God orders these things?*

Num. xxiv. 23.

[g] ἀθρηξία, which is apparently a corruption. Massuet conjectured ἀθανασία, Mr. Harvey ἀνωλεξία. The Latin Translator in the Bibliotheca Maxima translates *quod morte carebat.*

[h] This is extant in the Leipzig Catena, t. i, col. 1848.

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XVI

Having[1] anew gone through the Law to the generation which came after those which were destroyed[k] in the wilderness, he teaches carefully Deuteronomy, not as giving another Law, besides that of old appointed to their fathers, but summing up this very one: that hearing what befell their fathers they might fear God with all their heart.

XVII

From[l] whom Christ was fore-typified and acknowledged and born: for in Joseph He was fore-typified, from Levi and Judah He was born after the flesh as King and Priest, through Symeon He was acknowledged in the Temple, through Zabulon He *was believed on* among the Gentiles, as the Prophet saith, *The Land of Zabulon*, through Benjamin (Paul) He preached unto all the world was glorified.

1 Tim. iii. 16.
Isa. ix. 1.

XVIII

And[m] this not idly, but in order that through the number of the *ten men*, he might be shewn to have Jesus with him as his helper. [As[n] being not in accord with them and not choosing to communicate in what they idolatrously were doing they bring a charge against him, for Hierobaal is called the tribunal of Baal.]

cf. supra p. 51.
Judges vi. 27.

XIX

Take to thee Jesus the son of Nun. For[o] it was right that Moses should bring forth the people out of Egypt, but that

Num. xxvii. 18.

[1] Extant in the Leipzig Catena t. i, col. 1421.

[k] I have adopted the reading ἀνρημένους of the Leipzig Catena for the simple word ῥρημένους.

[l] Extant in the Leipzig Catena, t. i, col. 1587.

[m] Extant in the Leipzig Catena t. ii. col. 166.

[n] This latter paragraph is extant in the Leipzig Catena, l. c., as a comment on the two following verses, and anonymous. It cannot be S. Irenæus', for it is a mere common-place comment on the words. Massuet (i. 845) gives the former part only. The Leipzig Catena gives ἀσυμφόνου for the ἀπὸ συμφόνου in Mr. Harvey, which should apparently be in one word, ἀπροσυμφόνου.

[o] Extant in the Leipzig Catena, t. i. col. 1364.

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Jesus should bring them into their inheritance, and that Moses as the Law, should receive rest, Jesus as the word and the unlying type of the Hypostatic Word should speak to the people; and that Moses should give manna as food to the fathers, but Jesus the new, even now a first-fruit of life, a type of the Body of Christ, as saith the Scripture too, that then the Lord's manna ceased, after the people had eaten corn from the land. Jos. v. 11. LXX. Ib. 12.

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[i] This is extant in Card. Mai, Bibl. Nova Patrum, iii. 447, from Cod. S. Marci, Venice, 534 fol. 220 v: it is extant likewise in Cod. Coislin, 8, in the Imperial library at Paris, from whence the Benedictines are said to have got it; this Ms. contains just the same Catena as the one at Venice and there is another Ms. of it at the Escorial in Spain marked Σ ii. 19.

[j] Extant in Card. Mai, ubi supra and in the same Catena, fol. 239.

[k] This and the 3 following were published by Pfaff from Mss. in the Library at Turin now missing.

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FRAGMENTS. 1 Tim. vi. 5, 4. Col. ii. 18. Rom. x. 8. ἀδιαστρόφως Phil. iii. 10.

will not approach to the *perverse disputings and strife of words* of the swollen and puffed up, who *intrude into those things which* they have *not seen*. For free from figure[8] is the truth, and *nigh thee is the word in thy mouth and in thy heart*, as the same Apostle saith, ...[1] to the obedient. For it makes us like Christ, if we know *the power of His Resurrection and the fellowship of His Sufferings*. For this is the essence[m] of the Apostolic doctrine and of the most holy Faith which was delivered to us, which the unlettered receive, and men of small learning

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taught, who *give* not *heed to endless genealogies*, but rather give diligence for the amendment of their life, lest they, deprived of the Divine Spirit, miss of the kingdom of Heaven. For the first thing is to deny thyself and to follow Christ, and they who do these things are carried on to perfection, having fulfilled the whole will of the Master, made sons of God though spiritual regeneration and heirs of the

S. Matth. v. 33.

kingdom of Heaven, which *seeking first* they shall not be let go.

XXXVI

cf. *fully known*, 2 Tim. iii. 10.

They who have close followed the second constitutions of the Apostles know that the Lord in the New Testament appointed a new offering, according to that in Malachi the

Mal. i. 11.

Prophet, *For from the rising of the sun and unto its setting hath My Name been glorified among the Gentiles, and in every place incense is offered unto My Name and a pure offering*; as John too saith in the Apocalypse, *The incense is*

Rev. v. 8. Rom. xii. 1.

the prayers of the Saints, and Paul beseecheth us *to present* our *bodies a sacrifice living, holy, well-pleasing to God,*

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our reasonable service, and again, *Let us offer the sacrifice of praise, that is, the fruit of our lips*. These[n] offerings are

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not according to the Law, *the hand-writing whereof* the

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Lord having *blotted out, took it out of the way;* but in spirit, for *in spirit and in truth* must we *worship* God. S. John iv. 23. Wherefore the oblation too of the Eucharist is not fleshly but spiritual and thereby clean. For we offer to God the bread and the cup of blessing, giving thanks to Him that He bade the earth to send forth these fruits for our nourishment, and afterward having duly performed the oblation, we call on the Holy Ghost that He would make this Sacrifice and the Bread the Body of Christ and the Cup the Blood of Christ, that they who receive these antitypes, may obtain forgiveness of sins and eternal Life. They therefore who bring these offerings for a memorial unto the Lord, approach not unto Jewish doctrines, but spiritually ministering will be called children of wisdom.

XXXVII

The Apostles enjoined that we should not judge any *in meat* and *in drink* and *in respect of a feast or new moon or sabbaths*. Whence then these contests? whence the schisms? we feast, but in *the leaven of malice and wickedness*, rending the Church of God, and we keep the external that we may cast away the better, faith and love. These feasts then and fasts we heard from the prophetic words are displeasing to the Lord. Col. ii. 16. 1 Cor. v. 8.

XXXVIII

Christ called the Son of God before the ages, was seen in the fulness of time, that through His Blood He might cleanse us who are under sin, presenting us pure sons to the Father, if we yield ourselves docile to the instruction of the Spirit. And at the end of the times, He will come to bring to nought all evil and to restore all things, that there may be an end of all defilements. cf. Acts iii. 21.

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FRAGMENTS.

XXXIX

This and the 4 next were printed by Muenter from Vatican Mss. from Cod. Vat. 331.

Judg. xv. 15. *And found a jawbone of an ass.* We[o] must note, that no longer does the Divine Scripture after his fornication say of his achievements, *The Spirit of the Lord came upon him:* for so is the sin of fornication in regard to the body, that one sins against God's Temple, according to the Divine Apostle.

Ib. xiv. 6, 19, xv. 14.

1 Cor. vi. 19.

XL

from Cod. Vat. 746.

This[p] indicates the persecution against the Church by the nations that yet remain in unbelief. But he who suffers it, looked that there should be an avengement against those who make war. Through what comes the avengement? First through flight unto the spiritual rock, next through finding the jawbone of the ass. A type of the jawbone is the Body of Christ.

Judges xv. 8.

Ib. 15.

XLI

the same as IX

XLII

from Cod. Vat. 756.

Prophecy[q] herein signified that the people having become transgressors *shall be holden in the cords of their* own *sins*. His bonds being loosed of their own accord signifies that on repentance they shall again be loosed from the bands of their sins.

Prov. v. 22.

cf. Judges xvi. 9.

XLIII

It is[r] not easy to persuade a soul holden of error.

[o] This is extant in the Leipzig Catena ii. 221 but under the name of Diodorus. The Editor notes that his other Ms. belonging to Alexander High Guardsman (*μεγαλεσταθάριος*) attributes this passage to S. Irenæus.

[p] Extant in the Leipzig Catena ii. 219.

[q] Extant in the Leipzig Catena, ii. 220.

[r] from the Vatican Ms. 1553.

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XLIV

The same as XXIII

XLV

Here Stieren gave from Dr. Cramer's Catena [whence Mr. Harvey gathered it into his edition ii. 510] the words, *The god of the world, called god by the unbelievers, i. e., Satan.* But Dr. Cramer's Catena (v. 373) cites S. Chrysostom saying, *i. e., God blinded the minds of the unbelieving of this world, for the world to come hath no unbelief* [from S. Chrysostom's Hom. 8. on the second Epistle to the Corinthians,] and adds immediately after, *Irenæus too saith the same.* Dr. Cramer in the same volume p. 479 quotes just the same words from the Bodleian Ms. Misc. 185. The reference to S. Irenæus will belong to his Book 3, chap. 7 § 1, above page 217, where after giving the text in this form he adds, *of the unbelieving of this world he saith that they shall not inherit the future age of incorruption.* The words which Stieren took from Dr. Cramer are those which follow the words, *Irenæus too saith the same,* they are attributed by the Paris Ms. Cod. 224, a tenth century Ms., to S. Cyril in the beginning of his first book against Julian, and Œcumenius' published Catena, p. 520, Verona, 1532, says much the same; they belong to that work p. 6 B.

XLVI

John[s] at his birth looses Zachariah's silence. For verily it softened not his Father, when voice proceeded forth from silence[t]: but as voice disbelieved chained his tongue, so manifested it gives freedom to his father to whom he was both promised and born. But voice and lamp are forerunner of Word and Light.

XLVII

belongs to Book III. x. 4. as Mr. Harvey notes.

[s] From a Ms. at Vienna.

[t] May this possibly refer to the voice of the Archangel Gabriel in the silence of ministering at the Altar of Incense, the rather as the next words seem to refer to this?

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The Syriac fragments collected by Mr. Harvey from British Museum Mss. begin here.

