

Augustine: Tractates (Lectures) on the Gospel of John

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TRACTATUS 1

In principio erat Verbum... (Io 1, 1-5).

A Christo per carnem nato non recedas, donec pervenias ad Christum ab uno Patre natum, Verbum Deum apud Deum, per quod facta sunt omnia: quia illa vita est, quae in illo est lux hominum.

Iohannes mons excelsus.

1. Intuens quod modo audivimus ex lectione apostolica, quod animalis homo non percipit ea quae sunt Spiritus Dei (1 Cor 2, 14), et cogitans, in hac praesenti turba Caritatis vestrae necesse esse ut multi sint animales, qui adhuc secundum carnem sapiant, nondumque se possint ad spiritalem intellectum erigere, haesito vehementer, quomodo, ut Dominus dederit, possim dicere, vel pro modulo meo explicare quod lectum est ex Evangelio: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum* (Io 1, 1): hoc enim animalis homo non percipit. Quid ergo, fratres? silebimus hinc? Quare ergo legitur, si silebitur? aut quare auditur, si non exponitur? sed et quid exponitur, si non intellegitur? Itaque quoniam rursus esse non dubito in numero vestro quosdam, a quibus possit non solum expositum capi, sed et antequam exponatur, intellegi; non fraudabo eos qui possunt capere, dum timeo superfluum esse auribus eorum qui non possunt capere. Postremo aderit misericordia Dei, fortasse ut omnibus satis fiat, et capiat quisque quod potest: quia et qui loquitur, dicit quod potest. Nam dicere ut est, quis potest? Audeo dicere, fratres mei, forsitan nec ipse Ioannes dixit ut est, sed et ipse ut potuit; quia de Deo homo dixit: et quidem inspiratus a Deo, sed tamen homo. Quia inspiratus, dixit aliquid; si non inspiratus esset, dixisset nihil: quia vero homo inspiratus, non totum quod est dixit; sed quod potuit homo, dixit.

2. Erat enim iste Ioannes, fratres carissimi, de illis montibus, de quibus scriptum est: *Suscipiant montes pacem populo tuo, et colles iustitiam* (Ps 71, 3). Montes, excelsae animae sunt: colles, parvulae animae sunt. Sed ideo montes excipiunt pacem, ut colles possint excipere iustitiam. Quae est iustitia, quam colles excipiunt? Fides, quia iustus ex fide vivit (Rom 1, 17; Hab 2, 4). Non autem exciperent minores animae fidem, nisi maiores animae, quae montes dictae sunt, ab ipsa Sapientia illustrarentur, ut possint

In the beginning was the Word (Jn 1, 1-5)

1. When I give heed to what we have just read from the apostolic lesson, that "the natural man perceives not the things which are of the Spirit of God," 1 Corinthians 2:14 and consider that in the present assembly, my beloved, there must of necessity be among you many natural men, who know only according to the flesh, and cannot yet raise themselves to spiritual understanding, I am in great difficulty how, as the Lord shall grant, I may be able to express, or in my small measure to explain, what has been read from the Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God;" for this the natural man does not perceive. What then, brethren? Shall we be silent for this cause? Why then is it read, if we are to be silent regarding it? Or why is it heard, if it be not explained? And why is it explained, if it be not understood? And so, on the other hand, since I do not doubt that there are among your number some who can not only receive it when explained, but even understand it before it is explained, I shall not defraud those who are able to receive it, from fear of my words being wasted on the ears of those who are not able to receive it. Finally, there will be present with us the compassion of God, so that perchance there may be enough for all, and each receive what he is able, while he who speaks says what he is able. For to speak of the matter as it is, who is able? I venture to say, my brethren, perhaps not John himself spoke of the matter as it is, but even he only as he was able; for it was man that spoke of God, inspired indeed by God, but still man. Because he was inspired he said something; if he had not been inspired, he would have said nothing; but because a man inspired, he spoke not the whole, but what a man could he spoke.

2. For this John, dearly beloved brethren, was one of those mountains concerning which it is written: "Let the mountains receive peace for your people, and the hills righteousness." The mountains are lofty souls, the hills little souls. But for this reason do the mountains receive peace, that the hills may be able to receive righteousness. What is the righteousness which the hills receive? Faith, for "the just does live by faith." The smaller souls, however, would not receive faith unless the greater souls,

parvulis traicere quod possint parvuli capere, et vivere ex fide colles, quia montes pacem suscipiunt. Ab ipsis montibus dictum est Ecclesiae: Pax vobiscum (Io 20, 19): et ipsi montes pacem annuntiando Ecclesiae, non diviserunt se adversus eum a quo susceperunt pacem, ut veraciter, non fecte nuntiarent pacem.

