

Augustine: Tractates (Lectures) on the Gospel of John
Chapter Three (tractata 12-14)

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TRACTATUS 12

Nemo ascendit in caelum, nisi qui descendit de caelo (Io 3, 6-21).

Si nemo, nisi Christus, descendit et adscendit, quae spes est ceteris? Ea spes est ceteris, quia ille propterea descendit ut in illo et cum illo unus essent, qui per illum adscensuri essent. Ergo in uno estote, unum estote, unus estote.

1. Ex eo quod hesterno die intentam fecimus Caritatem vestram, intellegimus vos alacrius et numerosius convenisse: sed interim lectioni evangelicae ex ordine sermonem debitum reddamus, si placet; deinde audiet Caritas vestra de pace Ecclesiae vel quid egerimus, vel quid adhuc agendum speremus. Nunc ergo tota intentio cordis ad Evangelium feratur, nemo aliunde cogitet. Si enim qui totus adest, vix capit; qui se per cogitationes diversas dividit, nonne et quod ceperat fundit? Meminit autem Caritas vestra Dominico praeterito, quantum Dominus adiuvare dignatus est, disseruisse nos de spiritali regeneratione: quam lectionem vobis iterum legi fecimus, ut quae tunc non dicta sunt, in Christi nomine adiuvantibus orationibus vestris impleamus.

Regeneratio spiritalis una est.

2. Regeneratio spiritalis una est, sicut generatio carnalis una est. Et quod Nicodemus Domino ait, verum dixit, quia non potest homo cum sit senex, redire rursus in uterum matris suae, et nasci. Ille quidem dixit, quia homo cum sit senex, hoc non potest, quasi, et si infans esset, posset. Omnino enim non potest, sive recens ab utero, sive annosa iam aetate, redire rursus in materna viscera, et nasci. Sed sicut ad nativitatem carnalem valent muliebria viscera ad semel pariendum; sic ad nativitatem spiritaliam valent viscera Ecclesiae, ut semel quisque baptizetur. Propterea ne quis forte dicat: Sed iste in haeresi natus est, et iste in schismate natus est; amputata sunt omnia, si meministis, quae vobis disputata sunt de tribus patribus nostris, quorum Deus dici voluit, non quia soli erant, sed quia in solis expleta est integritas significandi populi futuri. Invenimus enim natum de ancilla exhaeredatum, natum de libera haeredem: rursus invenimus natum de libera exhaeredatum, natum de ancilla haeredem. Natus de ancilla exhaeredatus Ismael, natus de libera haeres Isaac 1; natus de libera

1. We observe, beloved, that the intimation with which we yesterday excited your attention has brought you together with more alacrity, and in greater number than usual; but meanwhile let us, if you please, pay our debt of a discourse on the Gospel Lesson, which comes in due course. You shall then hear, beloved, as well what we have already effected concerning the peace of the Church, and what we hope yet further to accomplish. For the present, then, let the whole attention of your hearts be given to the gospel; let none be thinking of anything else. For if he who attends to it wholly apprehends with difficulty, must not he who divides himself by diverse thoughts let go what he has received? Moreover, you remember, beloved, that on the last Lord's day, as the Lord deigned to help us, we discoursed of spiritual regeneration. That lesson we have caused to be read to you again, so that what was then left unspoken, we may now, by the aid of your prayers in the name of Christ, fulfill.

2. Spiritual regeneration is one, just as the generation of the flesh is one. And Nicodemus said the truth when he said to the Lord that a man cannot, when he is old, return again into his mother's womb and be born. He indeed said that a man cannot do this when he is old, as if he could do it even were he an infant. But be he fresh from the womb, or now in years, he cannot possibly return again into the mother's bowels and be born. But just as for the birth of the flesh, the bowels of woman avail to bring forth the child only once, so for the spiritual birth the bowels of the Church avail that a man be baptized only once. Therefore, in case one should say, Well, but this man was born in heresy, and this in schism: all that was cut away, if you remember what was debated to you about our three fathers, of whom God willed to be called the God, not that they were thus alone but because in them alone the figure of the future people was made up in its completeness. For we find one born of a bond woman disinherited, one born of a free woman made heir: again, we find one born of a free woman disinherited, one born of a bond woman made heir. Ishmael, born

exhaeredatus Esau, nati de ancillis haeredes filii Iacob 2. In illis itaque tribus patribus, omnis futuri populi figura perspecta est: nec immerito Deus inquit: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob: hoc mihi, inquit, nomen est in aeternum 3. Magis meminerimus quid promissum sit ipsi Abrahae: hoc enim promissum est Isaac, hoc promissum est et Iacob. Quid invenimus? In semine tuo benedicentur omnes gentes 4. Credidit tunc unus quod nondum videbat: vident homines, et excaecantur. Completum est in gentibus quod promissum est uni: et separantur a communione gentium, qui et quod impletum est videre nolunt. Sed quid illis prodest quia videre nolunt? Vident, velint nolint; aperta veritas et clausos oculos ferit.

3. Responsum est Nicodemo, qui ex eis erat qui crediderant in Iesum, et ipse Iesus non se credebat eis. Quibusdam enim non se credebat, cum iam in illum credidissent. Sic habes scriptum: Multi crediderunt in nomine eius, videntes signa quae faciebat. Ipse autem Iesus non credebat semetipsum illis. Non enim opus habebat ut quisquam testimonium perhiberet de homine; ipse enim sciebat quid esset in homine 5. Ecce iam illi credebant in Iesum, et ipse Iesus non se credebat eis. Quare? Quia nondum erant renati ex aqua et Spiritu. Inde hortati sumus, et hortamur fratres nostros catechumenos. Si enim interrogas eos, iam crediderunt in Iesum: sed quia nondum carnem eius et sanguinem accipiunt, nondum se illis credidit Iesus. Quid faciant, ut se illis credat Iesus? Rendantur ex aqua et Spiritu, proferat Ecclesia quos parturit. Concepti sunt, edantur in lucem: habent ubera quibus nutriantur, non timeant ne nati suffocentur, ab uberibus maternis non recedant.

4. Nullus potest homo redire in matris viscera, et iterum nasci. Sed de ancilla nescio quis natus est? Numquid tunc qui nati sunt de ancillis, redierunt in uterum liberarum, ut denuo nascerentur? Semen Abraham et in Ismael; et ut posset Abraham facere filium de ancilla, uxor auctor fuit. Natus est ex semine viri, et non utero, sed solo placito uxoris 6. Numquid quia de ancilla, ideo exhaeredatus? Si propterea exhaeredatus quia de ancilla natus est, nulli ancillarum filii admitterentur ad haereditatem. Filii Iacob admissi sunt ad haereditatem: Ismael autem, non quia ex ancilla natus, exhaeredatus, sed quia superbus matri, superbus in filium matris; mater enim eius magis Sara quam Agar. Illius uterus accommodatus, illius voluntas accessit; non faceret Abraham quod Sara nollet: magis ergo ille filius Sarae. Sed quia superbus

of a bond woman, disinherited; Isaac, born of a free woman, made heir: Esau, born of a free woman, disinherited; the sons of Jacob, born of bond women, made heirs. Thus, in these three fathers the figure of the whole future people is seen: and not without reason God says, I am the God of Abraham, and the God of Isaac, and the God of Jacob: this, says He, is my name forever. Exodus 3:6, 15 Rather let us remember what was promised to Abraham himself: for this was promised to Isaac, and also to Jacob. What do we find? In your seed shall all nations be blessed. Genesis 22:18 At that time the one man believed what as yet he saw not: men now see, and are blinded. What was promised to the one man is fulfilled in the nations; and they who will not see what is already fulfilled, are separating themselves from the communion of the nations. But what avails it them that they will not see? See they do, whether they will or no; the open truth strikes against their closed eyes.

3. It was in answer to Nicodemus, who was of them that had believed on Jesus, that it was said, And Jesus did not trust Himself to them. To certain men, indeed, He did not trust Himself, though they had already believed on Him. Thus it is written, Many believed in His name, seeing the signs which He did. But Jesus did not trust Himself to them. For He needed not that any should testify of man; for Himself knew what was in man. Behold, they already believed on Jesus, and yet Jesus did not trust Himself to them. Why? Because they were not yet born again of water and of the Spirit. From this have we exhorted and do exhort our brethren the catechumens. For if you ask them, they have already believed in Jesus; but because they have not yet received His flesh and blood, Jesus has not yet trusted Himself to them. What must they do that Jesus may trust Himself to them? They must be born again of water and of the Spirit; the Church that is in travail with them must bring them forth. They have been conceived; they must be brought forth to the light: they have breasts to be nourished at; let them not fear lest, being born, they may be smothered; let them not depart from the mother's breasts.

4. No man can return into his mother's bowels and be born again. But some one is born of a bond woman? Well, did they who were born of bond women at the former time, return into the wombs of the free to be born anew? The seed of Abraham was in Ishmael also; but that Abraham might have a son of the bond maid, it was at the advice of his wife. The child was of the husband's seed, not of the womb, but at the sole pleasure of the wife. Was his birth of a bond woman the reason why he was disinherited? Then, if he was disinherited because he was the son of a bond woman, no sons of bond women would be admitted to the inheritance. The sons of Jacob were admitted to the inheritance; but Ishmael was put out of it, not because born of a bond woman, but because he was proud to his mother, proud to his mother's son;

in fratrem, et superbus ludendo, quia deludendo; quid ait Sara? Eice ancillam et filium eius; non enim haeres erit filius ancillae cum filio meo Isaac 7. Non ergo illum viscera ancillae eiecerunt foras, sed cervix servilis. Et si liber superbus sit, servus est; et quod peius est, malae dominae, ipsius superbiae. Itaque, fratres mei, respondete homini non posse rursus nasci hominem; respondete securi non posse rursus nasci hominem. Quidquid iterum fit, illusio est; quidquid iterum fit, lusus est. Ismael ludit, foras mittatur. Animadvertit enim eos Sara ludentes, ait Scriptura, et dixit Abrahae: Eice ancillam et filium eius. Displicuit Sarae lusus puerorum; aliquid novum vidit pueros ludere. Nonne optant hoc quae filios habent, videre ludentes filios suos? Vidit illa, et improbavit. Nescio quid vidit in lusu: illusionem vidit in illo lusu, animadvertit servi superbiam; displicuit illi, eiecit foras. Nati de ancillis improbi mittuntur foras, et natus de libera mittitur foras Esau. Nemo ergo praesumat quia de bonis nascitur, nemo praesumat quia per sanctos baptizatur. Qui per sanctos baptizatur, adhuc caveat ne non sit Iacob, sed Esau. Hoc ergo, fratres, dixerim: melius est ab hominibus sua quaerentibus et mundum diligentibus, quod significat nomen ancillae, baptizari et spiritualiter haereditatem quaerere Christi, ut sit tamquam filius Iacob de ancilla, quam baptizari per sanctos et superbire, ut sit Esau foras mittendus, quamvis natus ex libera. Haec, fratres, tenete. Non vos palpamus, nulla spes vestra in nobis sit: nec nobis blandimur, nec vobis; unusquisque suam sarcinam portat. Nostrum est dicere, ne male iudicemur: vestrum est audire, et corde audire, ne exigatur quod damus; imo quando exigitur, lucrum inveniatur, non detrimentum.

In spiritu nascimur verbo et sacramento.

5. Dicit Dominus Nicodemo, et exponit ei: Amen, amen dico tibi, nisi quis renatus fuerit ex aqua et Spiritu, non potest introire in regnum Dei. Tu, inquit, carnalem generationem intellegis, cum dicis: Numquid potest homo redire in viscera matris suae? 8 ex aqua et Spiritu oportet ut nascatur propter regnum Dei. Si propter haereditatem patris hominis temporalem nascitur, nascatur ex visceribus matris carnalis: si propter haereditatem patris Dei sempiternam, nascatur ex visceribus Ecclesiae. Generat per uxorem filium pater moriturus successurum: generat Deus de Ecclesia filios non successuros, sed secum mansuros. Et sequitur: Quod natum est de carne, caro est: et quod natum est de Spiritu, spiritus est. Spiritualiter ergo nascimur, et

for his mother was Sarah rather than Hagar. The one gave her womb, the other's will was added: Abraham would not have done what Sarah willed not: therefore was he Sarah's son rather. But because he was proud to his brother, proud in playing, that is, in mocking him; what said Sarah? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac. Genesis 21:9-10 It was not, therefore, the bowels of the bond woman that caused his rejection, but the slave's neck. For the free-born is a slave if he is proud, and, what is worse, the slave of a bad mistress, of pride itself. Thus, my brethren, answer the man, that a man cannot be born a second time; answer fearlessly, that a man cannot be born a second time. Whatever is done a second time is mockery, whatever is done a second time is play. It is Ishmael playing, let him be cast out. For Sarah observed them playing, says the Scripture, and said to Abraham, Cast out the bond woman and her son. The playing of the boys displeased Sarah. She saw something strange in their play. Do not they who have sons like to see them playing? She saw and disapproved it. Something or other she saw in their play; she saw mockery in it, observed the pride of the slave; she was displeased with it, and she cast him out. The children of bond women, when wicked, are cast out; and the child of the free woman, when an Esau, is cast out. Let none, therefore, presume on his birth of good parents; let none presume on his being baptized by holy men. Let him that is baptized by holy men still beware lest he be not a Jacob, but an Esau. This would I say then, brethren, it is better to be baptized by men that seek their own and love the world, which is what the name of bond woman imports, and to be spiritually seeking the inheritance of Christ, so as to be as it were a son of Jacob by a bond woman, than to be baptized by holy men and to become proud, so as to be an Esau to be cast out, though born of a free woman. Hold ye this fast, brethren. We are not coaxing you, let none of your hope be in us; we flatter neither ourselves nor you; every man bears his own burden. It is our duty to speak, that we be not judged unhappily: yours to hear, and that with the heart, lest what we give be required of you; nay, that when it is required, it may be found a gain, not a loss.

5. The Lord says to Nicodemus, and explains to him: Verily, verily, I say unto you, Unless a man be born again of water and of the Spirit, he cannot enter into the kingdom of God. Thou, says He, understandest a carnal generation, when you say, Can a man return into his mother's bowels? The birth for the kingdom of God must be of water and of the Spirit. If one is born to the temporal inheritance of a human father, be he born of the bowels of a carnal mother; if one is born to the everlasting inheritance of God as his Father, be he born of the bowels of the Church. A father, as one that will die, begets a son by his wife to succeed him; but God begets of the Church sons, not to succeed Him, but to abide with Himself. And He goes on: That

in spiritu nascimur verbo et sacramento. Adest Spiritus, ut nascamur: Spiritus invisibiliter adest unde nasceris, quia et tu invisibiliter nasceris. Sequitur enim, et dicit: Non mireris quia dixi tibi, oportet vos nasci denuo: Spiritus ubi vult spirat, et vocem eius audis, sed nescis unde veniat, aut quo vadat. Nemo videt Spiritum: et quomodo audimus vocem Spiritus? Sonat Psalmus, vox est Spiritus; sonat Evangelium, vox est Spiritus; sonat sermo divinus, vox est Spiritus. Vocem eius audis, et nescis unde veniat, et quo vadat. Sed si nasceris et tu de Spiritu, hoc eris, ut ille qui non est adhuc natus de Spiritu, non sciat de te unde venias, et quo eas. Hoc enim secutus ait: Sic est et omnis qui natus est ex Spiritu 9.

6. Respondit Nicodemus, et dixit ei: Quomodo possunt haec fieri? Et revera carnaliter, non intellegebat. In illo fiebat quod dixerat Dominus, vocem Spiritus audiebat, et nesciebat unde venerat et quo ibat. Respondit Jesus, et dixit ei: Tu es magister in Israel, et haec ignoras? 10 O fratres, quid, putamus Dominum huic magistro Iudaeorum quasi insultare voluisse? Noverat Dominus quid agebat, volebat illum nasci ex Spiritu. Nemo ex Spiritu nascitur, nisi humilis fuerit: quia ipsa humilitas facit nos nasci de Spiritu; quia prope est Dominus obtritis corde 11. Ille magisterio inflatus erat, et alicuius momenti sibi esse videbatur, quia doctor erat Iudaeorum: deponit ei superbiam, ut possit nasci de Spiritu: insultat tamquam indocto; non quia superior vult videri Dominus. Quid magnum, Deus ad hominem, veritas ad mendacium? Maior Christus quam Nicodemus dici debet, dici potest, cogitandum est? Si diceretur maior Christus quam Angeli, ridendum erat: incomparabiliter enim maior omni creatura, per quem facta est omnis creatura. Sed exagitat superbiam hominis: Tu es magister in Israel, et haec ignoras? Tamquam dicens: Ecce nihil nosti, princeps superbus, nascere ex Spiritu: si enim natus fueris ex Spiritu, vias Dei tenebis, ut Christi humilitatem sequaris. Sic enim altus est super omnes Angelos, quia cum in forma Dei esset, non rapinam arbitratus est esse aequalis Deo; sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo: humiliavit semetipsum, factus obediens usque ad mortem (et ne mortis genus tibi aliquod placeat), mortem autem crucis 12. Pendebat, et insultabatur ei. De cruce descendere poterat; sed differebat, ut de sepulcro resurgeret. Pertulit superbos servos Dominus; medicus aegrotos. Si hoc ille, quid illi quos oportet nasci ex Spiritu? si hoc ille verus magister in coelo, non hominum tantum, sed et Angelorum. Si enim docti sunt Angeli, Verbo Dei docti sunt. Si Verbo Dei docti sunt, quaerite unde docti sunt; et invenietis: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum 13.

which is born of the flesh is flesh; and that which is born of the Spirit is spirit. We are born spiritually then, and spirit we are born by the word and sacrament. The Spirit is present that we may be born; the Spirit is invisibly present whereof you are born, for you too must be invisibly born. For He goes on to say: Marvel not that I said to you, You must be born again. The Spirit blows where it lists, and you hear its voice, but know not whence it comes, or whither it goes. None sees the Spirit; and how do we hear the Spirit's voice? There sounds a psalm, it is the Spirit's voice; the gospel sounds, it is the Spirit's voice; the divine word sounds, it is the Spirit's voice. You hear its voice, and know not whence it comes, and whither it goes. But if you are born of the Spirit, you too shall be so, that one who is not born of the Spirit knows not, as for you, whence you come, or whither you go. For He said, as He went on, So is also every one that is born of the Spirit.