From the 1st Book of Kings, about Elkanah and Samuel *which begins*

In the Book before this, I gave the History of blessed Ruth.

a

Since [v] therefore seventy tongues were indicated by the number [of the young men with David] which by David were gathered into one tongue, need is it that it be shewn besides that the Ark was a type of the Body of Christ; and it is pure and without spot. For as the Ark was gilded with pure gold both within and without, so was the Body of Christ too pure and resplendent:

[v] This passage was first edited by Mr Harvey (ii. 454) from Severus against John Grammaticus § 40 in the Ms. of the British Museum (Additional 12157 fol 198). Severus here finds fault with Grammaticus partly for saying that it was from S. Irenæus' work against Valentinus, partly for giving the closing words of the extract wrong. Severus says that it does not belong at all to S. Irenæus' work against Valentinus and his blasphemy, but occurs in a celebrated Book of his whose title is *From the first &c.* and its beginning, *In the Book &c.*, and that it is not about Valentinus or any Heretics, *but only about those things which are written in the history of Samuel; wherein is also the anointing of David; viz., that he anointed him to reign over Israel. And this brings us up in thought to our Lord and God and Redeemer Jesus Christ: shewing that through the shadow of the Book* [of Kings] *the Truth is seen.*

And the real Book of this Demonstration which was garbled is this, which sets before us those 70000 armed young men, with whom David went to bring up the Ark of the Lord to his city, and who prefigured the seventy tongues of the Gentiles, out of whom the new people of Christ our Saviour is gathered, and has filled the spiritual City, the Church, wherein also He tabernacles Who was of old depicted by the Ark. He says on this wise: Here follows the extract as above: on the concluding words Severus says, *This authority being thus and declaring that from two, from the type and from the Mystery about Christ, the glory of this Ark was shewn, they changed it to,* For by Both will the glory of the Natures be manifested.

I have no knowledge of any passage in which 70000 men are mentioned as bringing up the ark. In 1 Chron. xii. the men of war out of all the tribes, including Levi, 4600, and 3700 with *Jehoiada, leader of the Aaronites,* are summed up, and that as a preliminary to the bringing up the Ark, for it proceeds immediately that King David consulted with their generals and captains about it, but their total number is nearly five times 70000.

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within adorned by the Word, and without kept by the Spirit; for by Both will its [4] Glory be manifested.

[4] So Severus expressly

b

FROM THE INTERPRETATION OF THE SONG OF SONGS.

But [w] haply through these things which have been produced did the Word receive from of old His interpretation: we being assured that in each one of us are two men, for they are conceived of as being one hidden, the other manifest: one corporeal, the other spiritual: in that their generation is twin, for as one do they two enter the world, for the soul does not precede the body in its existence, and the body does not precede the soul in its formation; but the two are co-eval: their food is purity and a sweet-smelling savour.

c

Written to a certain Alexandrian, that we ought to keep the feast of the Resurrection on a Sunday.

For [x] then in truth will there be universal joy in all its fulness to all those who have believed the Life: and in every man hath been confirmed the Mystery of the Resurrection and the Hope of Incorruption and the beginning of the Eternal Kingdom; in that the Lord overcame [y] Death, Man's foe, and the flesh which rose from the dead dieth no more, but being changed unto Incorruption and blended with the Spirit, the Heavens having been opened, He has offered it glorified to the Father.

[w] In this piece as given by Mr. Harvey, the Ms. being very difficult to read, in third line ܬܚܘܬ ܠܢ is given by mistake for ܬܚܘܬ ܚܝ and in fifth line ܚܠ for ܚܠ

[x] This like the first extract is from Severus, but from his treatise against the Additions of Julian of Halicarnassus, in the British Museum, cod. additional 12158 fol. 41.

[y] In this piece as given by Mr. Harvey, in line 4, ܕܡܘܬܐ is an error for ܕܡܘܬ

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FRAGMENTS.

XXIII

Num. xxxi. 8.

To render vengeance from the Lord to Midian. For[t] he that no longer speaketh in the Spirit of God, but against God's Law setteth up another law, that of fornication, will no longer be accounted as a Prophet, but as a sooth-sayer: for he not abiding in the commandment of God, received meet reward of his evil machination.

XXIV

Know[v] that every man is either empty or full. For if &c.

XXV

Judges xvi. 26.

The *lad* therefore[w] which led Sampson *by the hand* will typify John Baptist who points out to the people faith to Christ-ward. *The house,* wherein they were gathered, is the world wherein dwelt alien and unbelieving nations which sacrifice to their idols: the *two pillars* are the two Testaments. Sampson therefore *leaning* on the pillars, is the people when taught acknowledging the Mystery of Christ.

XXVI

2 Kings vi. 6.

And the man[x] *of God said, Where fell it? and he shewed him the place. And he cut down a stick and cast it in thither and the iron did float.* This was a token of the

[t] Extant in Leipzig Catena, i. 1881.

[v] Massuet who gives references to most of the fragments, could not find out from what source Combefis (Auct. Novissimum, i. 800) who collected from Catenae, had got this. It is extant in the Leipzig Catena, i. 813, under the name of Origen: and De la Rue, Origen's Editor has given it as his in his works, t. ii. 128, among fragments collected by the same Combefis, from Paris Mss., i. e., Catenae. Probably Combefis found S. Irenæus' name affixed by mistake in a single Ms. The whole passage is, Know that every man is either empty or full: for if he have not the Holy Ghost, have no knowledge of his Creator, receive not Jesus Christ the Life, know not the Father which is in Heaven: if he live not according to reason, according to the Heavenly Law, be not sober-minded, act not uprightly: —such an one is void: but if he have received God Who says, *I will dwell in them and walk in them and will be their God,* this man is not void but full.

[w] Extant in the Leipzig Catena, ii. 230.

[x] This was published from a Ms. in the Library at Paris: the Leipzig Catena has it (ii. 851) but its Editor took it not out of his Mss., but out of the published Edition of S. Irenæus.

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lifting up of souls through the wood, whereon He suffered who is able to lift up souls which follow His upward Ascent. Whereof that too was an indication, viz., that many souls ascended and were seen in their bodies, along with the descent of the Holy Soul of Christ. For as wood most light went under water, iron most weighty did float, so by the union of God the Word which was united to flesh by a Natural and Personal Union, the weighty and earthy was borne up by the Divine Nature into the heavens, immortalised after the Resurrection. S. Matth. xxvii. 52, 53. cf. supra p. 491.

XXVII

The[7] Gospel according to Matthew was written to Jews, for these were longing all exceedingly for Christ of the seed of David. But Matthew, having the same longing, yet more powerfully, was zealous in all ways to give them proof that Christ was of David's seed: wherefore he also began from His generation.

XXVIII

The axe at the root, he[8] says, rousing unto the acknowledgement of the truth and purging by fear and preparing to bear fruit good and in his season. Ib. iii. 10.

XXIX

See[9] the grain of mustard seed shewn by the parable and the Heavenly Word sown like seed in the world as in a field, having in it the redness and pungency of strength: for He was preached Judge of the whole world. He hidden in the heart of the earth in a tomb and after three days born a most mighty tree, did spread out His branches unto the ends of the earth, whence the 12 Apostles springing[9], goodly branches and blooming, became S. Luke xiii. 19.

[9] προκύψαντες

[7] Extant in Possinus' Catena on S. Matthew p. 3.

[8] Extant in Dr Cramer, Catena on S. Luke, p. 108.

[8] Extant in the same Catena p. 39.

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FRAGMENTS.

shelter to the Gentiles as fowls of the heaven, under which boughs all sheltered, like birds gathered under the nest, partook of the sustaining and heavenly food which proceedeth from them.

XXX

belongs to Book III. xviii. 7. as Mr. Harvey notes.

XXXI

Ant. ii. 10.

Josephus says[b] that while Moses was being brought up in the Palace, he, appointed General against the Æthiopians and overcoming, married that king's daughter, seeing that of her longing for him she betrays the city to him.

XXXII

From another Book of Irenæus the Compiler
On matter being not originate.

Since[c] certain, moved I know not whence, take away the creative power of God up to[d] the half, saying that He is the cause only of the quality of matter[e], saying that matter itself is inoriginate, come let us ask them what . . . . . [*here a line has been half cut away at the top of the page in the Ms.*] immutable. Matter therefore is immutable. If matter be immutable, and the immutable does not change its quality, the world is not created of it. Whence[f] it appears to them a thing redundant that God

[b] from a Vienna Ms., Mr. Harvey also points out that it is in a Cambridge Ms: it is also extant in the Leipzig Catena (i. 1239) as an anonymous piece, its editor refers it to Procopius, but Procopius ad loc. cites Josephus rather differently. The next piece I have omitted, it is from Theodoret, Quaestio 23 in Numeros.

[c] Massuet printed this (p. 348) out of the Bodleian Ms. Misc. 20, [olim 3011,] fol. 378.

[d] In the Greek as printed δι' is a mistake for ἐξ.

[e] περὶ ὕλην ought to be περὶ τὴν ὕλην.

[f] δι' again is printed in the Edd. for ἐξ and at the end of the sentence, the paper being worn, κατ' αὐτῆς, not κατ' αὐτὴν (Mr. Coxe kindly tells me) is the real reading of the Ms.

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should impose qualities on matter, seeing that matter is not recipient of change, being inoriginate. Again if matter be inoriginate, it hath full surely been endowed[g] with a certain quality and that immutable, it will not be recipient of further qualities, nor will the world have been made of it; and if the world be not made of it, it puts God utterly outside of creating[h].

XXXIII

And dipped[1], he says[i], *in Jordan seven times.* Not in vain in old time was Naaman being a leper baptized[2] and cleansed, but for our information, who being lepers in our sins are cleansed by the holy water and Invocation of the Lord, from our old transgressions, as new born children spiritually regenerated, as the Lord too saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

2 Kings v. 14. ἐβαπτίσατο
2 βαπτισθεὶς, *dipped or baptized*
S. John iii. 5.

XXXIV

If[j] the body of Elisha itself dead raised a dead man, how much more shall God Who quickeneth the dead bodies of men bring them unto judgment?

2 Kings xiii. 21.

XXXV

The[k] true knowledge therefore is understanding Christward, which Paul calls *the wisdom of God in a Mystery*, *the hidden* wisdom, which *the carnal man receiveth not*, the preaching of the Cross, which if a man taste of, he

1 Cor. ii. 7. Ib. 14.

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FRAGMENTS.