3. Sunt enim alii montes naufragosi, quo quisque navim cum impulerit, solvitur. Facile est enim cum videtur terra a periclitantibus, quasi conari ad terram: sed aliquando videtur terra in monte, et saxa latent sub monte; et cum quisque conatur ad montem, incidit in saxa; et non ibi invenit portum, sed planctum. Sic fuerunt quidam montes, et magni apparuerunt inter homines; et fecerunt haereses et schismata, et diviserunt Ecclesiam Dei: sed isti qui diviserunt Ecclesiam Dei, non erant illi montes de quibus dictum est: *Suscipiant montes pacem populo tuo* (Ps 71, 3). Quomodo enim pacem susceperunt, qui unitatem diviserunt?

4. Qui autem susceperunt pacem nuntiandam populo, contemplati sunt ipsam Sapientiam, quantum humanis cordibus potuit contingi quod *nec oculus vidit, nec auris audivit, nec in cor hominis ascendit* (1 Cor 2, 9). Si in cor hominis non ascendit, quomodo ascendit in cor Ioannis? An non erat homo Ioannes? An forte nec in cor Ioannis ascendit, sed cor Ioannis in illam ascendit? Quod enim ascendit in cor hominis, de imo est ad hominem: quo autem ascendit cor hominis, sursum est ab homine. Etiam sic, fratres, dici potest quia si ascendit in cor Ioannis, si aliquo modo potest dici, in tantum ascendit in cor Ioannis, in quantum ipse Ioannes non erat homo. Quid est: Non erat homo? In quantum coeperat esse angelus: quia omnes sancti, angeli; quia annuntiatores Dei. Ideo carnalibus et animalibus non valentibus percipere quae sunt Dei, quid ait Apostolus? *Cum enim dicitis: Ego sum Pauli, ego Apollo, nonne homines estis?* (1 Cor 3, 4; cf. Is 64, 4) Quid eos volebat facere, quibus exprobrabat quia homines erant? Vultis nosse quid eos facere volebat? audite in Psalmis: *Ego dixi: Dii estis, et filii Excelsi omnes* (Ps 81, 6). Ad hoc ergo vocat nos Deus, ne simus homines. Sed tunc in melius non erimus homines, si prius nos homines esse agnoscamus, id est, ut ad illam celsitudinem ab humilitate surgamus: ne cum putamus nos aliquid esse, cum nihil simus, non solum non accipiamus quod non sumus, sed et amittamus quod sumus.

which are called mountains, were illuminated by Wisdom herself, that they may be able to transmit to the little ones what the little ones can receive; and the hills live by faith, because the mountains receive peace. By the mountains themselves it was said to the Church, "Peace be with you;" and the mountains themselves in proclaiming peace to the Church did not divide themselves against Him from whom they received peace, John 20:19 that truly, not feignedly, they might proclaim peace.

3. For there are other mountains which cause shipwreck, on which, if any one drive his ship, she is dashed to pieces. For it is easy, when land is seen by men in peril, to make a venture as it were to reach it; but sometimes land is seen on a mountain, and rocks lie hidden under the mountain; and when any one makes for the mountain, he falls on the rocks, and finds there not rest, but wrecking. So there have been certain mountains, and great have they appeared among men, and they have created heresies and schisms, and have divided the Church of God; but those who divided the Church of God were not those mountains concerning which it is said, "Let the mountains receive peace for your people." For in what manner have they received peace who have severed unity?

4. But those who received peace to proclaim it to the people have made Wisdom herself an object of contemplation, so far as human hearts could lay hold on that which "eye has not seen, nor ear heard, neither has ascended into the heart of man." 1 Corinthians 2:9 If it has not ascended into the heart of man, how has it ascended into the heart of John? Was not John a man? Or perhaps neither into John's heart did it ascend, but John's heart ascended into it? For that which ascends into the heart of man is from beneath, to man; but that to which the heart of man ascends is above, from man. Even so brethren, can it be said that, if it ascended into the heart of John (if in any way it can be said), it ascended into his heart in so far as he was not man. What means "was not man"? In so far as he had begun to be an angel. For all saints are angels, since they are messengers of God. Therefore to carnal and natural men, who are not able to perceive the things that are of God, what says the apostle? "For whereas ye say, I am of Paul, I of Apollos, are you not men?" 1 Corinthians 3:4 What did he wish to make them whom he upbraided because they were men? Do you wish to know what he wished to make them? Hear in the Psalms: "I have said, you are gods; and all of you are children of the Most High." To this, then, God calls us, that we be not men. But then will it be for the better that we be not men, if first we recognize the fact that we are men, that is, to the end that we may rise to that height from humility; lest, when we think that we are something when we are nothing, we not only do not receive what we are not, but even lose what we are.