6. Nicodemus answered and said to Him, How can these things be? And, in fact, in the carnal sense, he knew not how. In him occurred what the Lord had said; the Spirit's voice he heard, but knew not whence it came, and whither it was going. Jesus answered and said to him, Are you a master in Israel, and know not these things? Oh, brethren! What? Do we think that the Lord meant to taunt scornfully this master of the Jews? The Lord knew what He was doing; He wished the man to be born of the Spirit. No man is born of the Spirit if he be not humble, for humility itself makes us to be born of the Spirit; for the Lord is near to them that are of broken heart. The man was puffed up with his mastership, and it appeared of some importance to himself that he was a teacher of the Jews. Jesus pulled down his pride, that he might be born of the Spirit: He taunted him as an unlearned man; not that the Lord wished to appear his superior. What comparison can there be, God compared to man, truth to falsehood? Christ greater than Nicodemus! Ought this to be said, can it be said, is it to be thought? If it were said, Christ is greater than angels, it were ridiculous: for incomparably greater than every creature is He by whom every creature was made. But yet He rallies the man on his pride: Are you a master in Israel, and know not these things? As if He said, Behold, you know nothing, you are a proud chief; be born of the Spirit: for if you be born of the Spirit, you will keep the ways of God, so as to follow Christ's humility. So, indeed, is He high above all angels, that, being in the form of God, He thought it not robbery to be equal with God, but emptied Himself, taking upon Him the form of a servant, being made into the likeness of men, and found in fashion as a man: He humbled Himself, being made obedient unto death (and lest any kind of death should please you), even the death of the cross. Philippians 2:6-8 He hung on the cross, and they scoffed at Him. He could have come down from the cross; but He deferred, that He might rise again from the tomb. He, the Lord, bore with proud slaves; Matthew 11:30 the physician with the sick. If

Tollitur homini cervix, sed aspera et dura, ut sit lenis cervix ad portandum iugum Christi, de quo dicitur: Iugum meum lene est, et sarcina mea levis est 14.

7. Et sequitur: Si terrena dixi vobis, et non creditis; quomodo, si dixero vobis coelestia, creditis? 15 Quae terrena dixit, fratres? Nisi quis natus fuerit denuo, terrenum est? Spiritus ubi vult spirat, et vocem eius audis, et nescis unde veniat, et quo eat, terrenum est? Si enim de isto vento diceret, sicut nonnulli intellexerunt, cum quaeretur ab eis quid terrenum dixerit Dominus, dum ait: Si terrena dixi vobis, et non creditis; quomodo, si coelestia dixero, creditis? Cum ergo quaeretur a quibusdam, quid terrenum dixerit Dominus, angustias passi dixerunt, Quod ait: Spiritus ubi vult spirat, et vocem eius audis, et nescis unde veniat, et quo eat, de isto vento dixit. Quid enim nominavit terrenum? Loquebatur de generatione spiritali: secutus ait: Sic est omnis qui natus est ex Spiritu. Deinde, fratres, quis nostrum non videat, verbi gratia, austrum euntem de meridie ad aquilonem; aut alium ventum venientem ab oriente ad occidentem? quomodo ergo nescimus unde veniat et quo eat? Quid ergo dixit terrenum, quod non credebant homines? An illud quod de templo resuscitando dixerat 16? Corpus enim suum de terra acceperat, et ipsam terram de terreno corpore susceptam parabat suscitare. Non ei creditum est terram suscitaturum. Si terrestria, inquit, dixi vobis et non creditis: quomodo, si coelestia dixero, creditis? Hoc est, si non creditis quia templum possum resuscitare deiectum a vobis; quomodo creditis quia per Spiritum possint homines regenerari?

Quia unus descendit, unus adscendit.

8. Et sequitur: Et nemo ascendit in coelum, nisi qui descendit de coelo, Filius hominis qui est in coelo 17. Ecce hic erat, et in coelo erat: hic erat carne, in coelo erat divinitate; imo, ubique divinitate. Natus de matre, non recedens a Patre. Duae nativitates Christi intelleguntur; una divina, altera humana: una per quam efficeremur, altera per quam reficeremur: ambae mirabiles; illa sine matre, ista sine patre. Sed quia de Adam corpus acceperat, quia Maria de Adam, ipsumque corpus suscitaturus erat: terrenum quiddam dixerat: Solvite templum hoc, et in tribus diebus suscitabo illud 18. Coeleste autem quiddam dixit: Nisi quis renatus fuerit ex aqua et Spiritu, non videbit regnum Dei 19. Eia, fratres, Deus voluit esse filius hominis, et homines voluit esse filios Dei. Ipse

He did this, how ought they to act whom it behooves to be born of the Spirit! — if He did this, He who is the true Master in heaven, not of men only, but also of angels. For if the angels are learned, they are so by the Word of God. If they are learned by the Word of God, ask of what they are learned; and you shall find, In the beginning was the Word, and the Word was with God, and the Word was God. The neck of man is done away with, only the hard and stiff neck, that it may be gentle to bear the yoke of Christ, of which it is said, My yoke is easy, and my burden is light. Matthew 11:30

7. And He goes on, If I have told you earthly things, and you believe not; how shall you believe, if I tell you heavenly things? What earthly things did He tell, brethren? Unless a man be born again; is that an earthly thing? The Spirit blows where it lists, and you hear its voice, and know not whence it comes, or whither it goes; is that earthly? For if He spoke it of the wind, as some have understood it, when they were asked what earthly thing the Lord meant, when He said, If I told you earthly things, and you believe not; how shall you believe, if I tell you heavenly things?— when, I say, it was asked of certain men what earthly thing the Lord meant, being in difficulty, they said, What He said, The Spirit blows where it lists, and its voice you hear, and know not whence it comes, or whither it goes, He said concerning the wind. Now what did He name earthly? He was speaking of the spiritual birth; and going on, says, So is every one that is born of the Spirit. Then, brethren, which of us does not see, for example, the south wind going from south to north, or another wind coming from east to west? How, then, know we not whence it comes and whither it goes? What earthly thing, then, did He tell, which men did not believe? Was it that which He had said about raising the temple again? Surely, for He had received His body of the earth, and that earth taken of the earthly body He was preparing to raise up. They did not believe Him as about to raise up earth. If I told you earthly things, says He, and you believe not; how shall you believe if I tell you heavenly things? That is, if you believe not that I can raise up the temple cast down by you, how shall you believe that men can be regenerated by the Spirit?

8. And He goes on: And no man has ascended into heaven, but He that came down from heaven, the Son of man who is in heaven. Behold, He was here, and was also in heaven; was here in His flesh, in heaven by His divinity; yea, everywhere by His divinity. Born of a mother, not quitting the Father. Two nativities of Christ are understood: one divine, the other human: one, that by which we were to be made; the other, that by which we were to be made anew: both marvellous; that without mother, this without father. But because He had taken a body of Adam, — for Mary was of Adam, — and was about to raise that same body again, it was an earthly thing

descendit propter nos, nos ascendamus propter ipsum. Solus enim descendit et ascendit, qui hoc ait: Nemo ascendit in coelum, nisi qui descendit de coelo. Non ergo ascensuri sunt in coelum quos facit filios Dei? Ascensuri plane: haec nobis promissio est: Erunt aequales Angelis Dei 20. Quomodo ergo nemo ascendit, nisi qui descendit? Quia unus descendit, unus ascendit. Quid de caeteris? quid intellegendum, nisi quia membra eius erunt, ut unus ascendat? Propterea sequitur: Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis qui est in coelo. Miraris quia et hic erat et in coelo? Tales fecit discipulos suos. Paulum audi apostolum dicentem: Nostra autem conversatio in coelis est 21. Si homo Paulus apostolus ambulabat in carne in terra, et conversabatur in coelo, Deus coeli et terrae non poterat esse et in coelo et in terra?

Vae illis qui oderunt unitatem.

9. Si ergo nemo, nisi ille, descendit et ascendit, quae spes est caeteris? Ea spes est caeteris, quia ille propterea descendit ut in illo et cum illo unus essent, qui per illum ascensuri essent. Non dicit: Et seminibus, ait Apostolus, tamquam in multis; sed tamquam in uno: Et semini tuo, quod est Christus. Et fidelibus ait: Vos autem Christi; si autem Christi, ergo semen Abrahae estis 22. Quod dixit unum, hoc dixit omnes nos esse. Ideo in Psalmis aliquando plures cantant, ut ostendatur quia de pluribus fit unus; aliquando unus cantat, ut ostendatur quid fiat de pluribus. Propterea unus sanabatur in illa piscina; et quisquis alius descendebat, non sanabatur 23. Ergo iste unus commendat unitatem Ecclesiae. Vae illis qui oderunt unitatem, et partes sibi faciunt in hominibus! Audiant illum qui volebat eos facere unum in uno ad unum: audiant illum dicentem: Nolite vos facere multos: ego plantavi, Apollo rigavit; sed Deus incrementum dedit: sed neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus 24. Illi dicebant: Ego sum Pauli, ego Apollo, ego Cephae. Et ille: Divisus est Christus? 25 In uno estote, unum estote, unus estote: Nemo ascendit in coelum, nisi qui de coelo descendit. Ecce volumus esse tui, dicebant Paulo. Et ille: Nolo sitis Pauli, sed eius estote cuius est vobiscum Paulus.

10. Descendit enim et mortuus est, et ipsa morte liberavit nos a morte: morte occisus, mortem occidit. Et nostis, fratres, quia mors ista per diaboli invidiam intravit in mundum. Deus mortem non fecit, Scriptura loquitur; nec laetatur, inquit, in perditione

He had said in saying, Destroy this temple, and in three days I will raise it up. But this was a heavenly thing, when He said, Unless a man be born again of water and of the Spirit, he shall not see the kingdom of God. Come then, brethren! God has willed to be the Son of man; and willed men to be sons of God. He came down for our sakes; let us ascend for His sake. For He alone descended and ascended, He who says, No man has ascended into heaven, but He who came down from heaven. Are they not therefore to ascend into heaven whom He makes sons of God? Certainly they are: this is the promise to us, They shall be equal to the angels of God. Matthew 22:30 Then how is it that no man ascends, but He that descended? Because one only descended, only one ascends. What of the rest? What are we to understand, but that they shall be His members, that one may ascend? Therefore it follows that no man has ascended into heaven, but He who came down from heaven, the Son of man who is in heaven. Do you marvel that He was both here and in heaven? Such He made His disciples. Hear the Apostle Paul saying, But our conversation is in heaven. Philippians 3:20 If the Apostle Paul, a man, walked in the flesh on earth, and yet had his conversation in heaven, was the God of heaven and earth not able to be both in heaven and on earth?

9. Therefore, if none but He descended and ascended, what hope is there for the rest? The hope for the rest is this, that He came down in order that in Him and with Him they might be one, who should ascend through Him. He says not, And to seeds, says the apostle, as in many; but as in one, And to your seed, which is Christ. And to believers he says, And you are Christ's; and if Christ's, then are Abraham's seed. What he said to be one, that he said that we all are. Hence, in the Psalms, many sometimes sing, to show that one is made of many; sometimes one sings, to show what is made of many. Therefore was it only one that was healed in the pool; and whoever else went down into it was not healed. Now this one shows forth the oneness of the Church. Woe to them who hate unity, and make to themselves parties among men! Let them hear him who wished to make them one, in one, for one: let them hear him who says, Be not ye making many: I have planted, Apollos watered; but God gave the increase. But neither he that plants is anything, neither he that waters; but God that gives the increase. 1 Corinthians 3:6-7 They were saying, I am of Paul, I of Apollos, I of Cephas. And he says, Is Christ divided? Be in one, be one thing, be one person: No man has ascended into heaven, but He who came down from heaven. Lo! We wish to be yours, they said to Paul. And he said to them, I will not that you be Paul's, but be His whose is Paul together with you.

10. For He came down and died, and by that death delivered us from death: being slain by death, He slew death. And you know, brethren, that this death entered into

vivorum: creavit enim ut essent omnia 26. Sed quid ibi ait? Invidia autem diaboli mors intravit in orbem terrarum 27. Ad mortem a diabolo propinatam non veniret homo vi adductus: non enim cogendi potentiam diabolus habebat, sed persuadendi versutiam. Non consentires, nihil invexerat diabolus: consensio tua, o homo, te perduxit ad mortem. A mortali mortales nati, ex immortalibus mortales facti. Ab Adam omnes homines mortales: Iesus autem Filius Dei, Verbum Dei, per quod facta sunt omnia, unicus aequalis Patri, mortalis factus est; quia Verbum caro factum est, et habitavit in nobis 28.

Absorpta est mors in Christi corpore.

11. Ergo mortem suscepit, et mortem suspendit in cruce; et de ipsa morte liberantur mortales. Quod in figura factum est apud antiquos, commemorat illud Dominus: Et sicut, inquit: Moyses exaltavit serpentem in eremo, ita exaltari oportet Filium hominis; ut omnis qui credit in eum non pereat, sed habeat vitam aeternam 29. Magnum sacramentum, et qui legerunt, noverunt. Deinde audiant vel qui non legerunt, vel qui forte lectum sive auditum obliti sunt. Prosternebatur in eremo populus Israel morsibus serpentum, fiebat magna strages multorum mortuorum: plaga enim Dei erat corripientis, et flagellantis, ut erudiret. Demonstratum est ibi magnum sacramentum rei futurae, ipse Dominus testatur in hac lectione, ut nemo possit aliud interpretari quam quod ipsa veritas de se indicat. Dictum est enim ad Moysen a Domino ut faceret aeneum serpentem, et exaltaret in ligno in eremo, et admoneret populum Israel, ut si quis morsus esset a serpente, illum serpentem in ligno exaltatum attenderet. Factum est: mordebantur homines, intuebantur, et sanabantur 30. Quid sunt serpentes mordentes? Peccata de mortalitate carnis. Quis est serpens exaltatus? Mors Domini in cruce. Quia enim a serpente mors, per serpentis effigiem figurata est. Morsus serpentis lethalis, mors Domini vitalis. Attenditur serpens, ut nihil valeat serpens. Quid est hoc? Attenditur mors, ut nihil valeat mors. Sed cuius mors? Mors vitae: si dici potest: Mors vitae; imo quia dici potest, mirabiliter dicitur. Sed numquid non erit dicendum quod fuit faciendum? Ego dubitem dicere quod Dominus pro me dignatus est facere? Nonne vita Christus? et tamen in cruce Christus. Nonne vita Christus? et tamen mortuus Christus. Sed in morte Christi mors mortua est; quia vita mortua occidit mortem, plenitudo vitae deglutivit mortem: absorpta est mors in Christi corpore. Sic et nos dicemus in resurrectione, quando iam triumphantes cantabimus: Ubi est, mors, contentio tua? ubi est, mors, aculeus tuus? 31 Interim modo, fratres, ut a peccato sanemur, Christum crucifixum intueamur; quia sicut Moyses, inquit, exaltavit serpentem in eremo, ita exaltari oportet Filium hominis; ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam. Quomodo qui intuebantur illum serpentem, non peribant morsibus serpentum; sic qui intuentur fide mortem Christi, sanantur a

the world through the devil's envy. God made not death, says the Scripture, nor delights He in the destruction of the living; but He created all things to be. But what says it here? But by the devil's envy, death entered into the whole world. Wisdom 1:2 To the death offered for our entertainment by the devil, man would not come by constraint; for the devil had not the power of forcing, but only cunning to persuade. Had you not consented, the devil had brought in nothing: your own consenting, O man, led you to death. Of the mortal are mortals born; from immortals we have become mortals. From Adam all men are mortal; but Jesus the Son of God, the Word of God, by which all things were made, the only Son equal with the Father, was made mortal: for the Word was made flesh, and dwelt among us.

11. He endured death, then; but death He hanged on the cross, and mortal men are delivered from death. The Lord calls to mind a great matter, which was done in a figure with them of old: And as Moses, says He, lifted up the serpent in the wilderness, so must the Son of man be lifted up; that every one who believes in Him may not perish, but have everlasting life. A great mystery is here, as they who read know. Again, let them hear, as well they who have not read as they who have forgotten what perhaps they had heard or read. The people Israel were fallen helplessly in the wilderness by the bite of serpents; they suffered a great calamity by many deaths: for it was the stroke of God correcting and scourging them that He might instruct them. In this was shown a great mystery, the figure of a thing to come: the Lord Himself testifies in this passage, so that no man can give another interpretation than that which the truth indicates concerning itself. Now Moses was ordered by the Lord to make a brazen serpent, and to raise it on a pole in the wilderness, and to admonish the people Israel, that, when any had been bitten by a serpent, he should look to that serpent raised up on the pole. This was done: men were bitten; they looked and were healed. Numbers 21:6-9 What are the biting serpents? Sins, from the mortality of the flesh. What is the serpent lifted up? The Lord's death on the cross. For as death came by the serpent, it was figured by the image of a serpent. The serpent's bite was deadly, the Lord's death is life-giving. A serpent is gazed on that the serpent may have no power. What is this? A death is gazed on, that death may have no power. But whose death? The death of life: if it may be said, the death of life; ay, for it may be said, but said wonderfully. But should it not be spoken, seeing it was a thing to be done? Shall I hesitate to utter that which the Lord has deigned to do for me? Is not Christ the life? And yet Christ hung on the cross. Is not Christ life? And yet Christ was dead. But in Christ's death, death died. Life dead slew death; the fullness of life swallowed up death; death was absorbed in the body of Christ. So also shall we say in the resurrection, when now triumphant we shall sing, Where, O death, is your contest? Where, O death, is your sting? 1

morsibus peccatorum. Sed illi sanabantur a morte ad vitam temporalem: hic autem ait, ut habeant vitam aeternam. Hoc enim interest inter figuratam imaginem et rem ipsam: figura praestabat vitam temporalem; res ipsa cuius illa figura erat, praestat vitam aeternam.

12. Non enim misit Deus Filium suum in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum 32. Ergo quantum in medico est, sanare venit aegrotum. Ipse se interimit, qui praecepta medici observare non vult. Venit Salvator ad mundum: quare Salvator dictus est mundi, nisi ut salvet mundum, non ut iudicet mundum? Salvati non vis ab ipso; ex te iudicaberis. Et quid dicam, iudicaberis? Vide quid ait: Qui credit in eum, non iudicatur; qui autem non credit: quid dicturum speras nisi, iudicatur? iam, inquit, iudicatus est. Nondum apparuit iudicium, sed iam factum est iudicium. Novit enim Dominus qui sunt eius 33: novit qui permaneant ad coronam, qui permaneant ad flammam; novit in area sua triticum, novit paleam; novit segetem, novit zizania. Iam iudicatus est qui non credit. Quare iudicatus? Quia non credidit in nomine unigeniti Filii Dei 34.

Dele quod fecisti, ut Deus salvet quod fecit.

13. Hoc est autem iudicium, quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim mala opera eorum. Fratres mei, quorum opera bona invenit Dominus? Nullorum: omnium mala opera invenit. Quomodo ergo quidam fecerunt veritatem, et venerunt ad lucem? Et hoc enim sequitur: Qui autem facit veritatem, venit ad lucem, ut manifestentur opera eius, quia in Deo sunt facta 35. Quomodo quidam opus bonum fecerunt, ut venirent ad lucem, id est ad Christum? et quomodo quidam dilexerunt tenebras? Si enim omnes peccatores invenit, et omnes a peccato sanat, et serpens ille in quo figurata est mors Domini, eos sanat qui morsi fuerant, et propter morsum serpentis erectus est serpens, id est mors Domini, propter mortales homines, quos invenit iniustos; quomodo intellegitur: Hoc est iudicium, quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim mala opera eorum? Quid est hoc? quorum enim erant bona opera? Nonne venisti ut iustifices impios? Sed dilexerunt, inquit, tenebras magis quam lucem. Ibi posuit vim: multi enim dilexerunt peccata sua, multi confessi sunt peccata sua: quia qui confitetur peccata sua, et accusat peccata sua, iam cum Deo facit. Accusat Deus peccata tua: si et tu accusas, coniungeris Deo. Quasi duae res sunt, homo et peccator. Quod audis

Corinthians 15:54 Meanwhile brethren, that we may be healed from sin, let us now gaze on Christ crucified; for as Moses, says He, lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believes in Him may not perish, but have everlasting life. Just as they who looked on that serpent perished not by the serpent's bites, so they who look in faith on Christ's death are healed from the bites of sins. But those were healed from death to temporal life; while here He says, that they may have everlasting life. Now there is this difference between the figurative image and the real thing: the figure procured temporal life; the reality, of which that was the figure, procures eternal life.