XIV

How[f] were it possible that the serpent who was created by God without speech and understanding, should as one reasonable and endowed with speech say anything? If of his own power he gave to himself speech and discernment and understanding and reply to those things which were spoken by the woman, then every serpent too is not hindered from doing this: but if again they shall say that by Divine counsel and œconomy did this one speak with human voice to Eve, they make God the author of sin. Nor yet were it possible for the wicked devil to give speech from not being into being to nature unendowed with speech: since then would he never have ceased discoursing in guile to men and deceiving them by means of serpents and wild beasts and birds. Whence being a wild beast too, heard he the command given by God to the man and to him alone mystically given, when not even the woman herself had learnt it? Why fell he not foul of the man rather, not of the woman? And if you should say that he attacked her as the weaker; on the contrary she was clearly the more valiant, as her husband's *helpmeet* in the transgressing the commandment. For she alone by herself withstands the serpent and after a sort of withstanding and contention did she, overcome by guile, eat of the tree, but Adam not a whit striving or contradicting, partook of the fruit that was given him by his wife, which is an argument of utter weakness and unmanly mind. For the woman thrown in wrestling by the daemon, is pardonable, but Adam worsted by a woman will be unpardonable, as having received the commandment face to face from God. For the woman having heard

[f] The following extract is from Anastasius of the Convent of Mount Sinai in his Spiritual Meditations on the Creation: it is extant in a Latin Version in the Bibl. Max. Vet. Pat. c. ix. 910: Massuet published it from a Greek Ms. Anastasius introduces it with the words, *For he disputing against the heresiarch of the abominable Ophites, says:* The editors of S. Irenæus very much doubt its being really his, and the words about *eating or not eating* seem decisive of its spuriousness.

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of the command from Adam, was lightly disposed towards it, either as not being counted worthy that God should speak to her too, or even as doubting, haply supposing that the commandment was given her by Adam from his own self. The serpent found her apart by herself that he might be able to commune with her privately. And seeing her eating of the trees or not eating, he obtained her eating of the tree. And if eating, it is clear that it was as being in a body subject to decay: for all that *entereth into the mouth passeth into the draught.* If then subject to decay, clearly also mortal. If mortal, no longer was that voice of God a curse or a sentence which saith to the man, *Dust thou art and unto dust shalt thou return,* as the truth of facts is. But if again the serpent looked on the woman not eating, how did he bring over to the taking of food her that had never eaten? And who was it who told this murderous miscreant serpent that the sentence of God upon them of death would not come to pass, of God who said, *In the day that ye eat ye shall surely die:* and not only so but that along with the . . . . [g] the eyes also of them would be opened, which before saw not? with the said opening making an entry for death.

S. Matth. xv. 17.

Gen. iii. 19.

Ib. ii. 17.

XV

The fragments which follow are chiefly from Mss. Catenae on portions of the Old and New Testament: many are also extant in the Catena on the Octateuch and Historical Books published at Leipzig in the year 1771.

These [h] things Balaam uttering long ago in enigmas was not acknowledged, and now Christ present and fulfilling them was not believed; whence he foreseeing and marvelling saith, *Ah, ah, who shall live when God orders these things?*

Num. xxiv. 23.

[g] ἀθρηξία, which is apparently a corruption. Massuet conjectured ἀθανασία, Mr. Harvey ἀπληξία. The Latin Translator in the Bibliotheca Maxima translates *quod morte carebat.*

[h] This is extant in the Leipzig Catena, t. i, col. 1348.

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FRAGMENTS.

XVI

Having[1] anew gone through the Law to the generation which came after those which were destroyed[k] in the wilderness, he teaches carefully Deuteronomy, not as giving another Law, besides that of old appointed to their fathers, but summing up this very one: that hearing what befell their fathers they might fear God with all their heart.

XVII

From[l] whom Christ was fore-typified and acknowledged and born: for in Joseph He was fore-typified, from Levi and Judah He was born after the flesh as King and Priest, through Symeon He was acknowledged in the Temple, through Zabulon He *was believed on* among the Gentiles, as the Prophet saith, *The Land of Zabulon,* through Benjamin (Paul) He preached unto all the world was glorified.

1 Tim. iii. 16.
Isa. ix. 1.

XVIII

And[m] this not idly, but in order that through the number of the *ten men,* he might be shewn to have Jesus with him as his helper. [As[n] being not in accord with them and not choosing to communicate in what they idolatrously were doing they bring a charge against him, for Hierobaal is called the tribunal of Baal.]

cf. supra p. 51.
Judges vi. 27.

XIX

Take to thee Jesus the son of Nun. For[o] it was right that Moses should bring forth the people out of Egypt, but that

Num. xxvii. 18.

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Jesus should bring them into their inheritance, and that Moses as the Law, should receive rest, Jesus as the word and the unlying type of the Hypostatic Word should speak to the people; and that Moses should give manna as food to the fathers, but Jesus the new, even now a first-fruit of life, a type of the Body of Christ, as saith the Scripture too, that then the Lord's manna ceased, after the people had eaten corn from the land.

Jos. v. 11. LXX.

Ib. 12.

XX

Thou shalt not go with them neither shalt thou curse the people. He[p] speaks in a figure, not of the people, for they were all overthrown, but on account of the foreshewn Mystery of Christ. For since He was to be born of the fathers according to the flesh, the Spirit afore instructs the man, lest going forth in ignorance he should curse the people. [Not[q] as though a curse availeth ought against God's Will, but for a token of the providence of God which He had towards them because of their forefathers.]

Num. xxii. 12.

XXI

And this man was riding upon his ass. The ass[r] embraced the type of the Body of Christ, whereon all men resting from their toils are borne as on a chariot. For the Saviour took the burden of our sins. But the Angel who appeared to Balaam was the Word Himself, and He had *in His Hand* a *Sword*, to wit, the Authority which He held from above.

Ib. 22.

Ib. 23.

XXII

God is not as man. He[s] shews that all men changing their purpose lie, God not so, for He ever abideth True, performing whatsoever He will.

Ib. xxiii. 19.

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FRAGMENTS.

XXIII

Num. xxxi. 8.

To render vengeance from the Lord to Midian. For[t] he that no longer speaketh in the Spirit of God, but against God's Law setteth up another law, that of fornication, will no longer be accounted as a Prophet, but as a soothsayer: for he not abiding in the commandment of God, received meet reward of his evil machination.

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Know[v] that every man is either empty or full. For if &c.

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The *lad* therefore [w]which led Sampson *by the hand* will typify John Baptist who points out to the people faith to Christ-ward. *The house,* wherein they were gathered, is the world wherein dwelt alien and unbelieving nations which sacrifice to their idols: the *two pillars* are the two Testaments. Sampson therefore *leaning* on the pillars, is the people when taught acknowledging the Mystery of Christ.

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2 Kings vi. 6.

And the man[x] *of God said, Where fell it? and he shewed him the place. And he cut down a stick and cast it in thither and the iron did float.* This was a token of the

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lifting up of souls through the wood, whereon He suffered who is able to lift up souls which follow His upward Ascent. Whereof that too was an indication, viz., that many souls ascended and were seen in their bodies, along with the descent of the Holy Soul of Christ. For as wood most light went under water, iron most weighty did float, so by the union of God the Word which was united to flesh by a Natural and Personal Union, the weighty and earthy was borne up by the Divine Nature into the heavens, immortalised after the Resurrection.

S. Matth. xxvii. 52, 53. cf. supra p. 491.

XXVII

The[y] Gospel according to Matthew was written to Jews, for these were longing all exceedingly for Christ of the seed of David. But Matthew, having the same longing, yet more powerfully, was zealous in all ways to give them proof that Christ was of David's seed: wherefore he also began from His generation.

XXVIII

The axe at the root, he[z] says, rousing unto the acknowledgement of the truth and purging by fear and preparing to bear fruit good and in his season.

Ib. iii. 10.

XXIX

See[a] the grain of mustard seed shewn by the parable and the Heavenly Word sown like seed in the world as in a field, having in it the redness and pungency of strength: for He was preached Judge of the whole world. He hidden in the heart of the earth in a tomb and after three days born a most mighty tree, did spread out His branches unto the ends of the earth, whence the 12 Apostles springing[b], goodly branches and blooming, became

S. Luke xiii. 19.

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[y] Extant in Possinus' Catena on S. Matthew p. 3.

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[a] Extant in Dr Cramer, Catena on S. Luke, p. 108.

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FRAGMENTS.

shelter to the Gentiles as fowls of the heaven, under which boughs all sheltered, like birds gathered under the nest, partook of the sustaining and heavenly food which proceedeth from them.

XXX

belongs to Book III. xviii. 7. as Mr. Harvey notes.

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Ant. ii. 10.

Josephus says[b] that while Moses was being brought up in the Palace, he, appointed General against the Æthiopians and overcoming, married that king's daughter, seeing that of her longing for him she betrays the city to him.

XXXII

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Since[c] certain, moved I know not whence, take away the creative power of God up to[d] the half, saying that He is the cause only of the quality of matter[e], saying that matter itself is inoriginate, come let us ask them what . . . . . [*here a line has been half cut away at the top of the page in the Ms.*] immutable. Matter therefore is immutable. If matter be immutable, and the immutable does not change its quality, the world is not created of it. Whence[f] it appears to them a thing redundant that God

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should impose qualities on matter, seeing that matter is not recipient of change, being inoriginate. Again if matter be inoriginate, it hath full surely been endowed[g] with a certain quality and that immutable, it will not be recipient of further qualities, nor will the world have been made of it; and if the world be not made of it, it puts God utterly outside of creating[h].

XXXIII

And dipped[1], he says[i], *in Jordan seven times.* Not in vain in old time was Naaman being a leper baptized[2] and cleansed, but for our information, who being lepers in our sins are cleansed by the holy water and Invocation of the Lord, from our old transgressions, as new born children spiritually regenerated, as the Lord too saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

2 Kings v. 14. 1 ἐβαπτίσατο 2 βαπτισθεὶς. *dipped* or *baptized*

S. John iii. 5.

XXXIV

If[j] the body of Elisha itself dead raised a dead man, how much more shall God Who quickeneth the dead bodies of men bring them unto judgment?

2 Kings xiii. 21.

XXXV

The[k] true knowledge therefore is understanding Christward, which Paul calls *the wisdom of God in a Mystery, the hidden* wisdom, which *the carnal man receiveth not,* the preaching of the Cross, which if a man taste of, he

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FRAGMENTS.

XIV

How[1] were it possible that the serpent who was created by God without speech and understanding, should as one reasonable and endowed with speech say anything? If of his own power he gave to himself speech and discernment and understanding and reply to those things which were spoken by the woman, then every serpent too is not hindered from doing this: but if again they shall say that by Divine counsel and œconomy did this one speak with human voice to Eve, they make God the author of sin. Nor yet were it possible for the wicked devil to give speech from not being into being to nature unendowed with speech: since then would he never have ceased discoursing in guile to men and deceiving them by means of serpents and wild beasts and birds. Whence being a wild beast too, heard he the command given by God to the man and to him alone mystically given, when not even the woman herself had learnt it? Why fell he not foul of the man rather, not of the woman? And if you should say that he attacked her as the weaker; on the contrary she was clearly the more valiant, as her husband's *help-meet* in the transgressing the commandment. For she alone by herself withstands the serpent and after a sort of withstanding and contention did she, overcome by guile, eat of the tree, but Adam not a whit striving or contradicting, partook of the fruit that was given him by his wife, which is an argument of utter weakness and unmanly mind. For the woman thrown in wrestling by the daemon, is pardonable, but Adam worsted by a woman will be unpardonable, as having received the commandment face to face from God. For the woman having heard

[1] The following extract is from Anastasius of the Convent of Mount Sinai in his Spiritual Meditations on the Creation: it is extant in a Latin Version in the Bibl. Max. Vet. Pat. c. ix. 910: Massuet published it from a Greek Ms. Anastasius introduces it with the words, *For he disputing against the heresiarch of the abominable Ophites, says:* The editors of S. Irenæus very much doubt its being really his, and the words about *eating or not eating* seem decisive of its spuriousness.

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of the command from Adam, was lightly disposed towards it, either as not being counted worthy that God should speak to her too, or even as doubting, haply supposing that the commandment was given her by Adam from his own self. The serpent found her apart by herself that he might be able to commune with her privately. And seeing her eating of the trees or not eating, he obtained her eating of the tree. And if eating, it is clear that it was as being in a body subject to decay: for all that *entereth into the mouth passeth into the draught.* If then subject to decay, clearly also mortal. If mortal, no longer was that voice of God a curse or a sentence which saith to the man, *Dust thou art and unto dust shalt thou return,* as the truth of facts is. But if again the serpent looked on the woman not eating, how did he bring over to the taking of food her that had never eaten? And who was it who told this murderous miscreant serpent that the sentence of God upon them of death would not come to pass, of God who said, *In the day that ye eat ye shall surely die:* and not only so but that along with the . . . . [g] the eyes also of them would be opened, which before saw not? with the said opening making an entry for death.

S. Matth. xv. 17.

Gen. iii. 19.

Ib. ii. 17.

XV

The fragments which follow are chiefly from Mss. Catenae on portions of the Old and New Testament: many are also extant in the Catena on the Octateuch and Historical Books published at Leipzig in the year 1771.

These [h] things Balaam uttering long ago in enigmas was not acknowledged, and now Christ present and fulfilling them was not believed; whence he foreseeing and marvelling saith, *Ah, ah, who shall live when God orders these things?*

Num. xxiv. 23.

[g] ἀθρηξίᾳ, which is apparently a corruption. Massuet conjectured ἀθανασίᾳ, Mr. Harvey ἀπληξίᾳ. The Latin Translator in the Bibliotheca Maxima translates *quod morte carebat.*

[h] This is extant in the Leipzig Catena, t. i, col. 1348.

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XVI

Having[1] anew gone through the Law to the generation which came after those which were destroyed[k] in the wilderness, he teaches carefully Deuteronomy, not as giving another Law, besides that of old appointed to their fathers, but summing up this very one: that hearing what befell their fathers they might fear God with all their heart.

XVII

From[l] whom Christ was fore-typified and acknowledged and born: for in Joseph He was fore-typified, from Levi and Judah He was born after the flesh as King and Priest, through Symeon He was acknowledged in the Temple, through Zabulon He *was believed on* among the Gentiles, as the Prophet saith, *The Land of Zabulon,* through Benjamin (Paul) He preached unto all the world was glorified.

1 Tim. iii. 16.
Isa. ix. 1.

XVIII

And[m] this not idly, but in order that through the number of the *ten men,* he might be shewn to have Jesus with him as his helper. [As[n] being not in accord with them and not choosing to communicate in what they idolatrously were doing they bring a charge against him, for Hierobaal is called the tribunal of Baal.]

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FRAGMENTS. will not approach to the *perverse disputings and strife of words* of the swollen and puffed up, who *intrude into those things which* they have *not seen.* For free from figure[3] is the truth, and *nigh thee is the word in thy mouth and in thy heart,* as the same Apostle saith, ...[1] to the obedient. For it makes us like Christ, if we know *the power of His Resurrection and the fellowship of His Sufferings.* For this is the essence[m] of the Apostolic doctrine and of the most holy Faith which was delivered to us, which the unlettered receive, and men of small learning taught, who *give* not *heed to endless genealogies,* but rather give diligence for the amendment of their life, lest they, deprived of the Divine Spirit, miss of the kingdom of Heaven. For the first thing is to deny thyself and to follow Christ, and they who do these things are carried on to perfection, having fulfilled the whole will of the Master, made sons of God though spiritual regeneration and heirs of the kingdom of Heaven, which *seeking first* they shall not be let go.

1 Tim. vi. 5, 4. Col. ii. 18. Rom. x. 8. [3] ἀσχημάτιστος Phil. iii. 10. 1 Tim. i. 4. S. Matth. v. 33.

XXXVI

cf. *fully known,* 2 Tim. iii. 10. They who have close followed the second constitutions of the Apostles know that the Lord in the New Testament appointed a new offering, according to that in Malachi the Prophet, *For from the rising of the sun and unto its setting hath My Name been glorified among the Gentiles, and in every place incense is offered unto My Name and a pure offering;* as John too saith in the Apocalypse, *The incense is the prayers of the Saints,* and Paul beseecheth us *to present* our *bodies a sacrifice living, holy, well-pleasing to God, our reasonable service,* and again, *Let us offer the sacrifice of praise, that is, the fruit of our lips.* These[n] offerings are not according to the Law, *the hand-writing whereof* the

Mal. i. 11. Rev. v. 8. Rom. xii. 1. Heb. xiii. 15. Col. ii. 14.

[1] *εὐμ* . . . The rest of the word has perished in the Ms. The original Editor, Pfaff, proposed *εὐμαθὲς, easy of apprehension,* Mr. Harvey proposes *ἐμμενὲς, abiding.*

[m] *ἐπιλογὴ.* As the verb is used of *picked men,* I have ventured to translate the noun thus, as though *the very choice part.*

[n] See in Dr. Pusey's The Real Presence The Doctrine of the Ancient Church, p. 96.

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Lord having *blotted out, took it out of the way;* but in spirit, for *in spirit and in truth* must we *worship* God. S. John iv. 23. Wherefore the oblation too of the Eucharist is not fleshly but spiritual and thereby clean. For we offer to God the bread and the cup of blessing, giving thanks to Him that He bade the earth to send forth these fruits for our nourishment, and afterward having duly performed the oblation, we call on the Holy Ghost that He would make this Sacrifice and the Bread the Body of Christ and the Cup the Blood of Christ, that they who receive these antitypes, may obtain forgiveness of sins and eternal Life. They therefore who bring these offerings for a memorial unto the Lord, approach not unto Jewish doctrines, but spiritually ministering will be called children of wisdom.

XXXVII

The Apostles enjoined that we should not judge any *in meat* and *in drink* and *in respect of a feast or new moon or sabbaths*. Whence then these contests? whence the schisms? we feast, but in *the leaven of malice and wickedness*, rending the Church of God, and we keep the external that we may cast away the better, faith and love. These feasts then and fasts we heard from the prophetic words are displeasing to the Lord. Col. ii. 16. 1 Cor. v. 8.

XXXVIII

Christ called the Son of God before the ages, was seen in the fulness of time, that through His Blood He might cleanse us who are under sin, presenting us pure sons to the Father, if we yield ourselves docile to the instruction of the Spirit. And at the end of the times, He will come to bring to nought all evil and to restore all things, that there may be an end of all defilements. cf. Acts iii. 21.

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FRAGMENTS.

XIV

How[f] were it possible that the serpent who was created by God without speech and understanding, should as one reasonable and endowed with speech say anything? If of his own power he gave to himself speech and discernment and understanding and reply to those things which were spoken by the woman, then every serpent too is not hindered from doing this: but if again they shall say that by Divine counsel and œconomy did this one speak with human voice to Eve, they make God the author of sin. Nor yet were it possible for the wicked devil to give speech from not being into being to nature unendowed with speech: since then would he never have ceased discoursing in guile to men and deceiving them by means of serpents and wild beasts and birds. Whence being a wild beast too, heard he the command given by God to the man and to him alone mystically given, when not even the woman herself had learnt it? Why fell he not foul of the man rather, not of the woman? And if you should say that he attacked her as the weaker; on the contrary she was clearly the more valiant, as her husband's *help-meet* in the transgressing the commandment. For she alone by herself withstands the serpent and after a sort of withstanding and contention did she, overcome by guile, eat of the tree, but Adam not a whit striving or contradicting, partook of the fruit that was given him by his wife, which is an argument of utter weakness and unmanly mind. For the woman thrown in wrestling by the daemon, is pardonable, but Adam worsted by a woman will be unpardonable, as having received the commandment face to face from God. For the woman having heard

[f] The following extract is from Anastasius of the Convent of Mount Sinai in his Spiritual Meditations on the Creation: it is extant in a Latin Version in the Bibl. Max. Vet. Pat. c. ix. 910: Massuet published it from a Greek Ms. Anastasius introduces it with the words, *For he disputing against the heresiarch of the abominable Ophites, says:* The editors of S. Irenæus very much doubt its being really his, and the words about *eating or not eating* seem decisive of its spuriousness.