12. For God sent not His Son into the world to judge the world, but that the world through Him may be saved. So far, then, as it lies in the physician, He has come to heal the sick. He that will not observe the orders of the physician destroys himself. He has come a Saviour to the world: why is he called the Saviour of the world, but that He has come to save the world, not to judge the world? You will not be saved by Him; you shall be judged of yourself. And why do I say, shall be judged? See what He says: He that believes in Him is not judged, but he that believes not. What do you expect He is going to say, but is judged? Already, says He, has been judged. The judgment has not yet appeared, but already it has taken place. For the Lord knows them that are His: He knows who are persevering for the crown, and who for the flame; knows the wheat on His threshing-floor, and knows the chaff; knows the good grain, and knows the tares. He that believes not is already judged. Why judged? Because he has not believed in the name of the only-begotten Son of God.

13. And this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. My brethren, whose works does the Lord find to be good? The works of none: He finds the works of all evil. How is it, then, that some have done the truth, and have come to the light? For this is what follows: But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God. In what way have some done a good work to come to the light, namely, to Christ? And how have some loved darkness? For if He finds all men sinners, and heals all of sin, and that serpent in which the Lord's death was figured healed them that were bitten, and on account of the serpent's bite the serpent was set up, namely, the Lord's death on account of mortal men, whom He finds unrighteous; how are we to understand that this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil? How is this? Whose works, in fact, are good? Have You not come to justify the ungodly? But they loved, says He, darkness rather than light. There He laid the emphasis: for many loved their sins; many confessed their sins; and he who

homo, Deus fecit: quod audis peccator, ipse homo fecit. Dele quod fecisti, ut Deus salvet quod fecit. Oportet ut oderis in te opus tuum, et ames in te opus Dei. Cum autem coeperit tibi displicere quod fecisti, inde incipiunt bona opera tua, quia accusas mala opera tua. Initium operum bonorum, confessio est operum malorum. Facis veritatem, et venis ad lucem. Quid est: Facis veritatem? Non te palpas, non tibi blandiris, non te adulas; non dicis: Iustus sum, cum sis iniquus, et incipis facere veritatem. Venis autem ad lucem ut manifestentur opera tua, quia in Deo sunt facta; quia et hoc ipsum quod tibi displicuit peccatum tuum, non tibi displiceret, nisi Deus tibi luceret, et eius veritas tibi ostenderet. Sed qui et admonitus diligit peccata sua, odit admonentem lucem et fugit eam, ut non arguantur opera eius mala quae diligit. Qui autem facit veritatem, accusat in se mala sua; non sibi parcat, non sibi ignoscit, ut Deus ignoscat: quia quod vult ut Deus ignoscat, ipse agnoscit, et venit ad lucem; cui gratias agit, quod illi quid in se odisset ostenderit. Dicit Deo: Averte faciem tuam a peccatis meis: et qua fronte dicit, nisi iterum dicat: Quoniam facinus meum ego cognosco, et peccatum meum coram me est semper 36? Sit ante te quod non vis esse ante Deum. Si autem post te feceris peccatum tuum, retorquet illud tibi Deus ante oculos tuos; et tunc retorquet, quando iam poenitentiae fructus nullus erit.

14. Currite, ne tenebrae vos comprehendant 37, fratres mei: evigilate ad salutem vestram, evigilate dum tempus est; nullus retardetur a templo Dei, nullus retardetur ab opere Domini, nullus avocetur ab oratione continua, nullus a solita devotione fraudetur. Evigilate ergo cum dies est: lucet dies, Christus est dies. Paratus est ignoscere, sed agnoscentibus; punire autem defendentes se, et iustos se iactantes, et putantes se esse aliquid, cum nihil sint. In dilectione autem eius et in misericordia eius qui ambulat, etiam liberatus ab illis lethalibus et grandibus peccatis, qualia sunt facinora, homicidia, furta, adulteria; propter illa quae minuta videntur esse peccata linguae, aut cogitationum, aut immoderationis in rebus concessis, facit veritatem confessionis, et venit ad lucem in operibus bonis: quoniam minuta plura peccata si neglegantur, occidunt. Minutae sunt guttae quae flumina implent: minuta sunt grana arenae; sed si multa arena imponatur, premit atque opprimit. Hoc facit sentina neglecta, quod facit fluctus irruens: paulatim per sentinam intrat; sed diu intrando et non exhauriendo, mergit navim. Quid est autem exhaurire, nisi bonis operibus agere ne obruant peccata, gemendo, ieiunando, tribuendo, ignoscendo? Iter autem huius

confesses his sins, and accuses them, does now work with God. God accuses your sins: and if you also accuse, you are united to God. There are, as it were, two things, man and sinner. That you are called man, is God's doing; that you are called sinner, is man's own doing. Blot out what you have done, that God may save what He has done. It behooves you to hate your own work in you, and to love the work of God in you. And when your own deeds will begin to displease you, from that time your good works begin, as you find fault with your evil works. The confession of evil works is the beginning of good works. You do the truth, and come to the light. How is it you do the truth? Thou dost not caress, nor soothe, nor flatter yourself; nor say, I am righteous, while you are unrighteous: thus, you begin to do the truth. You come to the light, that your works may be made manifest that they are wrought in God; for your sin, the very thing that has given you displeasure, would not have displeased you, if God did not shine into you, and His truth show it you. But he that loves his sins, even after being admonished, hates the light admonishing him, and flees from it, that his works which he loves may not be proved to be evil. But he that does truth accuses his evil works in himself, spares not himself, forgives not himself, that God may forgive him: for that which he desires God to forgive, he himself acknowledges, and he comes to the light; to which he is thankful for showing him what he should hate in himself. He says to God, Turn away Your face from my sins: yet with what countenance says it, unless he adds, For I acknowledge mine iniquity, and my sin is ever before me? Be that before yourself which you desire not to be before God. But if you will put your sin behind you, God will thrust it back before your eyes; and this He will do at a time when there will be no more fruit of repentance.

14. Run, my brethren, lest the darkness lay hold of you. Awake to your salvation, awake while there is time; let none be kept back from the temple of God, none kept back from the work of the Lord, none called away from continual prayer, none be defrauded of wonted devotion. Awake, then, while it is day: the day shines, Christ is the day. He is ready to forgive sins, but to them that acknowledge them; ready to punish the self-defenders, who boast that they are righteous, and think themselves to be something when they are nothing. But he that walks in His love and mercy, even being free from those great and deadly sins, such crimes as murder, theft, adultery; still, because of those which seem to be minute sins, of tongue, or of thought, or of intemperance in things permitted, he does the truth in confession, and comes to the light in good works: since many minute sins, if they be neglected, kill. Minute are the drops that swell the rivers; minute are the grains of sand; but if much sand is put together, the heap presses and crushes. Bilge-water neglected in the hold does the same thing as a rushing wave. Gradually it leaks in through the hold; and by long leaking in and no pumping out, it sinks the ship. Now what is this pumping out, but

saeculi molestum est, plenum est tentationibus; in rebus prosperis ne extollat, in rebus adversis ne frangat. Qui tibi dedit felicitatem huius saeculi, ad consolationem tuam dedit, non ad corruptionem. Rursus qui te flagellat in isto saeculo, ad emendationem, non ad damnationem facit. Ferto patrem erudientem, ne sentias iudicem punientem. Haec quotidie dicimus vobis, et saepe dicenda sunt, quia bona et salutaria sunt.

by good works, by sighing, fasting, giving, forgiving, so to effect that sins may not overwhelm us? The path of this life, however, is troublesome, full of temptations: in prosperity, let it not lift us up; in adversity, let it not crush us. He who gave the happiness of this world gave it for your comfort, not for your ruin. Again, He who scourges you in this life, does it for your improvement, not for your condemnation. Bear the Father that corrects you for your training, lest you feel the judge in punishing you. These things we tell you every day, and they must be often said, because they are good and wholesome.

Augustine
Tractates (Lectures) on the Gospel of John
(<http://www.newadvent.org/fathers/1701001.htm>)

Chapter Three

TRACTATUS 13

Qui habet sponsam, sponsus est (Io 3, 22-29).

Omnis ecclesia virgo appellata est. Quae est virginitas? Integra fides, solida spes, sincera caritas. O tu, virgo, si Sponso servas virginitatem tuam, quare curris ad eum qui dicit: ego baptizo, cum amicus sponsi tui dicat: Hic est qui baptizat? Deinde sponsus tuus totum orbem tenet; quare tu in parte corrumpereis?

1. Ordo lectionis evangelicae secundum Ioannem, sicut potestis meminisse, qui curam geritis profectus vestri, ita sequitur, ut haec quae modo lecta est, hodie nobis tractanda proponatur. Ab ipso principio usque ad hodiernam lectionem, quae supra dicta sunt, meministis iam esse tractata. Et si forte inde multa estis obliti, certe vel officium nostrum manet in vestra memoria. Quae hinc audieritis de baptismo Ioannis, etsi non tenetis omnia, audisse vos tamen credo quod teneatis: quae dicta sunt etiam, quare Spiritus sanctus in columbae specie apparuerit; et quomodo illa nodosissima quaestio soluta sit, quia nescio quid quod non noverat, didicit Ioannes in Domino per columbam, cum iam eum nosset, quando venienti ut baptizaretur, ait: Ego a te debeo baptizari, et tu venis ad me? Quando ei Dominus respondit: Sine modo, ut impleatur omnis iustitia 1.

2. Nunc ergo ad eundem Ioannem cogit nos ordo lectionis reverti. Ipse est ille qui prophetatus est per Isaiam: Vox clamantis in eremo: Parate viam Domino, rectas facite semitas eius 2. Tale testimonium reddidit Domino suo, et (quia ille dignatus est) amico suo: Dominusque ipsius et amicus ipsius perhibuit et ipse testimonium Ioanni. Dixit enim de Ioanne: In natis mulierum non exsurrexit maior Ioanne Baptista. Sed quia illi se praeposuit, in hoc quod plus erat Ioanne, Deus erat. Qui autem minor est, inquit, in regno coelorum, maior est illo 3. Minor nativitate, maior potestate, maior divinitate, maiestate, claritate: tamquam in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum 4. Sic autem perhibuerat in superioribus lectionibus Ioannes

1. The course of reading from the Gospel of John, as those of you who are concerned for your own progress may remember, so proceeds in regular order, that the passage which has now been read comes before us for exposition today. You remember that we have expounded it, in the preceding discourses, from the very beginning of the Gospel, as far as the lesson of today. And though perhaps you have forgotten much of it, at least it remains in your memory that we have done our part in it. What you have heard from it about the baptism of John, even though you retain not all, yet I believe you have heard that which you may retain. Also, what was said as to why the Holy Spirit appeared in the shape of a dove; and how that most knotty question was solved, namely, what was that something in the Lord which John did not know, and which he learned by means of the dove, while already John knew Him, since, as Jesus came to be baptized, he said to Him, I ought to be baptized by You, and You come to me? when the Lord answered him, Suffer it now, that all righteousness may be fulfilled. Matthew 3:14

2. Now, therefore, the order of our reading obliges us to return to that same John. The same is he who was prophesied of by Isaiah, The voice of one crying in the wilderness, Prepare a way for the Lord, make His paths straight. Isaiah 40:3 Such testimony gave he to his Lord and (for the Lord deemed him worthy) his friend. And the Lord, even his friend, did also Himself bear witness to John. For concerning John He said, Among them that are born of women, there has not arisen a greater than John the Baptist. But as He put Himself before John, in that wherein He was greater, He was God. But he that is less, says He, in the kingdom of heaven is greater than

Domino testimonium, ut Filium Dei quidem diceret, Deum non diceret, nec tamen negaret: tacuerat Deum, non negaverat Deum, sed non omnino tacuit Deum: fortassis enim invenimus hoc in hodierna lectione. Dixerat Filium Dei: sed dicti sunt et homines filii Dei 5. Dixerat tantae excellentiae illum fuisse, ut non esset ipse dignus corrigiam calceamenti eius solvere 6. Iam magnitudo ista multum dat intellegi, cuius non erat dignus corrigiam calceamenti solvere, ille quo nemo surrexerat maior in natis mulierum. Plus enim erat omnibus hominibus et Angelis. Nam angelum invenimus prohibuisse, ne homo illi ad pedes caderet. Cum enim quaedam in Apocalypsi Angelus ostenderet Ioanni, qui scripsit hoc Evangelium, conterritus magnitudine visionis Ioannes cecidit ad pedes Angeli. Et ille: Surge, vide ne feceris hoc; Deum adora nam ego conservus tuus sum et fratrum tuorum 7. Cadere ergo sibi ad pedes hominem angelus prohibuit. Nonne manifestum est quia super omnes Angelos est, cui talis homo, quo maior nemo surrexit in natis mulierum, dicit indignum se esse solvere corrigiam calceamenti?

Contra eos qui putant Christum in Africa sola regnare.

3. Tamen aliquid evidentius dicat Ioannes, quia Deus est Dominus noster Iesus Christus. Inveniamus hoc in praesenti lectione, quia forte et de illo cantavimus: Regnavit Deus super omnem terram: contra quod surdi sunt, qui putant eum in Africa sola regnare. Non enim non dictum est de Christo, cum dictum est: Regnavit Deus super omnem terram. Quis est enim alius rex noster, nisi Dominus noster Iesus Christus? Ipse est rex noster. Et quid audistis in ipso Psalmo, recenti versu modo cantato? Psallite Deo nostro, psallite: psallite regi nostro, psallite. Quem dixit Deum, ipsum dixit regem nostrum: Psallite Deo nostro, psallite: psallite regi nostro, psallite intellegenter. Ne in una parte velis intellegere cui psallis: Quoniam rex omnis terrae Deus 8. Et quomodo est omnis terrae rex, qui visus est in una parte terrarum, in Ierosolyma, in Iudaea, ambulans inter homines, natus, sugens, crescens, manducans, bibens, vigilans, dormiens, fatigatus ad puteum sedens, comprehensus, flagellatus, sputis illitus, spinis coronatus, ligno suspensus, lancea percussus, mortuus, sepultus? quomodo ergo rex omnis terrae? Quod videbatur in loco, caro erat: oculis carneis caro apparebat; in carne mortali maiestas immortalis occultabatur. Et quibus oculis maiestas immortalis penetrata compage carnis poterit intueri? Est alius oculus, est interior oculus. Non enim nullos oculos habebat et Tobias, quando caecus oculis corporeis filio dabat praecepta vitae 9. Ille patri manum tenebat, ut pedibus ambularet: ille filio consilium dabat, ut viam iustitiae teneret. Et hac oculos video, et hac oculos intellego. Et meliores oculi dantis vitae consilium, quam oculi tenentis manum. Tales

he. Matthew 11:11 Less in age; greater in power, in deity, in majesty, in brightness: even as in the beginning was the Word, and the Word was with God, and the Word was God. In the preceding passages, however, John had given testimony to the Lord, in such wise that he did indeed call Him Son of God, but said not that He was God, nor yet denied it: he was silent as to His being God, not denied that He was God; but yet he was not altogether silent as to His being God, for perhaps we find this in the lesson of today. He had called Him Son of God; but men, too, have been called sons of God. He had declared Him to be of such excellence, that he was not himself worthy to loose the latchet of His shoe. Now this greatness gives us much to understand: whose shoe-latchet he was not worthy to loose, he than whom none greater had arisen among them that are born of women. He was more, indeed, than all men and angels. For we find an angel forbidding a man to fall at his feet. For example, when in the Apocalypse an angel was showing certain things to John, the writer of this Gospel, John, terrified at the greatness of the vision, fell down at the angel's feet. But said the angel, Rise; see that you do it not: worship God, for I am your fellow-servant, and the brethren's. Revelation 22:8-9 An angel, then, forbade a man to fall down at his feet. Is it not manifest that He must be above all angels, for whom a man, such that a greater than he has not risen among them that are born of women, declares himself to be not worthy to loose the latchet of His shoe?

3. John, however, may say something more evidently, that our Lord Jesus Christ is God. We may find this in the present passage, that it is perhaps of Him we have been singing, The Lord reigned over all the earth; against which they are deaf who imagine that He reigns only in Africa. But let them not suppose that it is not of Christ it is spoken when it is said, God reigned over all the earth. For who else is our King, but our Lord Jesus Christ? It is He that is our King. And what have you heard in the same psalm, in the verse just sung? Sing praises to our God, sing praises: sing praises to our King, sing praises. Whom he called God, the same he called our King: Sing praises to our God, sing praises: sing praises to our King, sing praises with understanding. And that you should not understand Him to whom you sing praises to reign in one part, he says, For God is King of all the earth. And how is He King of all the earth, who appeared in one part of the earth, in Jerusalem, in Judea, walking among men, born, sucking the breast, growing, eating, drinking, waking, sleeping, sitting at a well, wearied; laid hold of, scourged, spat upon, crowned with thorns, hanged on a tree, wounded with a spear, dead, buried? How then King of all the earth? What was seen locally was flesh, to carnal eyes only flesh was visible; the immortal majesty was concealed in mortal flesh. And with what eyes shall we be able to behold the immortal majesty, after penetrating through the structure of the flesh? There is another eye, there is an inner eye. Tobias, for example, was not

oculos quaerebat et Iesus, quando ait Philippo: Tanto tempore vobiscum sum, et non cognovistis me? Tales oculos quaerebat, cum ait: Philippe, qui videt me, videt et Patrem 10. Isti oculi in intelligentia sunt, isti oculi in mente sunt. Ideo cum dixisset Psalmus: Quoniam rex omnis terrae Deus; subiecit statim: Psallite intellegenter. Quod enim dico: Psallite Deo nostro, psallite; Deum dico regem nostrum. Sed regem nostrum inter homines vidistis tamquam hominem, vidistis passum, crucifixum, mortuum: latebat aliquid in illa carne quam oculis carneis videre potuistis. Quid ibi latebat? Psallite intellegenter; nolite oculis quaerere quod mente conspicitur. Psallite lingua, quia inter vos caro; sed quia Verbum caro factum est, et habitavit in nobis, reddite sonum carni, reddite Deo mentis obtutum. Psallite intellegenter, et videtis quia Verbum caro factum est, et habitavit in nobis.