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of the command from Adam, was lightly disposed towards it, either as not being counted worthy that God should speak to her too, or even as doubting, haply supposing that the commandment was given her by Adam from his own self. The serpent found her apart by herself that he might be able to commune with her privately. And seeing her eating of the trees or not eating, he obtained her eating of the tree. And if eating, it is clear that it was as being in a body subject to decay: for all that *entereth into the mouth passeth into the draught.* If then subject to decay, clearly also mortal. If mortal, no longer was that voice of God a curse or a sentence which saith to the man, *Dust thou art and unto dust shalt thou return,* as the truth of facts is. But if again the serpent looked on the woman not eating, how did he bring over to the taking of food her that had never eaten? And who was it who told this murderous miscreant serpent that the sentence of God upon them of death would not come to pass, of God who said, *In the day that ye eat ye shall surely die:* and not only so but that along with the . . . . [g] the eyes also of them would be opened, which before saw not? with the said opening making an entry for death.

S. Matth. xv. 17.

Gen. iii. 19.

Ib. ii. 17.

XV

The fragments which follow are chiefly from Mss. Catenae on portions of the Old and New Testament: many are also extant in the Catena on the Octateuch and Historical Books published at Leipzig in the year 1771.

These [h] things Balaam uttering long ago in enigmas was not acknowledged, and now Christ present and fulfilling them was not believed; whence he foreseeing and marvelling saith, *Ah, ah, who shall live when God orders these things?*

Num. xxiv. 23.

[g] ἀθρηξίᾳ, which is apparently a corruption. Massuet conjectured ἀθανασίᾳ, Mr. Harvey ἀνωληξίᾳ. The Latin Translator in the Bibliotheca Maxima translates *quod morte carebat.*

[h] This is extant in the Leipzig Catena, t. i, col. 1848.

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FRAGMENTS.

XVI

Having[l] anew gone through the Law to the generation which came after those which were destroyed[k] in the wilderness, he teaches carefully Deuteronomy, not as giving another Law, besides that of old appointed to their fathers, but summing up this very one: that hearing what befell their fathers they might fear God with all their heart.

XVII

From[l] whom Christ was fore-typified and acknowledged and born: for in Joseph He was fore-typified, from Levi and Judah He was born after the flesh as King and Priest, through Symeon He was acknowledged in the Temple, through Zabulon He *was believed on* among the Gentiles, as the Prophet saith, *The Land of Zabulon*, through Benjamin (Paul) He preached unto all the world was glorified.

1 Tim. iii. 16.
Isa. ix. 1.

XVIII

And[m] this not idly, but in order that through the number of the *ten men*, he might be shewn to have Jesus with him as his helper. [As[n] being not in accord with them and not choosing to communicate in what they idolatrously were doing they bring a charge against him, for Hierobaal is called the tribunal of Baal.]

cf. supra p. 51.
Judges vi. 27.

XIX

Take to thee Jesus the son of Nun. For[o] it was right that Moses should bring forth the people out of Egypt, but that

Num. xxvii. 18.

[k] I have adopted the reading *ἀνηρημένους* of the Leipzig Catena for the simple word *ἠρημένους*.

[l] Extant in the Leipzig Catena, t. i, col. 1587.

[m] Extant in the Leipzig Catena t. ii. col. 166.

[n] This latter paragraph is extant in the Leipzig Catena, l. c., as a comment on the two following verses, and anonymous. It cannot be S. Irenæus', for it is a mere common-place comment on the words. Massuet (i. 845) gives the former part only. The Leipzig Catena gives *ἀσυμφόνου* for the *ἀπὸ συμφόνου* in Mr. Harvey, which should apparently be in one word, *ἀποσυμφόνου*.

[o] Extant in the Leipzig Catena, t. i. col. 1364.

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Jesus should bring them into their inheritance, and that Moses as the Law, should receive rest, Jesus as the word and the unlying type of the Hypostatic Word should speak to the people; and that Moses should give manna as food to the fathers, but Jesus the new, even now a first-fruit of life, a type of the Body of Christ, as saith the Scripture too, that then the Lord's manna ceased, after the people had eaten corn from the land. Jos. v. 11. LXX. Ib. 12.

XX

Thou shalt not go with them neither shalt thou curse the people. He[p] speaks in a figure, not of the people, for they were all overthrown, but on account of the foreshewn Mystery of Christ. For since He was to be born of the fathers according to the flesh, the Spirit afore instructs the man, lest going forth in ignorance he should curse the people. [Not[q] as though a curse availeth ought against God's Will, but for a token of the providence of God which He had towards them because of their forefathers.] Num. xxii. 12.

XXI

And this man was riding upon his ass. The ass[r] embraced the type of the Body of Christ, whereon all men resting from their toils are borne as on a chariot. For the Saviour took the burden of our sins. But the Angel who appeared to Balaam was the Word Himself, and He had *in His Hand* a *Sword*, to wit, the Authority which He held from above. Ib. 22. Ib. 23.

XXII

God is not as man. He[s] shews that all men changing their purpose lie, God not so, for He ever abideth True, performing whatsoever He will. Ib. xxiii. 19.

[p] Extant in the Leipzig Catena, t. i. 1822.

[q] This part is (and doubtless rightly) a separate and anonymous scholion in the Leipzig Catena. It is not in Massuet, nor yet in Combefis, Bibl. Gr. Patr. Auct. Novissimum, i. 299.

[r] Extant in Leipzig Catena, t. i. 1824.

[s] Extant in Leipzig Catena, i. 1835.

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FRAGMENTS.

XXIII

Num. xxxi. 8.

To render vengeance from the Lord to Midian. For[t] he that no longer speaketh in the Spirit of God, but against God's Law setteth up another law, that of fornication, will no longer be accounted as a Prophet, but as a soothsayer: for he not abiding in the commandment of God, received meet reward of his evil machination.

XXIV

Know[v] that every man is either empty or full. For if &c.

XXV

Judges xvi. 26.

The *lad* therefore[w] which led Sampson *by the hand* will typify John Baptist who points out to the people faith to Christ-ward. *The house,* wherein they were gathered, is the world wherein dwelt alien and unbelieving nations which sacrifice to their idols: the *two pillars* are the two Testaments. Sampson therefore *leaning* on the pillars, is the people when taught acknowledging the Mystery of Christ.

XXVI

2 Kings vi. 6.

And the man[x] *of God said, Where fell it? and he shewed him the place. And he cut down a stick and cast it in thither and the iron did float.* This was a token of the

[t] Extant in Leipzig Catena, i. 1381.

[v] Massuet who gives references to most of the fragments, could not find out from what source Combefis (Auct. Novissimum, i. 800) who collected from Catenae, had got this. It is extant in the Leipzig Catena, i. 813, under the name of Origen: and De la Rue, Origen's Editor has given it as his in his works, t. ii. 128, among fragments collected by the same Combefis, from Paris Mss., i. e., Catenae. Probably Combefis found S. Irenæus' name affixed by mistake in a single Ms. The whole passage is, Know that every man is either empty or full: for if he have not the Holy Ghost, have no knowledge of his Creator, receive not Jesus Christ the Life, know not the Father which is in Heaven: if he live not according to reason, according to the Heavenly Law, be not sober-minded, act not uprightly: —such an one is void: but if he have received God Who says, *I will dwell in them and walk in them and will be their God,* this man is not void but full.

[w] Extant in the Leipzig Catena, ii. 230.

[x] This was published from a Ms. in the Library at Paris: the Leipzig Catena has it (ii. 851) but its Editor took it not out of his Mss., but out of the published Edition of S. Irenæus.

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lifting up of souls through the wood, whereon He suffered who is able to lift up souls which follow His upward Ascent. Whereof that too was an indication, viz., that many souls ascended and were seen in their bodies, along with the descent of the Holy Soul of Christ. For as wood most light went under water, iron most weighty did float, so by the union of God the Word which was united to flesh by a Natural and Personal Union, the weighty and earthy was borne up by the Divine Nature into the heavens, immortalised after the Resurrection.

S. Matth. xxvii. 52, 53. cf. supra p. 491.

XXVII

The[y] Gospel according to Matthew was written to Jews, for these were longing all exceedingly for Christ of the seed of David. But Matthew, having the same longing, yet more powerfully, was zealous in all ways to give them proof that Christ was of David's seed: wherefore he also began from His generation.

XXVIII

The axe at the root, he[z] says, rousing unto the acknowledgement of the truth and purging by fear and preparing to bear fruit good and in his season.

Ib. iii. 10.

XXIX

See[a] the grain of mustard seed shewn by the parable and the Heavenly Word sown like seed in the world as in a field, having in it the redness and pungency of strength: for He was preached Judge of the whole world. He hidden in the heart of the earth in a tomb and after three days born a most mighty tree, did spread out His branches unto the ends of the earth, whence the 12 Apostles springing[b], goodly branches and blooming, became

S. Luke xiii. 19.

[b] προκύψαντες

[y] Extant in Possinus' Catena on S. Matthew p. 3.

[z] Extant in the same Catena p. 39.

[a] Extant in Dr Cramer, Catena on S. Luke, p. 108.

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FRAGMENTS.

shelter to the Gentiles as fowls of the heaven, under which boughs all sheltered, like birds gathered under the nest, partook of the sustaining and heavenly food which proceedeth from them.

XXX

belongs to Book III. xviii. 7. as Mr. Harvey notes.

XXXI

Ant. ii. 10.

Josephus says[b] that while Moses was being brought up in the Palace, he, appointed General against the Æthiopians and overcoming, married that king's daughter, seeing that of her longing for him she betrays the city to him.

XXXII

From another Book of Irenæus the Compiler
On matter being not originate.

Since[c] certain, moved I know not whence, take away the creative power of God up to[d] the half, saying that He is the cause only of the quality of matter[e], saying that matter itself is inoriginate, come let us ask them what . . . . . [*here a line has been half cut away at the top of the page in the Ms.*] immutable. Matter therefore is immutable. If matter be immutable, and the immutable does not change its quality, the world is not created of it. Whence[f] it appears to them a thing redundant that God

[b] from a Vienna Ms., Mr. Harvey also points out that it is in a Cambridge Ms: it is also extant in the Leipzig Catena (i. 1239) as an anonymous piece, its editor refers it to Procopius, but Procopius ad loc. cites Josephus rather differently. The next piece I have omitted, it is from Theodoret, Quaestio 23 in Numeros.