4. Dicat et Ioannes testimonium: Post haec venit Iesus et discipuli eius in Iudaeam terram, et illic demorabatur cum eis, et baptizabat 11. Baptizatus baptizabat. Non eo baptismo baptizabat quo baptizatus est. Dat baptismum Dominus baptizatus a servo, ostendens humilitatis viam, et perducens ad baptismum Domini, hoc est baptismum suum, praebendo humilitatis exemplum, quia ipse non respuit baptismum servi. Et in baptismo servi via praeparabatur Domino, et baptizatus Dominus viam se fecit venientibus. Ipsum audiamus: Ego sum via, veritas et vita 12. Si veritatem quaeris, viam tene: nam ipsa est via quae est veritas. Ipsa est quo is, ipsa est qua is; non per aliud is ad aliud, non per aliud venis ad Christum: per Christum ad Christum venis. Quomodo per Christum ad Christum? Per Christum hominem ad Christum Deum: per Verbum carnem factum, ad Verbum quod in principio erat Deus apud Deum; ab eo quod manducavit homo, ad illud quod quotidie manducant Angeli. Sic enim scriptum est: Panem coeli dedit eis: panem Angelorum manducavit homo 13. Quis est panis Angelorum? In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Quomodo panem Angelorum manducavit homo? Et Verbum caro factum est, et habitavit in nobis 14.

without eyes, when, blind in his bodily eyes, he was giving precepts of life to his son. Tobit iv The son was holding the father's hand, that the father might walk with his feet, while the father was giving the son counsel to walk in the way of righteousness. Here I see eyes, and there I understand eyes. And better are the eyes of him that gives counsel of life, than his who holds the hand. Such eyes Jesus also required when He said to Philip, Am I so long time with you, and you have not known me? Such eyes He required when He said, Philip, he that sees me, sees the Father. These are the eyes of the understanding, these are the eyes of the mind. It is for that reason that the psalm, when it had said, For God is King of all the earth, immediately added, Sing praises with understanding. For in that I say, Sing praises to our God, I say that God is our King. But yet our King you have seen among men, as man; you have seen Him suffering, crucified, dead: there was in that flesh something concealed, which you might have seen with eyes of flesh. What was there concealed? Sing praises with understanding. Do not seek to see with the eyes what is beheld by the mind. Sing praises with the tongue, for He is among you as flesh; but because the Word was made flesh, and dwelt among us, render the sound to the flesh, render to God the gaze of the mind. Sing praises with understanding, and you see that the Word was made flesh, and dwelt among us.

4. Now let John also declare his witness: After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized. Being baptized, He baptized. Not with that baptism with which He was baptized did He baptize. The Lord, being baptized by a servant, gives baptism, showing the path of humility and leading to the baptism of the Lord, that is, His own baptism, by giving an example of humility, in not Himself refusing baptism from a servant. And in the baptism by a servant, a way was prepared for the Lord; the Lord also being baptized, made Himself a way for them that come to Him. Let us hear Himself: I am the way, the truth, and the life. If you seek truth, keep the way, for the way and the truth are the same. The way that you are going is the same as the whither you are going: you are not going by a way as one thing, to an object as another thing; not coming to Christ by something else as a way, you come to Christ by Christ. How by Christ to Christ? By Christ the man, to Christ God; by the Word made flesh, to the Word which in the beginning was God with God; from that which man ate, to that which angels daily eat. For so it is written, He gave them bread of heaven: man ate the bread of angels. What is the bread of angels? In the beginning was the Word, and the Word was with God, and the Word was God. How has man eaten the bread of angels? And the Word was made flesh, and dwelt among us.

Deus tibi totum est.

5. Sed quia diximus manducare Angelos, fratres, ne putetis morsibus fieri. Nam si hoc intellexeritis, quasi dilaniatur Deus quem manducant Angeli. Quis dilaniat iustitiam? Sed rursus mihi aliquis dicit: Et quis est qui manducat iustitiam? Unde ergo: Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur 15? Cibus quem manducas per carnem, ut reficiaris tu, ille deficit; ut reparet te, consumitur: manduca iustitiam, et tu reficeris, et illa integra perseverat. Quomodo videndo istam lucem corpoream reficiuntur isti oculi nostri, et res est corporea quae videtur oculis corporeis. Multi enim cum fuerint diutius in tenebris, infirmatur acies ipsorum, quasi ieiunio lucis. Fraudati oculi cibo suo (luce quippe pascuntur), defatigantur ieiunio et debilitantur, ita ut ipsam lucem qua reficiuntur, videre non possint: et si diutius abfuerit, exstinguuntur, et tamquam moritur in eis ipsa acies lucis. Quid ergo? quia tot oculi quotidie ista luce pascuntur, minor fit? Et illi reficiuntur, et ipsa integra permanet. Si hoc potuit Deus de luce corporea corporeis oculis exhibere; non exhibet mundis cordibus lucem illam infatigabilem, integram perseverantem, nulla ex parte deficientem? Quam lucem? In principio erat Verbum, et Verbum erat apud Deum. Videamus si lux est. Quoniam apud te est fons vitae, et in lumine tuo videbimus lumen 16. In terra aliud est fons, aliud lumen. Sitiens quaeris fontem, et ut pervenias ad fontem, quaeris lucem: et si dies non est, accendis lucernam, ut ad fontem pervenias. Fons ille, ipsa est lux; sitiendi fons est, caeco lux est: aperiantur oculi ut videant lucem, aperiantur fauces cordis ut bibant fontem; quod bibis, hoc vides, hoc audis. Totum tibi fit Deus; quia horum quae diligis, totum tibi est. Si visibilia attendis, nec panis est Deus, nec aqua est Deus, nec lux ista est Deus, nec vestis est Deus, nec domus est Deus. Omnia enim haec visibilia sunt, et singula sunt: quod est panis, non hoc est aqua; et quod est vestis, non hoc est domus; et quod sunt ista, non hoc est Deus: visibilia enim sunt. Deus tibi totum est: si esuris, panis tibi est; si sitis, aqua tibi est; si in tenebris es, lumen tibi est, quia incorruptibilis manet; si nudus es, immortalitatis vestis tibi est, cum corruptibile hoc induerit incorruptionem, et mortale hoc induerit immortalitatem 17. Omnia possunt dici de Deo, et nihil digne dicitur de Deo. Nihil latius hac inopia. Quaeris congruum nomen, non invenis; quaeris quoquo modo dicere, omnia invenis. Quid simile, agnus et leo? De Christo utrumque dictum est: Ecce agnus Dei 18. Quomodo leo? Vicit leo de tribu Iuda 19.

5. But though we have said that angels eat, do not fancy, brethren, that this is done with teeth. For if you think so, God, of whom the angels eat, is as it were torn in pieces. Who tears righteousness in pieces? But still, some one asks me, And who is it that can eat righteousness? Well, how is it said, Blessed are they that hunger and thirst after righteousness, for they shall be filled? The food which you eat carnally perishes, in order to refresh you; to repair your waste it is consumed: eat righteousness; and while you are refreshed, it continues entire. Just as by seeing this corporeal light, these eyes of ours are refreshed, and yet it is a corporeal thing that is seen by corporeal eyes. Many there have been, when too long in darkness, whose eyesight is weakened by fasting, as it were, from light. The eyes, deprived of their food (for they feed on light), become wearied by fasting, and weakened, so that they cannot bear to see the light by which they are refreshed; and if the light is too long absent, they are quenched, and the very sense of sight dies as it were in them. What then? Does the light become less, because so many eyes are daily fed by it? Your eyes are refreshed, and the light remains entire. As God was able to show this in the case of corporeal light to corporeal eyes, does He not show that other light to clean hearts as unwearied, continuing entire, and in no respect failing? What light? In the beginning was the Word, and the Word was with God. Let us see if this is light. For with You is the fountain of light, and in Your light shall we see light. On earth, fountain is one thing, light another. When thirsting, you seek a fountain, and to get to the fountain you seek light; and if it is not day, you light a lamp to get to the fountain. That fountain is the very light: to the thirsting a fountain, to the blind a light. Let the eyes be opened to see the light, let the lips of the heart be opened to drink of the fountain; that which you drink, you see, you hear, God becomes all to you; for He is to you the whole of these things which you love. If you regard things visible, neither is God bread, nor is God water, nor is God this light, nor is He garment nor house. For all these are things visible, and single separate things. What bread is, water is not; and what a garment is, a house is not; and what these things are, God is not, for they are visible things. God is all this to you: if you hunger He is bread to you; if you thirst He is water to you; if you are in darkness, He is light to you: for He remains incorruptible. If you are naked, He is a garment of immortality to you, when this corruptible shall put on incorruption, and this mortal shall put on immortality. All things can be said of God, and nothing is worthily said of God. Nothing is wider than this poverty of expression. You seek a fitting name for Him, you can not find it; you seek to speak of Him in any way soever, you find that He is all. What likeness have the lamb and the lion? Both is said of Christ. Behold the Lamb of God! How a lion? The Lion of the tribe of Judah has prevailed. Revelation 5:5

6. Audiamus Ioannem: Baptizabat Iesus. Diximus quia baptizabat Iesus. Quomodo Iesus? quomodo Dominus? quomodo Dei Filius? quomodo Verbum? Sed Verbum caro factum est. Erat autem et Ioannes baptizans in Aenon iuxta Salim. Lacus quidam Aenon. Unde intellegitur quia lacus erat? Quia aquae multae erant ibi, et veniebant, et baptizabantur. Nondum enim missus erat in carcerem Ioannes 20. Si meministis (ecce iterum dico), dixi quare baptizabat Ioannes: quia oportebat ut Dominus baptizaretur. Et quare oportebat ut Dominus baptizaretur? Quia multi contempturi erant Baptismum, eo quod iam maiore gratia praediti viderentur, quam viderent alios fideles. Verbi gratia, iam continenter vivens catechumenus, contemneret coniugatum, et diceret se meliorem quam ille sit fidelis. Ille catechumenus posset dicere in corde suo: Quid mihi opus est Baptismum accipere, ut hoc habeam quod et iste, quo iam melior sum? Ne ergo cervix ista praecipitaret quosdam de meritis iustitiae suae plurimum elatos, baptizari voluit Dominus a servo; tamquam alloquens filios capitales: Quid vos extollitis? quid erigitis, quia habetis, ille prudentiam, ille doctrinam, ille castitatem, ille fortitudinem patientiae? Numquid tantum habere potestis, quantum ego qui dedi? Et tamen ego baptizatus sum a servo, vos dedignamini a Domino. Hoc est: Ut impleatur omnis iustitia 21.

7. Sed dicet aliquis: Sufficiebat ergo ut baptizaret Dominum Ioannes; quid opus erat ut alii baptizarentur a Ioanne? Et hoc diximus, quia si solus Dominus baptizaretur a Ioanne, non deesset ista cogitatio hominibus, quod meliorem habebat baptismum Ioannes quam Dominus. Dicerent enim: Usque adeo magnus erat baptismus quem habuit Ioannes, ut solus Christus illo fuerit dignus baptizari. Ergo ut ostenderetur melior baptismus quem daturus erat Dominus, et ille tamquam servi intellegeretur, ille tamquam Domini, baptizatus est Dominus, ut praeberet humilitatis exemplum: non solus autem baptizatus est ab eo, ne baptismus Ioannis melior baptismo Domini videretur. Ad hoc autem viam praebuit Dominus noster Iesus Christus, sicut audistis, fratres, ne quis arrogans quod habeat abundantiam alicuius gratiae, dedignetur baptizari baptismo Domini. Quantumcumque enim catechumenus proficiat, adhuc sarcinam iniquitatis suae portat: non illi dimittitur, nisi cum venerit ad Baptismum. Quomodo non caruit populus Israel populo Aegyptiorum, nisi cum venisset ad mare rubrum 22; sic pressura peccatorum nemo caret, nisi cum ad fontem Baptismi venerit.

Fons numquam sitit.

8. Facta est ergo quaestio ex discipulis Ioannis cum Iudaeis de purificatione 23. Baptizabat Ioannes, baptizabat Christus: moti sunt discipuli Ioannis; concurrebatur ad

6. Let us hear John: Jesus baptized. We said that Jesus baptized. How Jesus? How the Lord? How the Son of God? How the Word? Well, but the Word was made flesh. And John also was baptizing in Aenon, near to Salim. A certain lake, Aenon. How do we know it was a lake? Because there was much water there, and they came and were baptized. For John was not yet cast into prison. If you remember (see, I say it again), I told you why John baptized: because the Lord must needs be baptized. And why must the Lord be baptized? Because many there would be to despise baptism, that they might appear to be endowed with greater grace than they saw other believers endowed with. For example, a catechumen, now living continently, might despise a married person, and say of himself that he was better than the other believer. That catechumen might possibly say in his heart, What need have I to receive baptism, to have just what that other man has, than whom I am already better? Therefore, lest that neck of pride should hurl to destruction certain men much elated with the merits of their own righteousness, the Lord was willing to be baptized by a servant, as if addressing His chief sons: Why do you extol yourselves? Why lift yourselves up because you have, one prudence, another learning, another chastity, another the courage of patience? Can you possibly have as much as I who gave you these? And yet I was baptized by a servant, you disdain to be baptized by the Lord. This is the sense of to fulfill all righteousness.

7. But someone will say, It were enough, then, that John baptized only the Lord; what need was there for others to be baptized by John? Now we have said this too, that if John had baptized only the Lord, men would not be without this thought, that John had a better baptism than the Lord had. They would say, in fact, So great was the baptism of John, that Christ alone was worthy to be baptized therewith. Therefore, to show that the baptism which the Lord was to give was better than that of John, — that the one might be understood as that of a servant, the other as that of the Lord, — the Lord was baptized to give an example of humility; but He was not the only one baptized by John, lest John's baptism should appear to be better than the baptism of the Lord. To this end, however, our Lord Jesus Christ showed the way, as you have heard, brethren, lest any man, arrogating to himself that he has abundance of some particular grace, should disdain to be baptized with the baptism of the Lord. For whatever the catechumen's proficiency, he still carries the load of his iniquity: it is not forgiven him until he shall have come to baptism. Just as the people Israel were not rid of the Egyptians until they had come to the Red Sea, so no man is rid of the pressure of sins until he has come to the font of baptism.

8. Then there arose a question on the part of John's disciples with the Jews about purifying. John baptized, Christ baptized. John's disciples were moved; there was a

Christum, veniebat ad Ioannem. Qui enim veniebant ad Ioannem, mittebat illos ad Iesum baptizari; non mittebantur ad Ioannem, qui a Christo baptizabantur. Turbati sunt discipuli Ioannis, et coeperunt quaestionem tractare cum Iudaeis, quomodo solet fieri. Intellegas dixisse Iudaeos maiorem esse Christum, et ad eius baptismum debere concurrere. Illi nondum intellegentes, defendebant baptismum Ioannis. Ventum est ad ipsum Ioannem, ut solveret quaestionem. Intellegat Caritas vestra. Et hic utilitas ipsa humilitatis agnoscitur, et ostenditur utrum in ipsa quaestione cum errarent homines, gloriari apud se voluerit Ioannes. Fortasse enim dixit: Verum dicitis, recte contenditis, baptismus meus est melior. Nam ut noveritis quod baptismus meus est melior, ipsum Christum ego baptizavi. Poterat hoc dicere Ioannes, baptizato Christo. Quantum, se si vellet extendere, habebat ubi se extenderet? Sed melius noverat apud quem se humiliaret: quem se noverat nascendo antecedere, illi voluit confitendo cedere; salutem suam intellegebat in Christo esse. Iam dixerat superius: Nos omnes de plenitudine eius accepimus 24: Et hoc confiteri Deum est. Quomodo enim omnes homines de plenitudine eius accipiunt, nisi ille sit Deus? Nam si sic ille homo ut non Deus, de plenitudine Dei accipit etiam ipse, et sic non Deus est. Si autem omnes homines de plenitudine eius accipiunt, ille est fons, illi bibentes. Qui bibunt fontem, et sitire possunt et bibere; fons nunquam sitit, fons se ipso non eget. Fonte egent homines; aridis visceribus, aridis faucibus currunt ad fontem ut reficiantur: fons fluit ut reficiat; ita Dominus Iesus

9. Videamus ergo quid responderit Ioannes: Venerunt ad Ioannem, et dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad illum: hoc est: Quid dicitis? non sunt prohibendi, ut ad te potius veniant? Respondit, et dixit: Non potest homo quidquam accipere, nisi ei datum fuerit de coelo. De quo putatis hoc dixisse Ioannem? De seipso: Quasi homo accepi, ait, de coelo. Intendat Caritas vestra. Non potest homo quidquam accipere, nisi fuerit ei datum de coelo. Ipsi vos mihi testimonium perhibetis quod dixerim: Ego non sum Christus 25. Tamquam dicens, quid vos fallitis? vos ipsi mihi quomodo proposuistis istam quaestionem? Quid mihi dixistis? Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti. Nostis ergo quale testimonium illi perhibui: modo dicturus sum non esse illum quem dixi esse? Ergo quia aliquid accepi de coelo ut aliquid essem, inanem me vultis esse, ut loquar contra veritatem? Non potest homo accipere quidquam, nisi fuerit illi datum de coelo. Ipsi vos mihi testimonium perhibetis quod dixerim: Ego non sum Christus. Non es tu Christus: sed quid, si maior illo, quia tu illum baptizasti? Missus sum: ego praeco sum, ille iudex est.

running after Christ, people were coming to John. Those who came to John, he sent to Jesus to be baptized; but they who were baptized by Christ were not sent to John. John's disciples were alarmed, and began to dispute with the Jews, as usually happens. Understand the Jews to have declared that Christ was greater, and that to His baptism people ought to have recourse. John's disciples, not yet understanding this, defended John's baptism. They came to John himself, that he might solve the question. Understand, beloved. And here we are given to see the use of humility, and, when people were erring in the subject of dispute, are shown whether John desired to glory in himself. Now probably he said, You say the truth, you contend rightly; mine is the better baptism, I baptized Christ Himself. John could say this after Christ was baptized. If he wished to exalt himself, what an opportunity he had to do so! But he knew better before whom to humble himself: to Him whom he knew to have come after himself by birth, he willingly yielded precedence by confessing Him. He understood his own salvation to be in Christ. He had already said above, We all have received out of His fullness; and this is to confess Him to be God. For how can all men receive of His fullness, if He be not God? For if He is man in such wise that He is not God, then Himself also receives of the fullness of God, and so is not God. But if all men receive of His fullness, He is the fountain, they are drinkers. They that drink of a fountain, both thirst and drink. The fountain never thirsts; it has never need of itself. Men need a fountain. With thirsty stomachs and parched lips they run to the fountain to be refreshed. The fountain flows to refresh, so does the Lord Jesus.

9. Let us see, then, what answer John gives: They came unto John, and said to him, Rabbi, he that was with you beyond Jordan, to whom you bore witness, behold the same baptizes, and all men come to him: that is, What do you say? Ought they not to be hindered, that they may rather come to you? He answered and said, A man cannot receive anything, unless it be given him from heaven. Of whom, think you, had John said this? Of himself. As a man, I received, says he, from heaven. Note, my beloved: A man cannot receive anything, unless it be given him from heaven. You yourselves bear me witness that I said, I am not the Christ. As much as to say, Why do you deceive yourselves? See how you have put this question before me. What have you said to me? 'Rabbi, he that was with you beyond Jordan, to whom you bore witness.' Then you know what sort of witness I bare to Him. Am I now to say that He is not the same whom I declared Him to be? And because I received somewhat from heaven, in order to be something, do you wish me to be empty of it, so as to speak against the truth? 'A man cannot receive anything, unless it be given him from heaven. You yourselves bear me witness that I said I am not the Christ.'

Amicum sponsi audiamus, non adulteros.

10. Et audi testimonium multo vehementius, multo expressius. Videte quid nobiscum agitur; videte quid amare debeamus; videte quia aliquem hominem amare pro Christo, adulterium est. Quare hoc dico? Attendamus vocem Ioannis: poterat in illo errari, poterat ipse putari qui non erat; respuit a se falsum honorem, ut teneat solidam veritatem. Videte quid dicat Christum, quid se: Qui habet sponsam, sponsus est. Casti estote, sponsum amate. Quid autem tu es, qui nobis dicis: Qui habet sponsam, sponsus est? Amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi 26. Aderit Dominus Deus noster pro motu cordis mei, multo enim gemitu plenum est, dicere quod doleo: sed obsecro vos per ipsum Christum, ut quod dicere non potuero, vos cogitetis; novi enim dolorem meum exprimi satis digne non posse. Multos enim adulteros video, qui sponsam tanto pretio emptam, amatam foedam ut pulchra fieret, illo emptore, illo liberatore, illo decoratore, possidere volunt; et id agunt verbis suis, ut pro sponso amentur. De illo dictum est: Hic est qui baptizat 27. Quis huc exit et dicit: Ego baptizo? quis huc exit et dicit: Ego quod dederò, hoc est sanctum? quis huc procedit qui dicit: Bonum est tibi ut nascaris ex me? Amicum sponsi audiamus, non adulteros sponsi: audiamus zelantem, sed non sibi.

Vestes persecutores non considerunt, christiani Ecclesiam dividunt.

11. Fratres, regredimini corde ad vestras domos, carnalia loquor, terrena loquor; humanum dico, propter infirmitatem carnis vestrae 28. Multi habetis coniuges, multi habere vultis, multi etsi non vultis, habuistis; multi qui omnino coniuges habere non vultis, de coniugibus patrum vestrorum nati estis: nullum cor est quod non iste tangat affectus; nullus in rebus humanis tam avius a genere humano est, qui quod dico non sentiat. Ponite aliquem peregre profectum, commendasse amico suo sponsam suam: Vide, quaeso te, carus meus es, ne forte me absente pro me aliquis ametur. Qualis ergo ille, qui custodiens sponsam vel uxorem amici sui, dat quidem operam ut nullus alius ametur, sed si se amari pro amico voluerit, et uti voluerit commendata sibi, quam detestandus universo humano generi apparet? Videat illam aliquanto petulantius per fenestram attendere aut iocari cum aliquo, prohibet tamquam zelet: video zelantem, sed videam cui; utrum amico absenti, an sibi praesenti. Putate hoc Dominum nostrum Iesum Christum fecisse. Commendavit amico suo sponsam suam, peregre profectus est accipere regnum 29, sicut dicit ipse in Evangelio, et tamen praesens est maiestate.

You are not the Christ; but what if you are greater than He since you baptized Him? I am sent: I am the herald, He is the Judge.

10. But hear a far stronger, a far more expressive testimony. See ye what it is we are treating of; see ye that to love any person in place of Christ is adultery. Why do I say this? Let us attend to the voice of John. People could be mistaken in him, could think him to be the person he was not. He rejects the false honor, in order to hold the truth complete. See what he declares Christ to be; what does he say himself is? He that has the bride is the bridegroom. Be chaste, love the bridegroom. But what are you, who sayest to us, He that has the bride is the bridegroom? But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. The Lord our God will help me in proportion to the tumult of my heart, for it is full of sadness, to utter the grief I feel; but I beseech you by Christ Himself to imagine in thought what it will not be possible for me to utter; for I know that my grief cannot be expressed with befitting impressiveness. Now I see many adulterers who desire to get possession of the bride, purchased at so great a price, loved while deformed that she might be made fair, having been purchased and delivered and adorned by such an one; and those adulterers strive with their words to be loved instead of the bridegroom. Of that One it is said, This is He that baptizes. John 1:33 Who is he that goes forth from us and says, I am he that baptizes? Who is he that goes forth from us and says, That is holy which I give? Who is he that goes hence and says, It is good for you to be born of me? Let us hear the friend of the bridegroom, not the adulterers against the bridegroom; let us hear one jealous, but not for himself.

11. Brethren, return in thought to your own homes. I speak of carnal, I speak of earthly things; I speak after the manner of men, for the infirmity of your flesh. Many of you have, many of you wish to have, many, though you wish not to have, still have had wives; many who do not at all wish to have wives, are born of the wives of your fathers. This is a feeling that touches every heart. There is no man so alien from mankind in human affairs as not to feel what I say. Suppose that a man, having set out on a journey, had commended his bride to the care of his friend: See, I pray you, you are my dear friend; see to it, lest in my absence some other may perchance be loved in my stead. Then what sort of a person must he be, who, while the guardian of the bride or wife of his friend, does indeed endeavor that none other be loved, but if he wishes himself to be loved instead of his friend, and desires to enjoy her who was committed to his care, how detestable must he appear to all mankind! Let him see her gazing out of the window, or joking with some one somewhat too heedlessly, he forbids her as one who is jealous. I see him jealous, but let me see for whom he

Fallatur amicus qui trans mare profectus est; et si fallitur, vae illi qui fallit! quid Deum fallere conantur, Deum intuentem omnium corda, et omnium secreta rimantem? Existit aliquis haereticus, et dicit: Ego do, ego sanctifico, ego iustifico, nolo eas ad illam sectam. Bene quidem zelat, sed vide cui. Non eas ad idola, bene zelat: non ad sortilegos, bene zelat. Videamus cui zelat: Ego quod do sanctum est, quia ego do; ego quem baptizo baptizatus est, quem non baptizo non est baptizatus. Audi amicum sponsi, discite zelare amico tuo: audi vocem illius: Hic est qui baptizat. Quare tibi vis arrogare quod tuum non est? Usque adeo absens est qui hic reliquit sponsam suam? Nescis quia ille qui a mortuis resurrexit, ad dexteram Patris sedet? Si contempserunt eum Iudaei in ligno pendentem, tu contemnis in coelo sedentem? Noverit Caritas vestra magnum dolorem me pati de hac re: sed, ut dixi, dimitto caetera cogitationibus vestris. Non enim dico, si loquar tota die; si plangam tota die, non sufficio: non dico, si habeam, sicut dicit propheta, fontem lacrymarum; sed si convertar in lacrymas, et lacrymae fiam, in linguas, et linguae fiam, parum est.

12. Redeamus, videamus quid dicit iste: Qui habet sponsam, sponsus est; non est mea sponsa. Et non gaudes in nuptiis? Imo gaudeo, ait: Amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi 30. Non, inquit, gaudeo propter vocem meam, sed propter vocem sponsi gaudeo. Ego sum in audiendo, ille in dicendo: ego sum enim illuminandus, ille lumen; ego sum in aure, ille Verbum. Ergo amicus sponsi stat et audit eum. Quare stat? Quia non cadit. Quare non cadit? Quia humilis est. Vide stantem in solido: Non sum dignus corrigiam calceamenti eius solvere 31. Bene te humilias, merito non cadis, merito stas, merito audis eum, et gaudio gaudes propter vocem sponsi. Sic et Apostolus amicus sponsi, zelat et ipse, non sibi, sed sponso. Audi vocem zelantis: Zelo Dei vos zelo, dixit; non meo, non mihi, sed zelo Dei. Unde? quomodo? quam zelas, vel cui zelas? Desponsavi enim vos uni viro, virginem castam exhibere Christo. Quid ergo times? quare zelas? Timeo, inquit, ne sicut serpens seduxit Evam astutia sua, sic et vestri sensus corrumpantur a castitate quae est in Christo 32. Omnis Ecclesia virgo appellata est. Diversa esse membra Ecclesiae, diversis donis pollere videtis atque gaudere: alii coniugati, aliae coniugatae, alii viduati uxores ultra non quaerunt, aliae viduatae maritos ultra non quaerunt, alii integritatem ab ineunte aetate conservant, aliae virginitatem suam Deo voverunt; diversa sunt munera, sed omnes isti una virgo est. Ubi est ista virginitas? non enim in

is jealous; whether for his absent friend or for his present self. Think that our Lord Jesus Christ has done this. He has committed His bride to the care of His friend; He has set out on a journey to a far country to receive a kingdom, as He says Himself in the Gospel, Luke 19:12 but yet is present in His majesty. Let the friend who has gone beyond the sea be deceived; and if he is deceived, woe to him who deceives! Why do men attempt to deceive God — God who looks at the hearts of all, and searches the secrets of all? But some heretic shows himself, and says, 'Tis I that give, 'tis I that sanctify, 'tis I that justify; go not to that other sect. He does well indeed to be jealous, but see for whom. Go not to idols, says he — he is rightly jealous; nor to diviners,— still rightly jealous. Let us see for whom he is jealous: What I give is holy, because it is I that give it; he is baptized whom I baptize; he whom I baptize not is not baptized. Hear the friend of the bridegroom, learn to be jealous for your friend; hear His voice who is He that baptizes. Why desire to arrogate to yourself what is not yours? Is he so very absent who has left here his bride? Do you not know, that He who rose from the dead is sitting at the right hand of the Father? If the Jews despised Him hanging on the tree, do you despise Him sitting in heaven? Be assured, beloved, that I suffer great grief of this matter; but, as I have said, I leave the rest to your thoughts. I cannot utter it if I speak the whole day. If I bewail it the whole day, I do not enough. I cannot utter it, if I should have, as the prophet says, a fountain of tears; and were I changed into tears, and to become all tears, were I turned into tongues, and to become all tongues, it were not enough.

12. Let us return and see what this John says: He that has the bride is the bridegroom; she is not my bride. And do you not rejoice in the marriage? Yea, says he, I do rejoice: But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. Not because of my own voice, says he, do I rejoice, but because of the Bridegroom's voice. I am in the place of hearer; He, of speaker: I am as one that must be enlightened, He is the light; I am as the ear, He is the word. Therefore the friend of the Bridegroom stands and hears Him. Why stands? Because he falls not. How falls not? Because he is humble. See him standing on solid ground; I am not worthy to loose the latchet of His shoe. You do well to be humble; deservedly you do not fall; deservedly you stand, and hear Him, and rejoice greatly for the Bridegroom's voice. So also the apostle is the Bridegroom's friend; he too is jealous, not for himself, but for the Bridegroom. Hear his voice when he is jealous: I am jealous over you, said he, with the jealousy of God: not with my own, nor for myself, but with the jealousy of God. Why? How? Over whom are you jealous, and for whom? For I have espoused you to one husband, to present a chaste virgin to Christ. Why do you fear, then? Why are you jealous? I fear, says he, lest, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the

corpore. Paucarum feminarum est, et si dici virginitas in viris potest, paucorum virorum sancta integritas etiam corporis est in Ecclesia, et honorabilius membrum est: alia autem membra non in corpore, sed omnia in mente servant virginitatem. Quae est virginitas mentis? Integra fides, solida spes, sincera caritas. Hanc virginitatem timebat ille, qui zelabat sponso, a serpente corrumpi. Sicut enim membrum corporis violatur in quodam loco, sic seductio linguae violat virginitatem cordis. In mente non corrumpatur, quae non vult sine causa tenere corporis virginitatem.

13. Quid ergo dicam, fratres? Et haeretici habent virgines, et multae sunt virgines haeticorum. Videamus si sponsum amant, ut virginitas ista custodiatur. Cui custoditur? Christo, inquit. Videamus si Christo, non Donato: videamus cui servetur ista virginitas; cito probare poteritis. Ecce ostendo sponsum, quia ipse se ostendit: perhibet illi testimonium Ioannes: Hic est qui baptizat. O tu virgo, si sponso huic servas virginitatem tuam, quare curris ad eum qui dicit: Ego baptizo; cum amicus sponsi tui dicat: Hic est qui baptizat? Deinde sponsus tuus totum orbem tenet; quare tu in parte corrumperis? Quis est sponsus? Quoniam rex omnis terrae Deus 33. Ipse sponsus tuus totum tenet, quia totum emit. Vide quanti emerit, ut intellegas quid emerit: quod pretium dedit? Sanguinem dedit. Ubi dedit, ubi fudit sanguinem suum? In passione. Nonne sponso tuo cantas, aut cantare te fingis, quando emptus est totus orbis: Foderunt manus meas et pedes, dinumeraverunt omnia ossa mea: ipsi vero consideraverunt, et conspexerunt me; diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem 34? Sponsa es, agnosce vestem sponsi tui. Super quam vestem missa est sors? Interroga Evangelium; vide cui desponsata sis, vide a quo arrhas accipias. Interroga Evangelium; vide quid tibi dicat in passione Domini. Erat ibi tunica: videamus qualis: desuper texta. Desuper texta tunica quid significat, nisi caritatem? desuper texta tunica quid significat, nisi unitatem? Hanc tunicam attende, quam nec persecutores Christi diviserunt. Ait enim: Dixerunt inter se: Non dividamus eam, sed sortem super eam mittamus 35. Ecce unde audistis Psalmum. Vestem persecutores non considerunt: christiani Ecclesiam dividunt.

chastity which is in Christ. 2 Corinthians 11:2-3 The whole Church is called a virgin. You see that the members of the Church are various, that they are endowed with and do rejoice in various gifts: some men wedded, some women wedded; some are widowers who seek no more to have wives, some are widows who seek no more to have husbands; some men preserve continence from their youth, some women have vowed their virginity to God: various are the gifts, but all these are one virgin. Where is this virginity, for it is not in the body. It belongs to few women; and if virginity can be said of men, to few men in the Church belongs a holy integrity even of body; yet one such is a more honorable member. Other members, however, preserve virginity, not in body, but all in mind. What is the virginity of the mind? Entire faith, firm hope, sincere charity. This is the virginity which he, who, was jealous for the Bridegroom, feared might be corrupted by the serpent. For, just as the bodily member is marred in a certain part, so the seduction of the tongue defiles the virginity of the heart. Let her who does not desire without cause to keep virginity of body, see to it that she be not corrupted in mind.

13. What shall I say, then, brethren? Even the heretics have virgins, and there are many virgins among heretics. Let us see whether they love the Bridegroom, so that this virginity may be guarded. For whom is it guarded? For Christ. Let us see if it be for Christ, and not for Donatus: let us see for whom this virginity is preserved: you can easily prove. Behold, I show you the Bridegroom, for He shows Himself. John bears witness to Him: This is He that baptizes. O you virgin, if for this Bridegroom you preserve your virginity, why do you run to him who says, I am he that baptizes, while the friend of the Bridegroom tells you, This is He that baptizes? Again, your Bridegroom possesses the whole world; why, then, should you be defiled with a part of it? Who is the Bridegroom? For God is King of all the earth. This your Bridegroom possesses the whole, because He purchased the whole. See at what price He purchased it, that you may understand what He has purchased. What price has He given? He gave His blood. Where gave He, where shed He, His blood? In His passion. Is it not to your Bridegroom you sing, or feignest to sing, when the whole world was purchased: They pierced my hands and my feet, they counted all my bones: but they themselves considered me, they looked upon me, they divided my garments among them, and upon my vesture they cast lots? You are the bride, acknowledge your Bridegroom's vesture. Upon what vesture was the lot cast? Ask the Gospel; see to whom you are espoused, see from whom you receive pledges. Ask the Gospel; see what it tells you in the suffering of the Lord. There was a coat there: let us see what kind; woven from the top throughout. What does the coat woven from the top signify, but charity? What does this coat signify, but unity? Consider this coat, which not even the persecutors of Christ divided. For it says, They said among

14. Sed quid dicam, fratres? Aperte videamus quid emerit. Ibi enim emit, ubi pretium dedit. Pro quanto dedit? Si pro Africa dedit, simus Donatistae, et non appellemur Donatistae, sed Christiani; quia Christus solam Africam emit: quamquam et hic non soli Donatistae. Sed non tacuit in commercio suo quid emerit. Fecit tabulas: Deo gratias, non nos fefellit. Opus est ut audiat illa sponsa, et ibi intellegat cui voverit virginitatem. Ibi in ipso psalmo ubi dictum est: Foderunt manus meas et pedes, dinumeraverunt omnia ossa mea 36; ubi passio Domini apertissime declaratur: qui psalmus omni anno legitur novissima hebdomada intento universo populo, imminente passione Christi, et apud nos, et apud illos psalmus iste legitur. Intendite, fratres, quid ibi emit; recitentur tabulae commerciales; quid ibi emit, audite: Commemorabuntur et convertentur ad Dominum universi fines terrae; et adorabunt in conspectu eius universae patriae gentium: quoniam ipsius est regnum, et ipse dominabitur gentium 37. Ecce quid emit. Ecce quoniam rex omnis terrae Deus 38 est sponsus tuus. Quid ergo ad pannos vis deduci talem divitem? Agnosce: totum emit, et tu dicis: Partem hic habes. O si placeres sponso, o si non corrupta loquereris, et corrupta, quod peius est, corde, non corpore! Amas hominem pro Christo, amas dicentem: Ego baptizo: amicum sponsi non audis dicentem: Hic est qui baptizat 39; non audis dicentem: Qui habet sponsam, sponsus est. Ego non habeo sponsam, dixit: sed quid sum? Amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi 40.

15. Evidenter ergo, fratres mei, nihil prodest istis servare virginitatem, habere continentiam, eleemosynas dare; omnia illa quae laudantur in Ecclesia, nihil illis prosunt: quia conscindunt unitatem, id est, tunicam illam caritatis. Quid faciunt? Diserti sunt multi inter illos, magnae linguae, flumina linguarum. Numquid angelice loquuntur? Audiant amicum sponsi zelantem sponso, non sibi: Si linguis hominum loquar et Angelorum, caritatem autem non habeam, factus sum ut aeramentum sonans, aut cymbalum tinniens 41.

themselves, Let us not divide it, but let us cast lots upon it. Behold that of which the psalm spoke! Christ's persecutors did not rend His garment; Christians divide the Church.

14. But what shall I say, brethren? Let us see plainly what He purchased. For there He bought, where He paid the price. Paid it for how much? If He paid it only for Africa, let us be Donatists, and not be called Donatists, but Christians; since Christ bought only Africa: although even here are other than Donatists. But He has not been silent of what He bought in this transaction. He has made up the account: thanks be to God, He has not tricked us. Need there is for that bride to hear, and then to understand to whom she has vowed her virginity. There, in that psalm where it says, They pierced my hands and my feet, they counted all my bones; wherein the Lord's passion is most openly declared — the psalm which is read every year on the last week, in the hearing of the whole people, at the approach of Christ's passion; and this psalm is read both among them and us — there, I say, note, brethren, what He has bought: let the bill of merchandise be read: hear ye what He bought: All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship in His sight: for the kingdom is His, and He shall rule the nations. Behold what it is He has bought! Behold! For God, the King of all the earth, is your Bridegroom. Why, then, would you have one so rich reduced to rags? Acknowledge Him: He bought the whole; yet you say, You have a part of it here. Oh, would that you were well-pleasing to your Spouse; would that you who speaks were not defiled, and, what is worse, defiled in heart, not in body! You love a man instead of Christ; love one that says, 'Tis I that baptize; not hearing the friend of the Bridegroom when he says, This is He that baptizes; not hearing him when he says, He that has the bride is the Bridegroom. I have not the bride, said he; but what am I? But the friend of the Bridegroom, who stands and hears Him, rejoices greatly, because of the Bridegroom's voice.