[c] Massuet printed this (p. 348) out of the Bodleian Ms. Misc. 20, [olim 3011,] fol. 378.

[d] In the Greek as printed δι' is a mistake for ἐξ.

[e] περὶ ὕλην ought to be περὶ τὴν ὕλην.

[f] δι' again is printed in the Edd. for ἐξ and at the end of the sentence, the paper being worn, κατ' αὐτῆς, not κατ' αὐτὴν (Mr. Coxe kindly tells me) is the real reading of the Ms.

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should impose qualities on matter, seeing that matter is not recipient of change, being inoriginate. Again if matter be inoriginate, it hath full surely been endowed[g] with a certain quality and that immutable, it will not be recipient of further qualities, nor will the world have been made of it; and if the world be not made of it, it puts God utterly outside of creating[h].

XXXIII

And dipped[1], he says[i], *in Jordan seven times.* Not in vain in old time was Naaman being a leper baptized[k] and cleansed, but for our information, who being lepers in our sins are cleansed by the holy water and Invocation of the Lord, from our old transgressions, as new born children spiritually regenerated, as the Lord too saith, *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.*

2 Kings v. 14. ἐβαπτίσατο
[k] βαπτισθείς, *dipped* or *baptized*
S. John iii. 5.

XXXIV

If[j] the body of Elisha itself dead raised a dead man, how much more shall God Who quickeneth the dead bodies of men bring them unto judgment?

2 Kings xiii. 21.

XXXV

The[k] true knowledge therefore is understanding Christward, which Paul calls *the wisdom of God in a Mystery, the hidden* wisdom, which *the carnal man receiveth not,* the preaching of the Cross, which if a man taste of, he

1 Cor. ii. 7. Ib. 14.

[g] ποιότητα, *qualitied*, has been misprinted in the Editions ποιότητι.

[h] Compare fragment vi, which may possibly belong to this same work.

[i] This is extant in Card. Mai, Bibl. Nova Patrum, iii. 447, from Cod. S. Marci, Venice, 534 fol. 220 v: it is extant likewise in Cod. Coislin, 8, in the Imperial library at Paris, from whence the Benedictines are said to have got it; this Ms. contains just the same Catena as the one at Venice and there is another Ms. of it at the Escorial in Spain marked Σ ii. 19.

[j] Extant in Card. Mai, ubi supra and in the same Catena, fol. 239.

[k] This and the 3 following were published by Pfaff from Mss. in the Library at Turin now missing.

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FRAGMENTS. 1 Tim. vi. 5, 4. Col. ii. 18. Rom. x. 8. [s]ἀσχημάτιστος Phil. iii. 10.

will not approach to the *perverse disputings and strife of words* of the swollen and puffed up, who *intrude into those things which* they have *not seen*. For free from figure[s] is the truth, and *nigh thee is the word in thy mouth and in thy heart*, as the same Apostle saith, ...[1] to the obedient. For it makes us like Christ, if we know *the power of His Resurrection and the fellowship of His Sufferings*. For this is the essence[m] of the Apostolic doctrine and of the most holy Faith which was delivered to us, which the unlettered receive, and men of small learning

1 Tim. i. 4.

taught, who *give* not *heed to endless genealogies*, but rather give diligence for the amendment of their life, lest they, deprived of the Divine Spirit, miss of the kingdom of Heaven. For the first thing is to deny thyself and to follow Christ, and they who do these things are carried on to perfection, having fulfilled the whole will of the Master, made sons of God though spiritual regeneration and heirs of the

S. Matth. v. 33.

kingdom of Heaven, which *seeking first* they shall not be let go.

XXXVI

cf. *fully known*, 2 Tim. iii. 10.

They who have close followed the second constitutions of the Apostles know that the Lord in the New Testament appointed a new offering, according to that in Malachi the

Mal. i. 11.

Prophet, *For from the rising of the sun and unto its setting hath My Name been glorified among the Gentiles, and in every place incense is offered unto My Name and a pure of-*

Rev. v. 8.

fering; as John too saith in the Apocalypse, *The incense is*

Rom. xii. 1.

the prayers of the Saints, and Paul beseecheth us *to present* our *bodies a sacrifice living, holy, well-pleasing to God,*

Heb. xiii. 15.

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Col. ii. 14.

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XXXVIII

Christ called the Son of God before the ages, was seen in the fulness of time, that through His Blood He might cleanse us who are under sin, presenting us pure sons to the Father, if we yield ourselves docile to the instruction of the Spirit. And at the end of the times, He will come to bring to nought all evil and to restore all things, that there may be an end of all defilements. cf. Acts iii. 21.

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FRAGMENTS.

XXXIX

This and the 4 next were printed by Muenter from Vatican Mss. from Cod. Vat. 331.

Judg. xv. 15. *And found a jawbone of an ass.* We[o] must note, that no longer does the Divine Scripture after his fornication say of his achievements, *The Spirit of the Lord came upon him:* for so is the sin of fornication in regard to the body, that one sins against God's Temple, according to the Divine Apostle.

Ib. xiv. 6, 19, xv. 14.

1 Cor. vi. 19.

XL

from Cod. Vat. 746.

This[p] indicates the persecution against the Church by the nations that yet remain in unbelief. But he who suffers it, looked that there should be an avengement against those who make war. Through what comes the avengement? First through flight unto the spiritual rock, next through finding the jawbone of the ass. A type of the jawbone is the Body of Christ.

Judges xv. 8.

Ib. 15.

XLI

the same as IX

XLII

from Cod. Vat. 756.

Prophecy[q] herein signified that the people having become transgressors *shall be holden in the cords of their* own *sins*. His bonds being loosed of their own accord signifies that on repentance they shall again be loosed from the bands of their sins.

Prov. v. 22.

cf. Judges xvi. 9.

XLIII

It is[r] not easy to persuade a soul holden of error.

[o] This is extant in the Leipzig Catena ii. 221 but under the name of Diodorus. The Editor notes that his other Ms. belonging to Alexander High Guardsman (μεγαλεσταθάριος) attributes this passage to S. Irenæus.

[p] Extant in the Leipzig Catena ii. 219.

[q] Extant in the Leipzig Catena, ii. 220.

[r] from the Vatican Ms. 1553.

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XLIV

The same as XXIII

XLV

Here Stieren gave from Dr. Cramer's Catena [whence Mr. Harvey gathered it into his edition ii. 510] the words, *The god of the world, called god by the unbelievers, i. e., Satan.* But Dr. Cramer's Catena (v. 373) cites S. Chrysostom saying, *i. e., God blinded the minds of the unbelieving of this world, for the world to come hath no unbelief* [from S. Chrysostom's Hom. 8. on the second Epistle to the Corinthians,] and adds immediately after, *Irenæus too saith the same.* Dr. Cramer in the same volume p. 479 quotes just the same words from the Bodleian Ms. Misc. 185. The reference to S. Irenæus will belong to his Book 3, chap. 7 § 1, above page 217, where after giving the text in this form he adds, *of the unbelieving of this world he saith that they shall not inherit the future age of incorruption.* The words which Stieren took from Dr. Cramer are those which follow the words, *Irenæus too saith the same,* they are attributed by the Paris Ms. Cod. 224, a tenth century Ms., to S. Cyril in the beginning of his first book against Julian, and Œcumenius' published Catena, p. 520, Verona, 1532, says much the same; they belong to that work p. 6 B.

XLVI

John[s] at his birth looses Zachariah's silence. For verily it softened not his Father, when voice proceeded forth from silence[t]: but as voice disbelieved chained his tongue, so manifested it gives freedom to his father to whom he was both promised and born. But voice and lamp are forerunner of Word and Light.

XLVII

belongs to Book III. x. 4. as Mr. Harvey notes.

[s] From a Ms. at Vienna.

[t] May this possibly refer to the voice of the Archangel Gabriel in the silence of ministering at the Altar of Incense, the rather as the next words seem to refer to this?

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The Syriac fragments collected by Mr. Harvey from British Museum Mss. begin here.

From the 1st Book of Kings, about Elkanah and Samuel *which begins*

In the Book before this, I gave the History of blessed Ruth.

a

Since [v] therefore seventy tongues were indicated by the number [of the young men with David] which by David were gathered into one tongue, need is it that it be shewn besides that the Ark was a type of the Body of Christ; and it is pure and without spot. For as the Ark was gilded with pure gold both within and without, so was the Body of Christ too pure and resplendent:

[v] This passage was first edited by Mr Harvey (ii. 454) from Severus against John Grammaticus § 40 in the Ms. of the British Museum (Additional 12157 fol 198). Severus here finds fault with Grammaticus partly for saying that it was from S. Irenæus' work against Valentinus, partly for giving the closing words of the extract wrong. Severus says that it does not belong at all to S. Irenæus' work against Valentinus and his blasphemy, but occurs in a celebrated Book of his whose title is *From the first &c.* and its beginning, *In the Book &c.*, and that it is not about Valentinus or any Heretics, *but only about those things which are written in the history of Samuel; wherein is also the anointing of David; viz., that he anointed him to reign over Israel. And this brings us up in thought to our Lord and God and Redeemer Jesus Christ: shewing that through the shadow of the Book* [of Kings] *the Truth is seen.*

And the real Book of this Demonstration which was garbled is this, which sets before us those 70000 armed young men, with whom David went to bring up the Ark of the Lord to his city, and who prefigured the seventy tongues of the Gentiles, out of whom the new people of Christ our Saviour is gathered, and has filled the spiritual City, the Church, wherein also He tabernacles Who was of old depicted by the Ark. He says on this wise: Here follows the extract as above: on the concluding words Severus says, *This authority being thus and declaring that from two, from the type and from the Mystery about Christ, the glory of this Ark was shewn, they changed it to,* For by Both will the glory of the Natures be manifested.

I have no knowledge of any passage in which 70000 men are mentioned as bringing up the ark. In 1 Chron. xii. the men of war out of all the tribes, including Levi, 4600, and 3700 with *Jehoiada, leader of the Aaronites,* are summed up, and that as a preliminary to the bringing up the Ark, for it proceeds immediately that King David consulted with their generals and captains about it, but their total number is nearly five times 70000.

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within adorned by the Word, and without kept by the Spirit; for by Both will its [4] Glory be manifested.