15. Evidently, then, my brethren, it profits those men nothing to keep virginity, to have continence, to give alms. All those doings which are praised in the Church profit them nothing; because they rend unity, namely, that coat of charity. What do they? Many among them are eloquent; great tongues, streams of tongues. Do they speak like angels? Let them hear the friend of the Bridegroom, jealous for the Bridegroom, not for himself: Though I speak with the tongues of men and of angels, and have not charity, I have become as sounding brass, or a tinkling cymbal. 1 Corinthians 13:1

16. Sed quid dicunt? Habemus Baptismum. Habes, sed non tuum. Aliud est habere, aliud dominari. Baptismum habes, quia accepisti ut baptizatus sis, accepisti tamquam illuminatus; si tamen a te non tenebratus: et quando das, minister das, non possessor; praeco clamas, non iudex. Per praeconem loquitur iudex, et in actis tamen non scribitur: Praeco dixit; sed: Iudex dixit. Proinde vide si tuum est quod das, potestate. Si autem accepisti, confitere cum amico sponsi: Non potest homo accipere quidquam, nisi datum fuerit ei de coelo 42. Confitere cum amico sponsi: Qui habet sponsam, sponsus est; amicus autem sponsi stat et audit eum. Sed o si stares et audires eum, et non caderes ut audires te! Audiendo enim eum, stares et audires: nam loqueris, et tibi caput inflas. Ego, inquit Ecclesia, si sponsa sum, si arrhas accepi, si pretio sanguinis illius redempta sum, audio vocem sponsi; et vocem amici sponsi tunc audio, si sponso meo det gloriam, non sibi. Dicat amicus: Qui habet sponsam, sponsus est: amicus autem sponsi stat et audit eum, et gaudio gaudet propter vocem sponsi. Ecce habes Sacramenta, et ego concedo. Habes formam, sed sarmentum es de vite praecisum; tu formam ostendis, ego radicem quaero: de forma fructus non exit, nisi ubi est radix; ubi autem est radix, nisi in caritate? Et audi formam sarmentorum; Paulus loquatur: Si sciam, inquit, omnia sacramenta, et habeam omnem prophetiam et omnem fidem (et quantam fidem?), ita ut montes transferam, caritatem autem non habeam, nihil sum 43.

Praeter unitatem, et qui facit miracula nihil est.

17. Nemo ergo vobis fabulas vendat. Et Pontius fecit miraculum; et Donatus oravit, et respondit ei Deus de coelo. Primo, aut falluntur aut fallunt. Postremo, fac illum montes transferre: Caritatem autem, inquit, non habeam, nihil sum. Videamus utrum habuerit caritatem. Crederem, si non divisisset unitatem. Nam et contra istos, ut sic loquar, mirabiliarios cautum me fecit Deus meus, dicens: In novissimis temporibus exsurgent pseudoprophetae, facientes signa et prodigia, ut in errorem inducant, si fieri potest, etiam electos: ecce praedixi vobis 44. Ergo cautos nos fecit sponsus, quia et miraculis decipi non debemus. Aliquando enim et desertor terret provincialem; sed utrum in castris sit, et aliquid illi prosit character ille in quo signatus est, hoc attendit qui terreri et seduci non vult. Teneamus ergo unitatem, fratres mei: praeter unitatem, et qui facit miracula nihil est. In unitate enim erat populus Israel, et non faciebat miracula: praeter unitatem erant magi Pharaonis, et faciebant similia Moysi 45. Populus Israel, ut dixi, non faciebat: qui erant salvi apud Deum; qui faciebant, an qui non faciebant? Petrus apostolus resuscitavit mortuum 46; Simon Magus fecit multa 47: erant ibi quidam christiani qui non poterant facere, nec quod faciebat Petrus, nec quod faciebat Simon;

16. But what say they? We have baptism. You have, but not yours. It is one thing to have, another to own. Baptism you have, for you have received to be baptized, received as one enlightened, provided you be not darkened of yourself; and when you give, you give as a minister, not as owner; as a herald proclaiming, not as a judge. The judge speaks through the herald, and nevertheless it is not written in the registers, The herald said, but, The judge said. Therefore see if what you give is yours by authority. But if you have received, confess with the friend of the Bridegroom, A man cannot receive anything, unless it be given him from heaven. Confess with the friend of the Bridegroom, He that has the bride is the Bridegroom; but the friend of the Bridegroom stands and hears Him. But O, would you stood and hear Him, and not fall, to hear yourself! For by hearing Him, you would stand and hear; for you will speak, and your head is puffed with pride. I, says the Church, if I am the bride, if I have received pledges, if I have been redeemed at the price of that blood, do hear the voice of the Bridegroom; and I do hear the voice of the Bridegroom's friend too, if he give glory to my Bridegroom, not to himself. Let the friend speak: He that has the bride is the Bridegroom; but the friend of the Bridegroom stands and hears Him, and rejoices greatly because of the voice of the Bridegroom. Behold, you have sacraments; and I grant that you have. You have the form, but you are a branch cut off from the vine; you have a form, I want the root. There is no fruit of the form, except where there is a root; but where is the root but in charity? Hear the form of the cut-off branches; let Paul speak: Though I know all mysteries, says he, and have all prophecy, and all faith (and how great a faith!), so as to remove mountains, and have not charity, I am nothing.

17. Let no man tell you fables, then. Pontius wrought a miracle; and Donatus prayed, and God answered him from heaven. In the first place, either they are deceived, or they deceive. In the last place, grant that he removes mountains: And have not charity, says the apostle, I am nothing. Let us see whether he has charity. I would believe that he had, if he had not divided unity. For against those whom I may call marvel-workers, my God has put me on my guard, saying, In the last times there shall arise false prophets, doing signs and wonders, to lead into error, if it were possible, even the elect: Lo, I have foretold it to you. Mark 13:22-23 Therefore the Bridegroom has cautioned us, that we ought not to be deceived even by miracles. Sometimes, indeed, a deserter frightens a plain countryman; but whether he is of the camp, and whether he is the better of that character with which he is marked, is what he who would not be frightened or seduced attends to. Let us then, my brethren, hold unity: without unity, even he who works miracles is nothing. The people Israel was in unity, and yet wrought no miracles: Pharaoh's magicians were out of unity, and yet they wrought the like works as Moses. Exodus 7:12 The people Israel, as I have

sed unde gaudebant? Quia nomina eorum erant scripta in coelo. Nam et redeuntibus discipulis, Dominus noster Iesus Christus propter fidem gentium hoc ait. Dixerunt enim gloriantes ipsi discipuli: Ecce, Domine, in nomine tuo etiam daemones nobis subiecta sunt. Bene quidem confessi sunt, detulerunt honorem nomini Christi; et tamen quid ait eis? Nolite in hoc gloriari, quia daemones vobis subiecta sunt; sed gaudete, quia nomina vestra scripta sunt in coelo 48. Petrus daemones exclusit; nescio quae anicula vidua, nescio quis homo qualiscumque laicus habens caritatem, tenens integritatem fidei, non facit hoc: Petrus in corpore oculus est, ille in corpore digitus; in eo tamen corpore est, in quo et Petrus; et si minus valet digitus quam oculus, non est tamen praecisus a corpore. Melius est esse digitum et esse in corpore, quam esse oculum et evelli de corpore.

18. Proinde, fratres mei, nemo vos fallat, nemo vos seducat: amate pacem Christi, qui pro vobis crucifixus est, cum Deus esset. Paulus dicit: Neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus 49. Et quisquam nostrum dicit quia aliquid est? Si dixerimus quia aliquid sumus, et non illi gloriam dederimus, adulteri sumus; nos amari volumus, non sponsum. Vos Christum diligite, et nos in illo, in quo et vos a nobis diligimini. Invicem se diligant membra, sed omnia sub capite vivant. Dolore quidem, fratres mei, multa coactus sum dicere, et parva dixi: lectionem finire non potui, aderit Dominus ut opportune finiatur. Nolui enim amplius onerare corda vestra, quae volo vacare gemitibus, et orationibus pro his qui adhuc surdi sunt, et non intellegunt.

said, wrought no miracles. Who were saved with God — they who did, or they who did not, work miracles? The Apostle Peter raised a dead person: Simon Magus did many things: there were there certain Christians who were not able to do either what Peter did or what Simon did; and wherein did they rejoice? In this, that their names were written in heaven. For this is what our Lord Jesus Christ said to the disciples on their return, because of the faith of the Gentiles. The disciples, in truth, themselves said, boasting, Behold, Lord, in Your name even the devils are subject to us. Rightly indeed they confessed, they brought the honor to the name of Christ; and yet what does He say to them? Do not ye glory in this, that the devils are subject to you; but rejoice that your names are written in heaven. Luke 10:17 Peter cast out devils. Some old widow, some lay person or other, having charity, and holding the integrity of faith, forsooth does not do this. Peter is the eye in the body, that man is the finger, yet is he in the same body in which Peter is; and if the finger has less power than the eye, yet it is not cut off from the body. Better is it to be a finger and to be in the body, than to be an eye and to be plucked out of the body.

18. Therefore, my brethren, let no man deceive you, let no man seduce you: love the peace of Christ, who was crucified for you, while He was God. Paul says, Neither he that plants is anything, neither he that waters, but God who gives the increase. 1 Corinthians 3:7 And does any of us say that he is something? If we say that we are something, and give not the glory to Him, we are adulterers; we desire ourselves to be loved, not the Bridegroom. Love ye Christ, and us in Him, in whom also you are beloved by us. Let the members love one another, but live all under the Head. With grief indeed, my brethren, I have been obliged to speak much, and yet I have said little: I have not been able to finish the passage; God will help us to finish it in due season. I did not wish to burden your hearts further; I wish them to be free for sighs and prayers in behalf of those who are still deaf and do not understand.

Augustine
Tractates (Lectures) on the Gospel of John
(<http://www.newadvent.org/fathers/1701001.htm>)

Chapter Three

TRACTATUS 14

Illum oportet crescere, me autem minui (Io 3, 29-36).

Natus est Christus cum iam inciperent crescere dies, natus est Iohannes quando coeperunt minui dies. Adtestata est ipsa creatura verbis Iohannis dicentis: Illum oportet crescere, me autem minui. Crescat ergo in nobis gloria Dei, et minuatur gloria nostra, ut in Deo crescat et nostra.

1. Lectio ista de sancto Evangelio excellentiam divinitatis Domini nostri Iesu Christi, et humilitatem hominis qui meruit dici amicus sponsi, nos docet; ut distinguamus quid intersit inter hominem hominem, et hominem Deum. Quia homo Deus Dominus noster Iesus Christus, Deus ante omnia saecula, et homo in nostro saeculo: Deus de Patre, homo de Virgine, unus tamen atque idem Dominus et salvator Iesus Christus, Filius Dei, Deus et homo. Ioannes vero excellentis gratiae missus ante ipsum; illuminatus ab illo qui lumen est. De Ioanne enim dictum est: Non erat ille lumen, sed ut testimonium perhiberet de lumine 1. Potest quidem dici lumen, et bene dicitur et ipse lumen; sed illuminatum, non illuminans. Aliud est enim lumen quod illuminat, et aliud lumen quod illuminatur: nam et oculi nostri lumina dicuntur, et tamen in tenebris patent, et non vident. Lumen autem illuminans a seipso lumen est, et sibi lumen est, et non indiget alio lumine ut lucere possit, sed ipso indigent caetera ut luceant.

Qui vult gaudere de se, tristis erit.

2. Confessus est ergo Ioannes, sicut audistis, quia cum discipulos multos faceret Iesus, et perferretur ad eum veluti ut instigaretur; quasi invidio enim narraverunt: Ecce ille facit plures discipulos quam tu: ille confessus est quid esset, et inde meruit ad ipsum pertinere, quia non est ausus se dicere quod est ille. Hoc ergo dixit Ioannes: Non potest homo accipere quidquam, nisi datum illi fuerit de coelo. Ergo Christus dat, homo accipit. Ipsi vos mihi testimonium perhibetis quod dixerim: Ego non sum Christus, sed quia missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi 2. Non sibi gaudium fecit

1. This lesson from the holy Gospel shows us the excellency of our Lord Jesus Christ's divinity, and the humility of the man who earned the title of the Bridegroom's friend; that we may distinguish between the man who is man, and the Man who is God. For the Man who is God is our Lord Jesus Christ, God before all ages, Man in the age of our world: God of the Father, man of the Virgin, yet one and the same Lord and Saviour Jesus Christ, Son of God, God and man. But John, a man of distinguished grace, was sent before Him, a man enlightened by Him who is the Light. For of John it is said, He was not the Light, but that he should bear witness of the Light. He may himself be called a light indeed, and rightly so; but an enlightened, not an enlightening light. The light that enlightens, and that which is enlightened, are different things: for even our eyes are called lights (lumina), and yet when we open them in the dark, they do not see. But the light that enlightens is a light both from itself and for itself, and does not need another light for its shining; but all the rest need it, that they may shine.

2. Accordingly John confessed Him: as you have heard that when Jesus was making many disciples, and they reported to John as if to excite him to jealousy, — for they told the matter as if moved by envy, Lo, he is making more disciples than you,— John confessed what he was, and thereby merited to belong to Him, because he dared not affirm himself to be that which Jesus is. Now this is what John said: A man cannot receive anything, unless it be given him from heaven. Therefore Christ gives, man receives. You yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that has the bride is the Bridegroom; but the friend of

de se. Qui enim vult gaudere de se, tristis erit: qui autem de Deo vult gaudere, semper gaudebit; quia Deus sempiternus est. Vis habere gaudium sempiternum? Inhaere illi qui sempiternus est. Talem se dixit Ioannes. Propter vocem sponsi gaudet amicus sponsi, ait, non propter vocem suam: et stat, et audit eum. Si ergo cadit, non audit eum: de illo enim quodam qui cecidit, dictum est: Et in veritate non stetit 3; de diabolo dictum est. Ergo stare debet amicus sponsi et audire. Quid est stare? Permanere in gratia eius quam accepit. Et audit vocem ad quam gaudeat. Sic erat Ioannes: noverat unde gaudebat, non sibi arrogabat quod ipse non erat; sciebat illuminatum se, non illuminatorem. Erat autem lumen verum, ait Evangelista, quod illuminat omnem hominem venientem in hunc mundum 4. Si ergo omnem hominem, et ipsum Ioannem; quia et ipse de hominibus. Etenim quamvis nemo exsurrexerit maior Ioanne in natis mulierum 5, unus tamen et ipse ex his qui nati sunt ex mulieribus. Numquid comparandus est ei qui, quia voluit, natus est; et ideo novo partu, quia novus natus? Ambae enim generationes Domini inusitatae sunt, et divina et humana: divina non habet matrem, humana non habet patrem. Ergo unus de caeteris Ioannes, sed tamen maioris gratiae, ita ut in natis mulierum nemo exurgeret maior illo, tantam testificationem tribuit Domino nostro Iesu Christo, ut illum dicat sponsum, se amicum sponsi, non dignum tamen solvere corrigiam calceamenti ipsius. Hinc audivit iam multa Caritas vestra: quod sequitur videamus; aliquantum enim spissum est ad intellegendum. Sed quoniam dicit ipse Ioannes, quia non potest homo accipere quidquam, nisi datum illi fuerit de coelo; quidquid non intellexerimus, rogemus eum qui dat de coelo: quia homines sumus, et non possumus accipere quidquam, nisi ille dederit qui homo non est.

3. Hoc ergo sequitur, et dicit Ioannes: Hoc ergo gaudium meum impletum est 6. Quod est gaudium ipsius? Ut gaudeat ad vocem sponsi. Impletum est in me, habeo gratiam meam, plus mihi non assumo, ne et quod accepi amittam. Quod est hoc gaudium? Gaudio gaudet propter vocem sponsi. Intellegat ergo homo non se gaudere debere de sapientia sua, sed de sapientia quam accepit a Deo. Nihil plus quaerat, et non amittit quod invenit. Multi enim ideo facti sunt insipientes, quia dixerunt se esse sapientes. Arguit illos Apostolus, et dicit de ipsis: Quia quod notum est Dei, ait, manifestum est illis: Deus enim illis manifestavit. De quibusdam ingratis, impiis, audite quid dicat: Deus enim illis manifestavit. Invisibilia enim eius, a creatura mundi, per ea quae facta sunt, intellecta conspiciuntur; sempiterna quoque virtus eius ac divinitas, ut sint ipsi inexcusabiles. Quare inexcusabiles? Quia cognoscentes Deum; non dixit, quia non

the Bridegroom, who stands and hears Him, rejoices greatly because of the Bridegroom's voice. Not of himself did he give himself joy. He that will have joy of himself shall be sad; but he that will have his joy of God will ever rejoice, because God is everlasting. Do you desire to have everlasting joy? Cleave to Him who is everlasting. Such an one John declared himself to be. Because of the Bridegroom's voice, the friend of the Bridegroom rejoices, not because of his own voice, and stands and hears. Therefore, if he falls, he hears Him not: for of a certain one who fell it is said, And he stood not in the truth; John 8:44 this is said of the devil. It behooves the Bridegroom's friend, then, to stand and to hear. What is it to stand? It is to abide in His grace, which he received. And he hears a voice at which he rejoices. Such was John: he knew whereof he rejoiced; he did not arrogate to himself to be what he was not; he knew himself as one enlightened, not the enlightener. But that was the true Light, says the evangelist, that lightens every man coming into this world. If every man, then also John himself; for he too is of men. Moreover, although none has arisen among them that are born of women greater than John, yet he was himself one of those that are born of women. Is he to be compared with Him who, because He willed it, was born by a singular and extraordinary birth? For both generations of the Lord are unexampled, both the divine and the human: by the divine He has no mother; by the human, no father. Therefore John was but one of the rest: of greater grace, however, so that of those born of women none arose greater than he; so great a testimony he gave to our Lord Jesus Christ as to call Him the Bridegroom, and himself the Bridegroom's friend, not worthy however to loose the latchet of the Bridegroom's shoe. You have already heard much on this point, beloved: let us look to what follows; for it is somewhat hard to understand. But as John himself says, that no man can receive anything, unless it be given him from heaven, whatever we shall not have understood, let us ask Him who gives from heaven: for we are men, and cannot receive anything, except He, who is not man, give it us.

3. Now this is what follows: and John says, This my joy therefore is fulfilled. What is his joy? To rejoice at the Bridegroom's voice. It is fulfilled in me, I have my grace; more I do not assume to myself, lest also I lose what I have received. What is this joy? With joy rejoices for the Bridegroom's voice. A man may understand, then, that he ought not to rejoice of his own wisdom, but of the wisdom which he has received from God. Let him ask nothing more, and he loses not what he found. For many, in that they affirmed themselves to be wise, became fools. The apostle convicts them, and says of them, Because that which is known of God is manifest to them; for God has showed it unto them. Hear ye what he says of certain unthankful, ungodly men: For the invisible things of Him from the creation of the world are seen, being understood by the things that are made, His eternal power likewise, and Godhead;

cognoverunt; cognoscentes Deum, non sicut Deum glorificaverunt aut gratias egerunt; sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum: dicentes enim se esse sapientes, stulti facti sunt 7. Si enim Deum cognoverant, simul cognoverant quia non eos fecerat sapientes nisi Deus. Non ergo sibi tribuerent quod a se non habebant, sed ei a quo acceperant. Non autem agendo gratias insipientes facti sunt. Ergo Deus quod dederat gratis, tulit ingratis. Noluit esse hoc Ioannes, gratus esse voluit: confessus est accepisse se, et gaudere se dixit propter vocem sponsi, et ait: Hoc ergo gaudium meum impletum est.

4. Illum oportet crescere, me autem minui 8. Quid est hoc? Illum oportet exaltari, me autem humiliari. Quomodo crescit Iesus? quomodo crescit Deus? Perfectus non crescit. Deus autem nec crescit, nec minuitur. Si enim crescit, perfectus non est: si minuitur, Deus non est. Iesus autem Deus quomodo crescit? Si ad aetatem, quia dignatus est esse homo, et fuit puer; et cum sit Verbum Dei, infans in praesepi iacuit, et cum ipse matrem suam condiderit, lac infantiae de matre suxit: quia crevit ergo Iesus aetate carnis, ideo forte dictum est: Illum oportet crescere, me autem minui. Sed quare et hoc? Ioannes et Iesus, quod ad carnem pertinet, coaevi erant: sex menses inter se habebant 9, pariter creverant; et si diutius ante mortem Dominus noster Iesus Christus vellet hic esse, et ipsum Ioannem hic secum esse, quomodo pariter creverant, ita pariter senescere poterant: quare ergo: Illum oportet crescere, me autem minui? Primo, quia iam et Dominus triginta annorum erat 10: numquid iuvenis, si iam triginta annorum sit, adhuc crescit? Iam ab ipsa aetate vergere incipiunt homines, et declinare ad graviores aetatem, et inde ad senectutem. Sed et si pueri essent ambo, non diceret: Illum oportet crescere, me autem minui; sed diceret: Simul nos oportet crescere. Nunc autem triginta annorum ille, triginta et ille: sex menses qui intererant, nullam distinguunt aetatem; magis illud invenit lectio quam aspectio.

Crescat in te Deus.

5. Quid ergo est: Illum oportet crescere, me autem minui? Magnum hoc sacramentum! intellegat Caritas vestra. Antequam veniret Dominus Iesus, homines gloriabantur de se: venit ille homo, ut minueretur hominis gloria, et augetur gloria Dei. Etenim venit ille sine peccato, et invenit omnes cum peccato. Si sic venit ille ut dimitteret peccata, Deus largiatur, homo confiteatur. Etenim confessio hominis, humilitas hominis: miseratio Dei, altitudo Dei. Si ergo venit ille dimittere homini peccata, agnoscat homo humilitatem suam, et Deus faciat misericordiam suam. Illum oportet crescere, me autem minui: hoc est, illum oportet dare, me autem accipere; illum oportet glorificari,

so that they are without excuse. Why without excuse? Because, knowing God (he said not, because they knew Him not), they glorified Him not as God, nor were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools. Romans 1:19-22 If they had known God, they had known at the same time that God, and none other, had made them wise; and they would not then attribute to themselves that which they did not have from themselves, but to Him from whom they had received it. But by their unthankfulness they became fools. Therefore, what God gave freely, He took from the unthankful. John would not be this; he would be thankful: he confessed to have received, and declared that he rejoiced for the Bridegroom's voice, saying, Therefore this my joy is fulfilled.

4. He must increase, but I must decrease. What is this? He must be exalted, but I must be humbled. How is Jesus to increase? How is God to increase? The perfect does not increase. God neither increases nor decreases. For if He increases, He is not perfect; if He decreases, he is not God. And how can Jesus increase, being God? If to man's estate, since He deigned to be man and was a child; and, though the Word of God, lay an infant in a manger; and, though His mother's Creator, yet sucked the milk of infancy of her: then Jesus having grown in age of the flesh, that perhaps is the reason why it is said, He must increase, but I must decrease. But why in this? As regards the flesh, John and Jesus were of the same age, there being six months between them: they had grown up together; and if our Lord Jesus Christ had willed to be here longer before His death, and that John should be here with Him, then, as they had grown up together, so would they have grown old together: in what way, then, He must increase but I must decrease? Above all, our Lord Jesus Christ being now thirty years old, does a man who is already thirty years old still grow? From that same age, men begin to go downward, and to decline to graver age, thence to old age. Again, even had they both been lads, he would not have said, He must increase, but, We must increase together. But now each is thirty years of age. The interval of six months makes no difference in age; the difference is discovered by reading rather than by the look of the persons.

5. What means, then, He must increase, but I must decrease? This is a great mystery! Before the Lord Jesus came, men were glorying of themselves; He came a man, to lessen man's glory, and to increase the glory of God. Now He came without sin, and found all men in sin. If thus He came to put away sin, God may freely give, man may confess. For man's confession is man's lowliness: God's pity is God's loftiness. Therefore, since He came to forgive man his sins, let man acknowledge his own lowliness and let God show His pity. He must increase, but I must decrease: that is,

me autem confiteri. Intellegat homo gradum suum, et confiteatur Deo, et audiat Apostolum dicentem homini superbienti et elato, extollere se volenti: Quid enim habes quod non accepisti? si autem accepisti, quid gloriaris quasi non acceperis? 11 Intellegat ergo homo quia accepit, qui volebat suum dicere quod non est eius, et minuatur: bonum est enim illi ut Deus in illo glorificetur. Ipse in se minuatur, ut in Deo augeatur. Haec testimonia et hanc veritatem, etiam passionibus suis significaverunt Christus et Ioannes. Nam Ioannes capite minutus, Christus in cruce exaltatus; ut et ibi appareret quid est: Illum oportet crescere, me autem minui. Deinde natus est Christus cum iam inciperent crescere dies, natus est Ioannes quando coeperunt minui dies. Adtestata est ipsa creatura et ipsae passiones verbis Ioannis dicentis: Illum oportet crescere, me autem minui. Crescat ergo in nobis gloria Dei, et minuatur gloria nostra, ut in Deo crescat et nostra. Hoc enim dicit Apostolus, hoc dicit Scriptura sancta: Qui gloriatur, in Domino gloriatur 12. In te vis gloriari? crescere vis: sed malo tuo male crescis. Qui enim male crescit, iuste minuitur. Crescat ergo Deus qui semper perfectus est, crescat in te. Quanto enim magis intellegis Deum, et quanto magis capis, videtur in te crescere Deus: in se autem non crescit, sed semper perfectus est. Intellegebas heri modicum, intellegis hodie amplius, intelleges cras multo amplius: lumen ipsum Dei crescit in te; ita velut Deus crescit, qui semper perfectus manet. Quemadmodum si curarentur alicuius oculi ex pristina caecitate, et inciperet videre paululum lucis, et alia die plus videret, et tertia die amplius, videretur illi lux crescere: lux tamen perfecta est, sive ipse videat, sive non videat. Sic est et interior homo: proficit quidem in Deo, et Deus in illo videtur crescere; ipse tamen minuitur, ut a gloria sua decidat, et in gloriam Dei surgat.

6. Et distincte iam et manifeste apparet quod modo audivimus. Qui de sursum venit, supra omnes est. Vide quid dicat de Christo. Quid de se? Qui est de terra, de terra est, et de terra loquitur. Qui de sursum venit, supra omnes est 13; Christus est: Qui autem est de terra, de terra est, et de terra loquitur; Ioannes est. Et hoc est totum, Ioannes de terra est, et de terra loquitur? totum testimonium quod perhibet de Christo, de terra loquitur? non voces Dei audiuntur a Ioanne, ubi testimonium perhibet de Christo? Quomodo ergo de terra loquitur? Sed de homine dicebat. Quantum ad ipsum hominem pertinet, de terra est, et de terra loquitur: si autem aliqua loquitur divina, illuminatus est a Deo. Nam si non esset illuminatus, terra terram loqueretur. Ergo seorsum est gratia Dei, seorsum natura hominis. Modo naturam hominis interroga: nascitur et crescit, usitata ista hominum discit. Quid novit nisi terram de terra? Humana loquitur,

He must give, but I must receive; He must be glorified, but I must confess. Let man know his own condition, and confess to God; and hear the apostle as he says to a proud, elated man, bent on extolling himself: What have you that you did not receive? And if you received it, why do you glory as if you did not receive it? 1 Corinthians 4:7 Then let man understand that he has received; and when he would call that his own which is not his, let him decrease: for it is good for him that God be glorified in him. Let him decrease in himself, that he may be increased in God. These testimonies and this truth, Christ and John signified by their deaths. For John was lessened by the Head: Christ was exalted on the cross; so that even there it appeared what this is, He must increase, but I must decrease. Again, Christ was born when the days were just beginning to lengthen; John was born when they began to shorten. Thus their very creation and deaths testify to the words of John, when he says, He must increase, but I must decrease. May the glory of God then increase in us, and our own glory decrease, that even ours may increase in God! For this is what the apostle says, this is what Holy Scripture says: He that glories, let him glory in the Lord. 1 Corinthians 1:31 Will you glory in yourself? You will grow; but grow worse in your evil. For whoever grows worse is justly decreased. Let God, then, who is ever perfect, grow, and grow in you. For the more you understand God, and apprehendest Him, He seems to be growing in you; but in Himself He grows not, being ever perfect. You understood a little yesterday; you understand more today, will understand much more tomorrow: the very light of God increases in you: as if thus God increases, who remains ever perfect. It is as if one's eyes were being cured of former blindness, and he began to see a little glimmer of light, and the next day he saw more, and the third day still more: to him the light would seem to grow; yet the light is perfect, whether he see it or not. Thus it is also with the inner man: he makes progress indeed in God, and God seems to be increasing in him; yet man himself is decreasing, that he may fall from his own glory, and rise into the glory of God.

6. What we have just heard, appears now distinctly and clearly. He that comes from above, is above all. See what he says of Christ. What of himself? He that is of the earth, is of earth, and speaks of the earth. He that comes from above is above all — this is Christ; and he that is of the earth, is of earth, and speaks of the earth — this is John. And is this the whole: John is of the earth, and speaks of the earth? Is the whole testimony that he bears of Christ a speaking of the earth? Are they not voices of God that are heard from John, when he bears witness of Christ? Then how does he speak of the earth? He said this of man. So far as relates to man in himself, he is of earth, and speaks of the earth; and when he speaks some divine things, he is enlightened by God. For, were he not enlightened, he would be earth speaking of earth. God's

humana novit, humana sapit; carnalis carnaliter aestimat, carnaliter suspicatur: ecce est totus homo. Veniat gratia Dei, illuminet tenebras illius, sicut dicit: Tu illuminabis lucernam meam, Domine; Deus meus, illumina tenebras meas 14; assumat mentem humanam, convertat ad lucem suam: incipit iam dicere, quod Apostolus dicit: Non ego autem, sed gratia Dei mecum 15; et: Vivo autem iam non ego, vivit autem in me Christus 16. Hoc est: Illum oportet crescere, me autem minui. Ergo Ioannes, quod ad Ioannem pertinet, de terra est, et de terra loquitur: si quid divinum audisti a Ioanne, illuminantis est, non recipientis.

Cor tuum adtende. Quando concipis verbum...

7. Qui de coelo venit, supra omnes est; et quod vidit et audivit, hoc testificatur; et testimonium eius nemo accipit 17. De coelo venit, supra omnes est, Dominus noster Iesus Christus: de quo superius dictum est: Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis qui est in coelo 18. Est autem super omnes; et quod vidit et audivit, hoc loquitur. Habet enim et Patrem ipse Filius Dei; habet et Patrem, et audit a Patre. Et quod audit a Patre quid est? quis hoc explicat? Quando lingua mea, quando cor meum sufficere potest, vel cor ad intellegendum, vel lingua ad proferendum, quid est quod Filius audivit a Patre? Forte Filius Verbum Patris audivit? Imo Filius Verbum Patris est. Videtis quemadmodum hic fatigetur omnis conatus humanus; videtis quemadmodum hic deficiat omnis coniectura pectoris nostri, et omnis intentio mentis caligantis. Audio dicentem Scripturam quia Filius hoc loquitur, quod audit a Patre 19; et rursus audio dicentem Scripturam quia ipse Filius Verbum Patris est: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum 20. Nos loquimur verba volantia et transeuntia: mox ut sonuerit ore tuo verbum tuum, transit; peragit strepitum suum et transit in silentium. Numquid potes sequi sonum tuum, et tenere ut stet? Cogitatio tamen tua manet, et de ipsa cogitatione manente dicis multa verba transeuntia. Quid dicimus, fratres? Deus cum loqueretur, adhibuit vocem, adhibuit sonos, adhibuit syllabas? Si adhibuit ista, qua lingua locutus est? Hebraea, an graeca, an latina? ibi necessariae linguae, ubi distinctio gentium. Ibi autem nemo potest dicere, illa lingua, vel illa lingua locutum esse Deum. Cor tuum attende. Quando concipis verbum quod dicas: dicam enim, si potero, quod in nobis attendamus, non unde illud comprehendamus: quando ergo concipis verbum quod proferas, rem vis dicere, et ipsa rei conceptio in corde tuo iam verbum est; nondum processit, sed iam natum est in corde, et manet ut procedat: attendis autem ad quem procedat, cum quo loquaris; si Latinus est, vocem latinam quaeris; si Graecus est, verba graeca meditaris; si Punicus est, attendis si nosti linguam punicam; pro diversitate auditorum diversas

grace is apart by itself, the nature of man apart by itself. Do but examine the nature of man: man is born and grows, he learns the customs of men. What does he know but earth, of earth? He speaks the things of men, knows the things of men, minds the things of men; carnal, he judges carnally, conjectures carnally: lo! It is man all over. Let the grace of God come, and enlighten his darkness, as it says, You will lighten my candle, O Lord; my God, enlighten my darkness; let it take the mind of man, and turn it to its own light; immediately he begins to say, as the apostle says, Yet not I, but the grace of God that is with me; 1 Corinthians 15:10 and, Now I live; yet not I, but Christ lives in me. Galatians 2:20 That is to say, He must increase, but I must decrease. Thus John: as regards John, he is of the earth, and speaks of the earth; whatever that is divine you have heard from John, is of Him that enlightens, not of him that receives.

7. He that comes from heaven is above all; and what He has seen and heard, that He testifies: and no man receives His testimony. Comes from heaven, is above all, our Lord Jesus Christ; of whom it was said above, No man has ascended into heaven, but He that came down from heaven, the Son of man who is in heaven. And He is above all; and what He has seen and heard, that He speaks. Moreover, He has a Father, being Himself the Son of God; He has a Father, and He also hears of the Father. And what is that which He hears of the Father? Who can unfold this? When can my tongue, when can my heart be sufficient, either the heart to understand, or the tongue to utter, what that is which the Son has heard from the Father? May it be the Son has heard the Word of the Father? Nay, the Son is the Word of the Father. You see how all human effort is here wearied out; you see how all guessing of our heart, all straining of our darkened mind, here fails. I hear the Scripture saying that the Son speaks that which He hears from the Father; and again, I hear the Scripture saying that the Son is Himself the Word of the Father: In the beginning was the Word, and the Word was with God, and the Word was God. The words that we speak are fleeting and transient: as soon as your word has sounded from your mouth, it passes away; it makes its noise, and passes away into silence. Can you follow your sound, and hold it to make it stand? Your thought, however, remains, and of that thought that remains you utter many words that pass away. What say we, brethren? When God spoke, did He give out a voice, or sounds, or syllables? If He did, in what tongue spoke He? In Hebrew, or in Greek, or in Latin? Tongues are necessary where there is a distinction of nations. But there none can say that God spoke in this tongue, or in that. Observe your own heart. When you conceive a word which you may utter — For I will say, if I can, what we may note in ourselves, not whereby we may comprehend that — well, when you conceive a word to utter, you mean to utter a thing, and the very conception of the thing is already a word in your heart: it has not

linguas adhibes, ut proferas verbum conceptum: illud autem quod corde conceperas, nulla lingua tenebatur. Cum ergo Deus loquens, linguam non quaereret, et genus locutionis non assumeret, quomodo auditus est a Filio, cum ipsum Filium sit locutus Deus? Quomodo enim tu verbum quod loqueris, in corde habes, et apud te est, et ipsa conceptio spiritalis est (nam sicut anima tua spiritus est; ita et verbum quod concepisti, spiritus est; nondum enim accepit sonum ut per syllabas dividatur, sed manet in conceptione cordis et in speculo mentis): sic Deus edidit Verbum, hoc est, genuit Filium. Et tu quidem ex tempore gignis verbum etiam in corde: Deus sine tempore genuit Filium, per quem creavit omnia tempora. Cum ergo Verbum De Filius sit, Filius autem locutus est nobis, non verbum suum, sed Verbum Patris, se nobis loqui voluit, qui Verbum Patris loquebatur. Hoc ergo quomodo decuit, et oportuit, dixit Ioannes: quomodo potuimus, nos exposuimus. Cui ad cor nondum pervenit dignus de tanta re intellectus, habet quo se convertat, habet quo pulset, habet a quo quaerat, habet a quo petat, habet a quo accipiat.

8. Qui de coelo venit, supra omnes est: et quod vidit et audivit, hoc testatur; et testimonium eius nemo accipit. Si nemo, utquid venit? Quorundam ergo nemo. Est quidam populus praeparatus ad iram Dei, damnandus cum diabolo: horum nemo accipit testimonium Christi. Nam si omnino nemo, nullus homo; quid est quod sequitur: Qui autem accepit testimonium eius, signavit quia Deus verax est 21? Certe ergo non nemo, si tu ipse dicis: Qui accepit testimonium eius, signavit quia Deus verax est. Responderet ergo fortasse Ioannes interrogatus, et diceret: Novi quid dixerim, nemo. Est enim quidam populus natus ad iram Dei, et ad hoc praecognitus. Qui sint enim credituri, et qui non sint credituri, novit Deus; qui sint perseveraturi in eo quod crediderunt, et qui sint lapsuri, novit Deus: et numerati sunt Deo omnes futuri in vitam aeternam; et novit iam illum populum distinctum. Et si ipse novit, et Prophetis dedit nosse per Spiritum suum, dedit et Ioanni. Attendebat ergo Ioannes, non oculo suo; nam quantum ad ipsum pertinet, terra est, et de terra loquitur: sed in ea gratia Spiritus, quam accepit a Deo, vidit quemdam populum impium, infidelem; attendens illum in infidelitate sua, ait: Testimonium eius qui venit de coelo, nemo accipit. Quorum nemo? Eorum qui ad sinistram futuri sunt, eorum quibus dicetur: Ite in ignem aeternum qui praeparatus est diabolo et angelis eius. Qui ergo accipiunt? Illi qui ad dexteram futuri sunt, illi quibus dicetur: Venite, benedicti Patris mei, percipite regnum

yet come forth, but it is already born in the heart, and is waiting to come forth. But you consider the person to whom it is to come forth, with whom you are to speak: if he is a Latin, you seek a Latin expression; if a Greek, you think of Greek words; if a Punic, you consider whether you know the Punic language: for the diversity of hearers you have recourse to various tongues to utter the word conceived; but the conception itself was bound by no tongue in particular. Whilst therefore God, when speaking, required not a language, nor took up any kind of speech, how was He heard by the Son, seeing that God's speaking is the Son Himself? As, in fact, you have in your heart the word that you speak, and as it is with you, and is none other than the spiritual conception itself (for just as your soul is spirit, so also the word which you have conceived is spirit; for it has not yet received sound to be divided by syllables, but remains in the conception of your heart, and in the mirror of the mind); so God gave out His Word, that is, begot the Son. And you, indeed, begetteth the word even in your heart according to time; God without time begot the Son by whom He created all times. Whilst, therefore, the Son is the Word of God, and the Son spoke to us not His own word, but the word of the Father, He willed to speak Himself to us when He was speaking the word of the Father. This it is that John said, as was fit and necessary; and we have expounded according to our ability. He whose heart has not yet attained to a proper perception of so great a matter, has whither to turn himself, has where to knock, has from whom to ask, from whom to seek, of whom to receive.