[4] So Severus expressly

b

FROM THE INTERPRETATION OF THE SONG OF SONGS.

But [w] haply through these things which have been produced did the Word receive from of old His interpretation: we being assured that in each one of us are two men, for they are conceived of as being one hidden, the other manifest: one corporeal, the other spiritual: in that their generation is twin, for as one do they two enter the world, for the soul does not precede the body in its existence, and the body does not precede the soul in its formation; but the two are co-eval: their food is purity and a sweet-smelling savour.

c

Written to a certain Alexandrian, that we ought to keep the feast of the Resurrection on a Sunday.

For [x] then in truth will there be universal joy in all its fulness to all those who have believed the Life: and in every man hath been confirmed the Mystery of the Resurrection and the Hope of Incorruption and the beginning of the Eternal Kingdom; in that the Lord overcame [y] Death, Man's foe, and the flesh which rose from the dead dieth no more, but being changed unto Incorruption and blended with the Spirit, the Heavens having been opened, He has offered it glorified to the Father.

[w] In this piece as given by Mr. Harvey, the Ms. being very difficult to read, in third line ܒܬܘܒܬܗ ܕܝܢ is given by mistake for ܒܬܘܒܬܗ ܕܡ and in fifth line ܠܗ for ܠܗ

[x] This like the first extract is from Severus, but from his treatise against the Additions of Julian of Halicarnassus, in the British Museum, cod. additional 12158 fol. 41.

[y] In this piece as given by Mr. Harvey, in line 4, ܕܡܘܬ is an error for ܕܡܘܬ

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FRAGMENTS.

d

From S. Irenæus' Letter to Victor Bishop of Rome about a Priest Florinus who was eager after the madness (ܪܘܓܓܐ is an error for ܪܘܓܓܐ) of Valentinus and put forth an abominable book.

And[a] now since haply the writings of those who have come as far as to us, escape your notice, I tell you [of them] that you for your dignity may remove out of the way the writings which bring blame upon you (because he who wrote them boasts that he is one of you) and do harm to the many who in their simplicity and without question receive as from a Priest this blasphemy against God. Rebuke[a] also him who wrote these things whereby he doth harm not only to those that are about him, whose mind is ready for blasphemy against God, but hurts our people likewise who have through his writing conceived within them false notions about God.

e

The[b] Law and the Prophets and Evangelists preached of Christ that He was born of a Virgin, and that He suffered upon the Wood, and that He appeared from the dead and ascended into Heaven and was glorified of the Father and is King for ever; and that this is the Perfect Mind, the Word of God begotten before the light, Who is with Him, the Creator of all, the Framer of Man, He Who is All in all, in the Patriarchs a Patriarch, among Laws a Law, among Priests an High Priest, among Kings a Ruler, among Prophets a Prophet, among

[a] From the same work of Severus, in the same Ms. fol. 48.

[a] I have punctuated according to the Ms.

[b] I have transposed the order of this and the next, following the order of the Syriac Codex, Additional 12156, from fol. 1 of which both are taken; they follow immediately on each other. Mr. Harvey gives also the first of these in Armenian from a (not old) Ms. in the Armenian island near Venice [see above p. 527] this gives an additional piece, whether genuine or otherwise, which is given in brackets. I have translated from the Latin Translation given in Mr. Harvey, not knowing any Armenian.

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Angels an Angel, among Men a Man, with the Father the SON, with God God, King for evermore.

For this is He Who was with Noe a Sailor[h], and Who led Abraham, Who with Isaac was bound and with Jacob was in exile, [with Moses was Leader and Lawgiver to the people, preached in the Prophets, Incarnate of the Virgin, born in Bethlehem, received of John, and baptized in Jordan, tempted in the wilderness and found [to be] the Lord. He it was that gathered the Apostles and preached the kingdom of Heaven, enlightened the blind and raised the dead, seen of the People in the Temple and holden not worthy of their faith, seized by the Priests and led before Herod, doomed in the Presence of Pilate; He shewed Himself in the Body, hung on the Wood and was raised from the dead, shewn to the Apostles and borne into Heaven, sitteth at the Right Hand of the Father and by Him glorified as the Resurrection of the Dead: Salvation of the lost, Light of them that live in darkness and Redemption of them that are born] Shepherd of them who were delivered and Spouse of the Church, Ruler of the Cherubin, Chief Captain of the Angels, God of God, SON of the FATHER, JESUS CHRIST, King for ever and ever. Amen. Gen. xxii. 9.

f

The holy Books know Christ, that as He is Man so also is He not Man, and as He is Flesh, so also is He Spirit and Word of God and God. And as in the last times He was born of Mary, so also as the First-born of the whole Creation proceeded He forth of God: and as He hungered so also did He fill, as He thirsted, so also gave He drink both of old to the Jews, in that *Christ was the Rock*, and now to believers does Jesus give to drink spiritual waters which *well forth unto everlasting Life*. And as the Son of David, so too the Lord of David, and as of Abraham, so too ere Abraham, and as the Servant of 1 Cor. x. 4. S. John iv. 14.

[h] Armenian adds, *with Joseph was sold.*

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Fragments. God, so also Son of God and Lord of all, and as He was
S. John xx. 22. spat on in scorn, so breathed He the Holy Ghost on His Disciples, and as He suffered anguish, so also giveth He joy to His People, and as He was holden and was sub-
S. Luke iv. 30. ject to the touch, so again *passed He through the midst*
S. John xx. 19. *of* them that would hurt Him, untaken, and through the closed doors He entered and was not hindered; and as
S. Mark iv. 38, 39. He slept, so also commanded He the sea and the blasts and the winds. And as He suffered, so also He liveth and quickeneth and healeth from every sickness: and as He died, as also is He the Resurrection of the Dead; a Scorn upon earth, and in Heaven high above all honour
2 Cor. xiii. 4. Eph. iv. 9. and Praise. Who *was crucified of weakness, but liveth of the Might of God,* Who *went down to the under parts of the earth,* and ascended above the Heaven; for Whom the
Rev. i. 18. Manger sufficed and Who filled all; Who *was dead and is alive for evermore, Amen.*

g

S. Matth. xx. 20. *Then came to Him the mother of Zebedee's children with her sons worshipping and asking somewhat of Him.*

No empty[1] thoughts are these nor purposeless words, here proposed; the words *Then came* prefixed as a preface have a correspondence with those before explained.

Sometimes virtue is to be by us admired not only for the example, but also in regard to the time; like (I would say) the early fruit of the grape or fig-tree or other fruit, whence being still young no one looketh for ripeness or fullness; notwithstanding one see something imperfect, yet doth he not contemn the plucked grape as useless, but gladly seizes it appearing before its time nor looks whe-

[1] This last fragment is extant in Armenian, in a Ms. whence the Cardinal Dom Pitra edited it in his Spicilegium Solesmense, and from thence Mr. Harvey (ii. 464. sqq.) appended it to the other fragments. Its Editor, Cardinal Dom Pitra, thought it could not possibly be genuine, and it gives the impression of belonging to a far later time than that of S. Irenæus.

The Translation is from the Latin version of the Armenian; the title given in the Ms., is *From the second series of Homilies of S. Irenæus, follower of the Apostles; a Homily upon the Sons of Zebedee.*

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ther the grape have perfect delight, yea rather he takes pleasure herefrom that it appears before the rest. In like manner God also, when He seeth that the faithful have wisdom albeit imperfect and a small faith, by no means regarding a defect of this kind, does not therefore reject them, yea rather as fruits before their time, He welcomes and receives them, and honours any soul which is adorned with virtue, even though not complete. He pardons it as being yet praemature and loves it because, more ready than the rest, it seized on the blessing beforehand for itself. cf. Gen. xxvii. 19, 33.

Wherefore Abraham, Isaac and Jacob our fathers are to be had in admiration above all, in that they were first in setting forth ensamples of virtue. How many Martyrs are there like unto Daniel[k]? how many martyrs (I say) are imitators of the Three Children in Babylon, and yet their memory has not been commended like unto theirs: for they were first-fruits and beginnings of fruitfulness. Therefore did God bid their life to be related, for imitation of those who should come after. Early examples which others imitate

But that virtue is accepted with God, as the first beginnings of fruits, hear Himself. *As the grape,* He says, *I found Israel, and as the early fig, your fathers.* Therefore do not proclaim that the faith of Abraham is blessed only in that he believed: would you wonder at Abraham? Look how that one man, when six hundred in the world had been infected with error, alone did recognize his allegiance. Wouldest thou marvel at Daniel? Look at Babylon haughty in the prime and luxury of ungodliness, and hence all men everywhere given up to sin: yet did he, uprising from the very depths, spue forth the brine of sins and rejoice to be plunged in the pure fountains of godliness. In like wise now too in respect of that mother of Zebedee's children, do not only wonder at the things which she said but at the time when she said them. For when came she to the Redeemer? Not after Hos. ix. 10. Salome's firm

[k] Daniel, as having been preserved by a Martyr in will. miracle in the Den of Lions, would be

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FRAGMENTS. keen Faith

the Resurrection, not after the preaching of His Name, nor the restoration of His Kingdom, but on the Lord's saying, *Behold we go up to Jerusalem and the Son of Man shall be delivered to the chief priests and scribes and they shall kill Him and the third day He shall rise again.* These things the Saviour told of His Passion and Cross, in them He was foretelling His Passion nor did He deny that it would be most full of shame through the Chief Priests. But she had heard in other terms of the œconomy of the Passion: the Saviour was foretelling Death, she was asking for the glory of immortality: the Lord was telling that He must stand before wicked Judges, she all unmindful of that judgment was sueing as of a Judge, *Grant* (says she) *that those my sons may sit, one on thy Right Hand and the other at Thy Left, in Thy glory.* In the one suffering is spoken of, in the other a Kingdom is understood. The Saviour was speaking of the Cross, she was viewing the glory that knows no suffering. She therefore (as I said) is to be admired, not only as to what she asks, but also as to the time at which she asks.

S. Matth. xx. 18, 19.

Ib. 21.

She indeed was affected, not only in that she was godly, but as a woman also. And verily she considered and believed, instructed by His words, that Christ's Kingdom would flourish in glory and march through the breadth of the earth and be increased by the preaching of godliness. She understood (as the truth was) that He who was seen in lowly guise, delivered and received every promise.