8. He that comes from heaven is above all; and what He has seen and heard, that testifies He; and His testimony no man receives. If no man, to what purpose came He? He means, no man of a certain class. There are some people prepared for the wrath of God, to be damned with the devil; of these, none receives the testimony of Christ. For if none at all, not any man, received, what could these words mean, But he that received His testimony has set to his seal that God is true? Not certainly, then, no man, if you say yourself, He that received His testimony has set to his seal that God is true. Perhaps John, on being questioned, would answer and say, I know what I have said, in saying no man. There are, in fact, people born to God's wrath, and thereunto foreknown. For God knows who they are that will and that will not believe; He knows who they are that shall persevere in that in which they have believed, and who that shall fall away; and all that shall be for eternal life are numbered by God; and He knows already the people set apart. And if He knows this, and has given to the prophets by His Spirit to know it, He gave this also to John. Now John was observing, not with his eye — for as regards himself he is earth, and speaks of earth — but with that grace of the Spirit which he received of God, he saw a certain people, ungodly, unbelieving. Contemplating that people in its unbelief, he says, His testimony, who came from heaven, no man receives. No man of whom? Of them

quod vobis paratum est ab origine mundi 22. Attendit ergo in spiritu divisionem, in genere autem humano commixtionem; et quod nondum locis separatum est, separavit intellectu, separavit cordis aspectu; et vidit duos populos, fidelium et infidelium: attendit infideles, et ait: Qui de coelo venit, supra omnes est: et quod vidit et audivit, hoc testatur; et testimonium eius nemo accipit. Deinde transtulit se a sinistra, et aspexit ad dexteram, et secutus ait: Qui accepit testimonium eius, signavit quia Deus verax est. Quid est, signavit quia Deus verax est, nisi, homo mendax est, et Deus verax est? Quia nemo hominum potest dicere quod veritatis est, nisi illuminetur ab eo qui mentiri non potest. Deus ergo verax, Christus autem Deus. Vis probare? Accipe testimonium eius, et invenis: Qui enim accepit testimonium eius, signavit quia Deus verax est. Quis? Ipse qui de coelo venit et supra omnes est, Deus verax est. Sed si nondum illum intellegis Deum, nondum accepisti testimonium eius: accipe, et signas, praesumenter intellegis, definienter agnoscis quia Deus verax est.

Pax unitatis in Trinitate.

9. Quem enim misit Deus, verba Dei loquitur 23. Ipse est Deus verax, et misit illum Deus: Deus misit Deum. Iunge ambos, unus Deus, Deus verax missus a Deo. De singulis interroga, Deus: et de ambobus interroga, Deus. Non singuli Deus et ambo dii, sed singulus quisque Deus et ambo Deus. Tanta enim ibi est caritas Spiritus sancti, tanta pax unitatis, ut de singulis cum interrogatur, Deus tibi respondeatur; de Trinitate cum interrogatur, Deus tibi respondeatur. Si enim spiritus hominis quando inhaeret Deo unus spiritus est, aperte Apostolo dicente: Qui adhaeret Domino, unus spiritus est 24; quanto magis Filius aequalis adhaerens Patri simul cum illo unus Deus est? Audite alterum testimonium. Nostis quam multi crediderunt, quando omnia quae habebant, ad pedes Apostolorum vendita posuerunt, ut distribueretur unicuique sicut opus erat: et de illa congregatione sanctorum quid dicit Scriptura? Erat illis anima una et cor unum in Domino 25. Si caritas de tot animis fecit animam unam, et de tot cordibus fecit cor unum, quanta est caritas inter Patrem et Filium? Maior utique potest esse quam inter illos homines quibus erat cor unum. Si ergo multorum fratrum cor unum propter caritatem, et multorum fratrum anima una propter caritatem; Deus Pater et Deus Filius, dicturus es quia duo sunt? Si duo dii sunt, non est ibi summa caritas. Si enim hic tanta caritas est, ut animam tuam et animam amici tui unam animam faciat; quomodo ibi non est unus Deus Pater et Filius? Absit ut hoc sentiat fides non ficta. Prorsus quantum excellat caritas illa, hinc intellegite. Multae animae sunt multorum

who shall be on the left hand, of them to whom it shall be said, Go into the everlasting fire, which is prepared for the devil and his angels. Who are they that do receive it? They who shall be at the right hand, they to whom it shall be said, Come, you blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world. He observes, then, in the Spirit a dividing, but in the human race a mingling together; and that which is not yet separated locally, he separated in the understanding, in the view of the heart; and he saw two peoples, one of believers, one of unbelievers. Fixing his thought on the unbelievers, he says, He that comes from heaven is above all; and what He has seen and heard, that He testifies and no man receives His testimony. He then turned his thought from the left hand, and looked at the right, and proceeded to say, He that received His testimony has set to his seal that God is true. What means has set to his seal that God is true, if it be not that man is a liar, and God is true? For no human being can speak any truth, unless he be enlightened by Him who cannot lie. God, then, is true; but Christ is God. Would you prove this? Receive His testimony and you find it. For he that has received His testimony has set to his seal that God is true. Who is true? The same who came from heaven, and is above all, is God, and true. But if you do not yet understand Him to be God, you have not yet received His testimony: receive it, and you put your seal to it; confidently you understand, definitely you acknowledge, that God is true.

9. For He whom God has sent speaks the words of God. Himself is the true God, and God sent Him: God sent God. Join both, one God, true God sent by God. Ask concerning them singly, He is God; ask concerning them both, they are God. Not individually God, and both Gods; but each individual God, and both God. For so great is the charity of the Holy Spirit there, so great the peace of unity, that when you question about them individually, the answer to you is, God; when you ask concerning the Trinity, you get for answer, God. For if the spirit of man, when it cleaves to God, is one spirit, as the apostle openly declares, He that is joined to the Lord is one spirit; 1 Corinthians 6:17 how much more is the equal Son, joined to the Father, together with Him one God! Hear another testimony. You know how many believed, when they sold all they had and laid it at the apostles' feet, that it might be distributed to each according to his need; and what says the Scripture of that gathering of the saints? They had one soul and one heart in the Lord. Acts 4:32 If charity made one soul of so many souls, and one heart of so many hearts, how great must be the charity between the Father and the Son! Surely it must be greater than that between those men who had one heart. If, then, the heart of many brethren was one by charity, if the soul of many brethren was one by charity, would you say that God the Father and God the Son are two? If they are two Gods, there is not the

hominum, et si se diligunt, una anima est; sed possunt dici et multae animae, possunt in hominibus, quia non est tanta coniunctio: ibi autem, unum Deum licet dicas; duos aut tres deos non licet dicas. Hinc tibi commendatur supereminentia et summitas caritatis tanta, ut maior esse non possit.

10. Quem enim misit Deus, verba Dei loquitur 26. Hoc utique de Christo dicebat, ut se ab illo distingueret. Quid enim? ipsum Ioannem nonne Deus misit? An non ipse dixit: Missus sum ante eum 27, et: Qui me misit baptizare in aqua 28: et de illo dictum est: Ecce mitto angelum meum ante te, et praeparabit viam tuam 29? Nonne et ipse verba Dei loquitur, de quo etiam dictum est quod sit amplius quam propheta 30? Si ergo et ipsum Deus misit, et verba Dei loquitur; quomodo ad distinctionem, de Christo eum dixisse accipimus: Quem enim misit Deus, verba Dei loquitur? Sed vide quid adiungat: Non enim ad mensuram dat Deus Spiritum 31. Quid est hoc: Non enim ad mensuram dat Deus Spiritum? Invenimus quia ad mensuram dat Deus Spiritum. Audi Apostolum dicentem: Secundum mensuram donationis Christi 32. Hominibus ad mensuram dat, unico Filio non dat ad mensuram. Quomodo hominibus ad mensuram? Alii quidem datur per Spiritum sermo sapientiae; alii sermo scientiae secundum eundem Spiritum; alii fides in eodem Spiritu, alii prophetia, alii diiudicatio spirituum, alii genera linguarum, alii donatio curationum. Numquid omnes apostoli? numquid omnes prophetae? numquid omnes doctores? numquid omnes virtutes? numquid omnes dona habent sanitatum? numquid omnes linguis loquuntur? numquid omnes interpretantur? 33 Aliud habet iste, aliud ille; et quod habet ille, non habet iste: mensura est, divisio quaedam donorum est. Ergo hominibus ad mensuram datur, et concordia ibi unum corpus facit. Quomodo aliud accipit manus ut operetur, aliud oculus ut videat, aliud auris ut audiat, aliud pes ut ambulet; anima tamen una est quae agit omnia, in manu ut operetur, in pede ut ambulet, in aure ut audiat, in oculo ut videat: sic sunt etiam diversa dona fidelium, tamquam membris ad mensuram cuique propriam distributa. Sed Christus qui dat, non ad mensuram accipit.

Pater mittens Filium, se alterum misit.

11. Audi enim adhuc quid sequitur; quia de Filio dixerat: Non enim ad mensuram dat Deus Spiritum: Pater diligit Filium, et omnia dedit in manu eius 34. Adiecit: Omnia dedit in manu eius, ut nosset et hic qua distinctione dictum sit: Pater diligit Filium. Quare enim? Pater non diligit Ioannem? et tamen non omnia dedit in manu eius. Pater

highest charity between them. For if charity is here so great as to make your soul and your friend's soul one soul, how can it be then that the Father and the Son is not one God? Far be unfeigned faith from this thought. In short, how excellent that charity is, understand hence: the souls of many men are many, and if they love one another, it is one soul; still, in the case of men, they may be called many souls, because the union is not so strong. But there it is right for you to say one God; two or three Gods it is not right for you to say. From this, the supreme and surpassing excellency of charity is shown you to be such, that a greater cannot be.

10. For He whom God has sent speaks the words of God. This, of course, he said of Christ, to distinguish himself from Christ. What then? Did not God send John himself? Did he not say himself, I am sent before Him? And, He that sent me to baptize with water? And is it not of John that it is said, Behold, I send my messenger before You, and he shall prepare Your way? Malachi 3:1 Does he not himself speak the words of God, he of whom it is said that he is more than a prophet? Then, if God sent him too, and he speaks the words of God, how do we understand him to have distinctly said of Christ, He whom God has sent speaks the words of God? But see what he adds: For God gives not the Spirit by measure. What is this, For God gives not the Spirit by measure? We find that God does give the Spirit by measure. Hear the apostle when he says, According to the measure of the gift of Christ. Ephesians 4:7 To men He gives by measure, to the only Son He gives not by measure. How does He give to men by measure? To one is given by the Spirit the word of wisdom; to another the word of wisdom according to the same Spirit; to another faith by the same Spirit; to another prophecy; to another discerning of spirits; to another kinds of tongues; to another the gift of healing. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gift of healing? Do all speak with tongues? Do all interpret? 1 Corinthians 12:8-30 This man has one gift, that man another; and what that man has, this has not: there is a measure, a certain division of gifts. To men, therefore, it is given by measure, and concord among them makes one body. As the hand receives one kind of gift to work, the eye another to see, the ear another to hear, the foot another to walk; nevertheless the soul that does all is one, in the hand to work, in the foot to walk, in the ear to hear, in the eye to see; so are also the gifts of believers diverse, distributed to them as to members, to each according to his proper measure. But Christ, who gives, receives not by measure.

11. Now hear further what follows: because He had said of the Son, For God gives not the Spirit by measure: the Father loves the Son, and has given all things into His hand, He added, has given all things into His hands, that you might know also here with what distinction it is said, The Father loves the Son. And why? Does the Father

non diligit Paulum? et tamen non omnia dedit in manu eius. Pater diligit Filium: sed quomodo Pater Filium, non quomodo dominus servum; quomodo Unicum, non quomodo adoptatum. Itaque omnia dedit in manu eius. Quid est, omnia? Ut tantus sit Filius, quantus est Pater. Ad aequalitatem enim sibi genuit eum, cui rapina non esset in forma Dei esse aequalem Deo 35. Pater diligit Filium, et omnia dedit in manu eius. Ergo cum ad nos dignatus est mittere Filium, non putemus aliquid minus nobis missum quam est Pater. Pater mittens Filium, se alterum misit.

12. Namque putantes adhuc discipuli quia Pater aliquid maius est quam Filius, videntes carnem et non intellegentes divinitatem, dixerunt ei: Domine, ostende nobis Patrem, et sufficit nobis 36. Tamquam dicerent: Iam novimus te, et benedicimus te, quia novimus te: gratias enim tibi agimus, quia ostendisti te nobis; sed Patrem nondum novimus: propterea cor nostrum ardet, et satagit concupiscentia quadam sancta videndi Patris tui qui te misit; ipsum nobis ostende, et nihil amplius a te desiderabimus: sufficit enim nobis cum ille fuerit demonstratus, quo maior esse nemo potest. Bona concupiscentia, bonum desiderium; sed parvus intellectus. Attendens enim ipse Dominus Iesus parvos magna quaerentes, et se ipsum magnum inter parvos, et parvum inter parvos, ait Philippo qui hoc dixerat, uni ex discipulis: Tanto tempore vobiscum sum, et non cognovistis me, Philippe? Posset hic Philippus respondere: Cognovimus te; sed numquid diximus tibi: Ostende nobis te? Te cognovimus, sed Patrem quaerimus. Subiecit statim: Qui me vidit, vidit et Patrem 37. Si ergo aequalis Patri missus est, non eum aestimemus ex infirmitate carnis, sed cogitemus maiestatem indutam carne, non oppressam carne. Manens enim Deus apud Patrem, apud homines factus est homo, ut tu per illum qui ad te factus est homo, fieres talis qualis capit Deum. Non enim homo poterat capere Deum: videre poterat homo hominem, capere Deum non poterat. Unde non poterat capere Deum? Quia oculum cordis unde caperet, non habebat. Erat ergo aliquid intus saucium, et aliquid foris sanum: corporis oculos habebat sanos, cordis oculos habebat saucios. Factus est ille homo ad corporis oculum; ut credens in eum qui videri corporaliter potuit, curareris ad eum ipsum videndum quem spiritualiter videre non poteras. Tanto tempore vobiscum sum, et non cognovistis me, Philippe? Qui me vidit, vidit et Patrem. Quare illi non illum videbant? Ecce videbant illum, et Patrem non videbant: videbant carnem, sed maiestas latebat. Quod videbant discipuli qui amaverunt, viderunt et Iudaei qui crucifixerunt. Intus ergo erat totus ille, et sic intus in carne, ut apud Patrem maneret: non enim deseruit Patrem quando venit ad carnem.

not love John? And yet He has not given all things into his hand. Does the Father not love Paul? And yet He has not given all things into his hand. The Father loves the Son: but as father loves, not as master loves a servant; as the Only Son, not as an adopted son. And so has given all things into His hand. What means all things? That the Son should be such as the Father is. To equality with Himself He begot Him in whom it was no robbery to be in the form of God, equal to God. The Father loves the Son, and has given all things into His hand. Therefore, having deigned to send us the Son, let us not imagine that it is something less than the Father that is sent to us. The Father, in sending the Son, sent His other self.

12. But the disciples, still thinking that the Father is something greater than the Son, seeing only the flesh, and not understanding His divinity, said to Him, Lord, show us the Father and it suffices us. As much as to say, We know You already, and bless You that we know You: for we thank You that You have shown Yourself to us. But as yet we know not the Father: therefore our heart is inflamed, and occupied with a certain holy longing of seeing Your Father who sent You. Show us Him, and we shall desire nothing more of You: for it suffices us when He has been shown, than whom none can be greater. A good longing, a good desire; but small intelligence. Now the Lord Jesus Himself, regarding them as small men seeking great things, and Himself great among the small, and yet small among the small, says to Philip, one of the disciples, who had said this: Am I so long time with you, and you have not known me, Philip? Here Philip might have answered, You we have known, but did we say to You, Show us Yourself? We have known You, but it is the Father we seek to know. He immediately adds, He that has seen me, has seen the Father also. John 14:8-9 If, then, One equal with the Father has been sent, let us not estimate Him from the weakness of the flesh, but think of the majesty clothed in flesh, but not weighed down by the flesh. For, remaining God with the Father, He was made man among men, that, through Him who was made man, you might become such as to receive God. For man could not receive God. Man could see man; God he could not apprehend. Why could he not apprehend God? Because he had not the eye of the heart, by which to apprehend Him. There was something within disordered, something without sound: man had the eyes of the body sound, but the eyes of the heart sick. He was made man to the eye of the body; so that, believing on Him who could be seen in bodily form, you might be healed for seeing Him whom you were not able to see spiritually. Am I so long time with you, and you know me not, Philip? He that has seen me, has seen the Father also. Why did they not see Him? Lo, they did see Him, and yet saw not the Father: they saw the flesh, but the majesty was concealed. What the disciples who loved Him saw, saw also the Jews who crucified

13. Carnalis cogitatio non capit quod dico: differat intellectum, et incipiat a fide; audiat quod sequitur: Qui credit in Filium, habet vitam aeternam: qui autem incredulus est Filio, non videbit vitam, sed ira Dei manet super eum. Non dixit, ira Dei venit ad eum; sed, ira Dei manet super eum 38. Omnes qui nascuntur mortales, habent secum iram Dei. Quam iram Dei? Quam accepit primus Adam. Si enim peccavit primus homo, et audivit: Morte morieris 39; factus est mortalis ille, et coepimus nasci mortales; cum ira Dei nati sumus. Venit inde Filius non habens peccatum, et indutus est carne, indutus est mortalitate. Si ille nobiscum communicavit iram Dei, nos pigri sumus cum illo communicare gratiam Dei? Qui ergo non vult credere in Filium, ira Dei manet super eum. Quae ira Dei? De qua dicit Apostolus: Fuimus et nos natura filii irae sicut et caeteri 40. Omnes ergo filii irae; quia de maledicto mortis venientes. Crede in Christum factum pro te mortalem, ut illum capias immortalem: quando enim ceperis eius immortalitatem, nec tu eris mortalis. Vivebat, moriebaris: mortuus est, ut vivas. Attulit gratiam Dei, abstulit iram Dei. Deus vicit mortem, ne mors vinceret hominem.

Him. Inwardly, then, was He all; and in such manner inwardly in the flesh, that He remained with the Father when He came to the flesh.

13. Carnal thought does not apprehend what I say: let it defer understanding, and begin by faith; let it hear what follows: He that believes in the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him. He has not said, The wrath of God comes to him; but, The wrath of God abides on him. All that are born mortals have the wrath of God with them. What wrath of God? That wrath which Adam first received. For if the first man sinned, and heard the sentence, You shall die the death, he became mortal, and we began to be born mortal; and we have been born with the wrath of God. From this stock came the Son, not having sin, and He was clothed with flesh and mortality. If He partook with us of the wrath of God, are we slow to partake with Him the grace of God? He, then, that will not believe the Son, on the same the wrath of God abides. What wrath of God? That of which the apostle says, We also were by nature the children of wrath, even as the rest. Ephesians 2:3 All are therefore children of wrath, because coming of the curse of death. Believe on Christ, for you made mortal, that you may receive Him, the immortal; and when you shall have received His immortality, you shall no longer be mortal. He lived, you were dead; He died that you should live. He has brought us the grace of God, and has taken away the wrath of God. God has conquered death, lest death should conquer man.