I will enquire another time when our discourse is about that abasement whether our Lord refused the petition about the Kingdom. But she thought that she would not have the same confidence, when with Angel guards, He should be attended by Angels and receive the service of the whole Host of Heaven. Taking therefore the Saviour *apart* in a retired place, she was with

see ver. 17.

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all earnestness suing of Him things which transcend all human nature[1].

[1] The Catena on the Apocalypse published by Dr. Cramer in 1840 contains three little mentions of S. Irenæus; which are here subjoined: p. 192, *Wherefore the great Irenæus Bishop of Lyons wrote* that there are seven heavens and seven Angels superior to the rest: in p. 243 he quotes S. Irenæus and Clement of Alexandria as saying that *the 7 lamps of fire* (Rev. v. 5) *are ministering Spirits which surpass the other orders* of Angels; in p. 245, as to the 4 living creatures (Rev. v. 7) that the Lion will denote manliness and the Gospel of S. John, of which S. Irenæus the saint of Lyons says that it is *significant of His Eternal Kingdom, on account of* In the beginning was the Word: comp. Book 3 chap. ii. § 8. p. 235. In p. 279 the 5th Book against Heresies is quoted.

Thanks be to God.

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*Non-receipt of overdue notices does **not** exempt the borrower from overdue fines.*

Harvard College Widener Library
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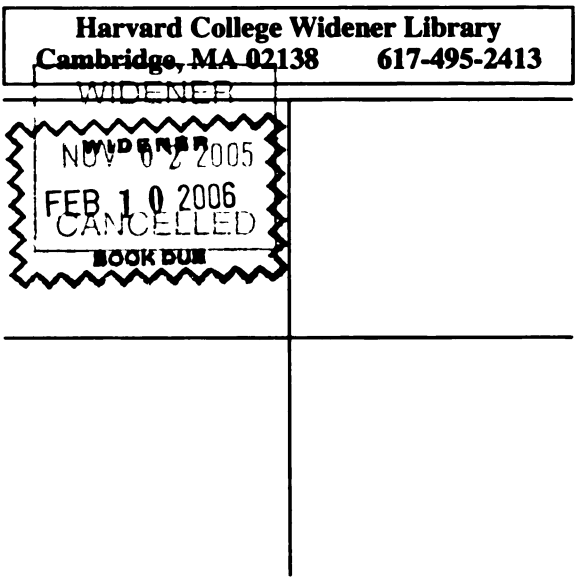

Please handle with care.
Thank you for helping to preserve library collections at Harvard.

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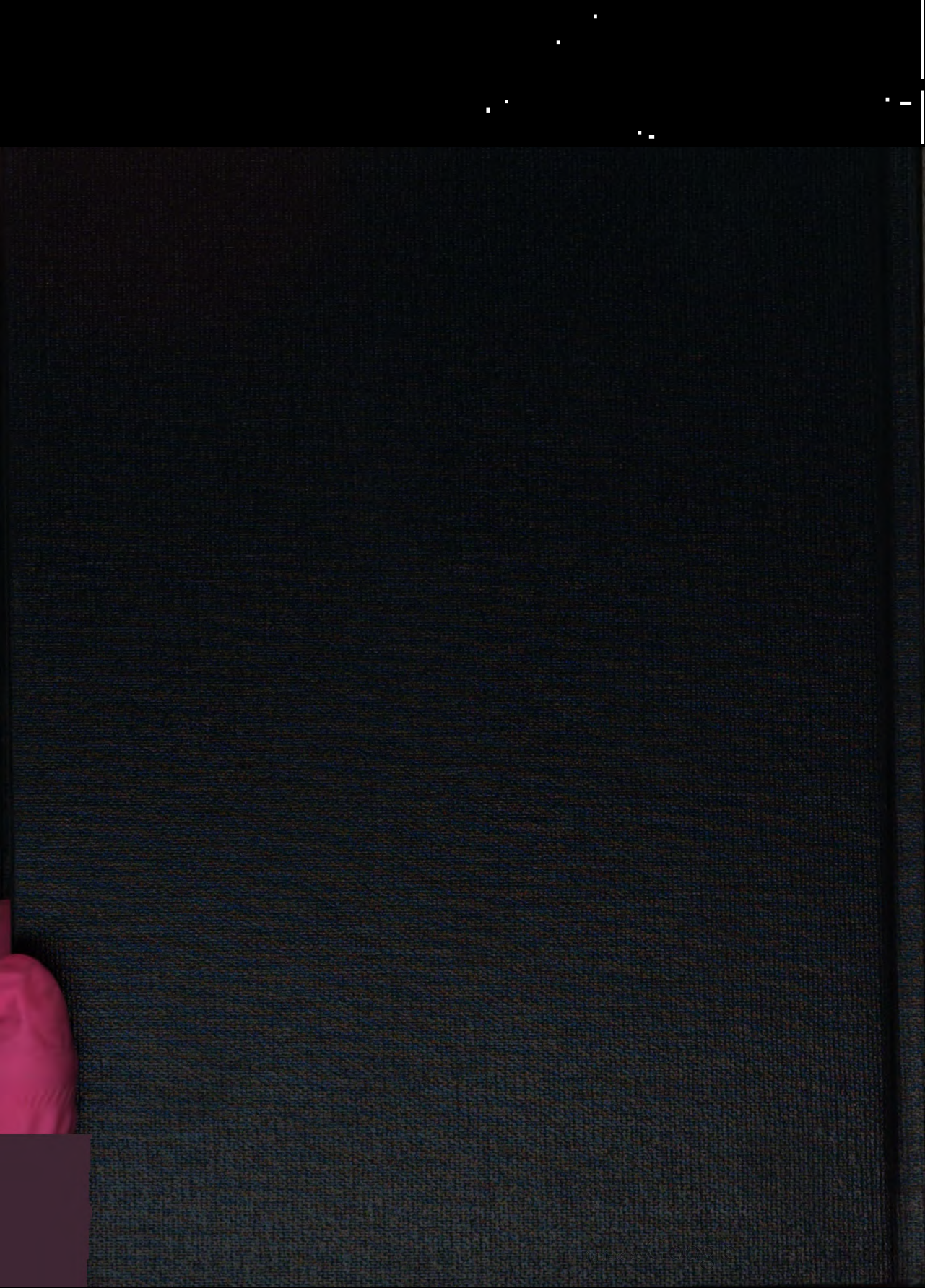

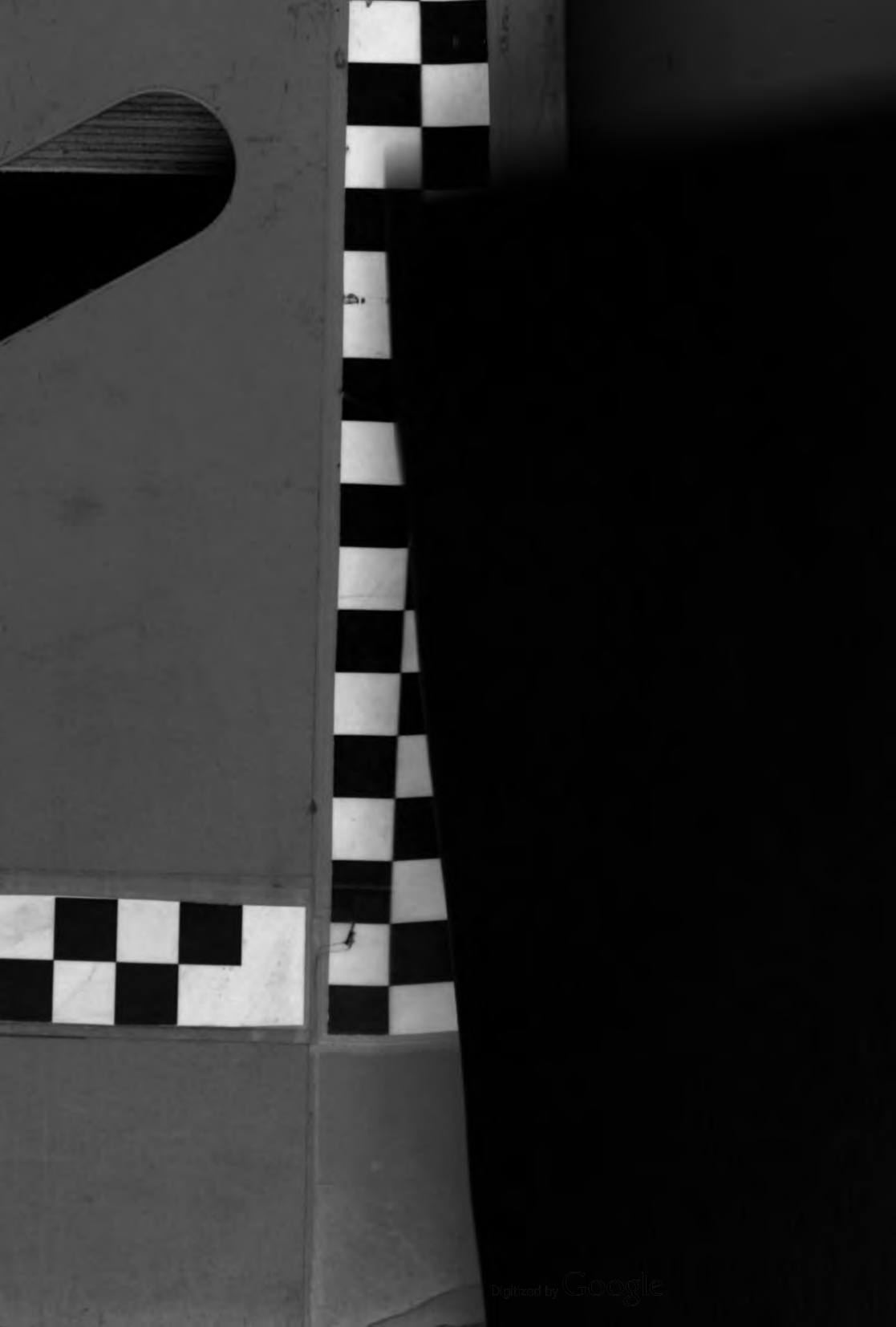
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