5. Ergo, fratres, de his montibus et Ioannes erat, qui dixit: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*. Susceperat pacem mons iste, contemplabatur divinitatem Verbi. Qualis iste mons erat? quam excelsus? Transcenderat omnia cacumina terrarum, transcenderat omnes campos aeris, transcenderat omnes altitudines siderum, transcenderat omnes choros et legiones Angelorum. Nisi enim transcenderet ista omnia quae creata sunt, non perveniret ad eum per quem facta sunt omnia. Non potestis cogitare quid transcenderit, nisi videatis quo pervenerit. Quaeris de coelo et terra? facta sunt. Quaeris de his quae sunt in coelo et terra? Utique multo magis et ipsa facta sunt. Quaeris de spiritalibus creaturis, de Angelis, Archangelis, Sedibus, Dominationibus, Virtutibus, Principatibus? et ipsa facta sunt. Nam cum enumeraret haec omnia Psalmus, conclusit sic: *Ipsa dixit, et facta sunt; ipse mandavit, et creata sunt* (Ps 148, 5; 32, 9). Si *dixit, et facta sunt*, per Verbum facta sunt: si autem per Verbum facta sunt, non potuit Ioannis cor pervenire ad id quod ait: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*; nisi transcendisset omnia quae sunt facta per Verbum. Qualis ergo iste mons, quam sanctus, quam altus inter illos montes qui susceperunt pacem populo Dei, ut colles possent suscipere iustitiam?

Levate oculos vestros in montem.

6. Videte ergo, fratres, ne forte de ipsis montibus est Ioannes, de quibus paulo ante cantavimus: *Levavi oculos meos in montes, unde veniet auxilium mihi* (Ps 120, 1). Ergo, fratres mei, si vultis intellegere, levate oculos vestros in montem istum; id est, erigite vos ad Evangelistam, erigite vos ad eius sensum. Sed quia montes isti pacem suscipiunt, non potest autem esse in pace, qui spem ponit in homine; nolite sic erigere oculos in montem, ut putetis in homine spem vestram esse collocandam; et sic dicite: *Levavi oculos meos in montes, unde veniet auxilium mihi*, ut statim subiungatis: *Auxilium meum a Domino, qui fecit coelum et terram* (Ps 120, 2). Ergo levemus oculos in montes, unde veniet auxilium nobis: et tamen non ipsi montes sunt, in quibus spes nostra ponenda est; accipiunt enim montes quod nobis ministrent: ergo unde et montes accipiunt, ibi spes nostra ponenda est. Oculos nostros cum levamus ad Scripturas, quia per homines ministratae sunt Scripturae, levamus oculos nostros ad montes, unde auxilium veniet nobis: sed tamen quia ipsi homines erant qui scripserunt Scripturas, non de se lucebant; sed ille *erat lumen verum, qui illuminat omnem hominem venientem in hunc mundum* (cf. Io 1, 9). Mons erat et ille Ioannes Baptista, qui dixit: *Non sum ego Christus* (Io 1, 20): ne quisquam spem in montem ponens, caderet ab illo qui montes illustrat, et ipse confessus ait: *Quoniam de plenitudine eius omnes*

5. Accordingly, brethren, of these mountains was John also, who said, "In the beginning was the Word, and the Word was with God, and the Word was God." This mountain had received peace; he was contemplating the divinity of the Word. Of what sort was this mountain? How lofty? He had risen above all peaks of the earth, he had risen above all plains of the sky, he had risen above all heights of the stars, he had risen above all choirs and legions of the angels. For unless he rose above all those things which were created, he would not arrive at Him by whom all things were made. You cannot imagine what he rose above, unless you see at what he arrived. Do you inquire concerning heaven and earth? They were made. Do you inquire concerning the things that are in heaven and earth? Surely much more were they made. Do you inquire concerning spiritual beings, concerning angels, archangels, thrones, dominions, powers, principalities? These also were made. For when the Psalm enumerated all these things, it finished thus: "He spoke, and they were made; He commanded, and they were created." If "He spoke and they were made," it was by the Word that they were made; but if it was by the Word they were made, the heart of John could not reach to that which he says, "In the beginning was the Word, and the Word was with God, and the Word was God," unless he had risen above all things that were made by the Word. What a mountain this! How holy! How high among those mountains that received peace for the people of God, that the hills might receive righteousness!

6. Consider, then, brethren, if perchance John is not one of those mountains concerning whom we sang a little while ago, "I have lifted up my eyes to the mountains, from whence shall come my help." Therefore, my brethren, if you would understand, lift up your eyes to this mountain, that is, raise yourselves up to the evangelist, rise to his meaning. But, because though these mountains receive peace he cannot be in peace who places his hope in man, do not so raise your eyes to the mountain as to think that your hope should be placed in man; and so say, "I have lifted up my eyes to the mountains, from whence shall come my help," that you immediately add, "My help is from the Lord, who made heaven and earth." Therefore let us lift our eyes to the mountains, from whence shall come our help; and yet it is not in the mountains themselves that our hope should be placed, for the mountains receive what they may minister to us; therefore, from whence the mountains also receive there should our hope be placed. When we lift our eyes to the Scriptures, since it was through men the Scriptures were ministered, we are lifting our eyes to the mountains, from whence shall come our help; but still, since they were men who wrote the Scriptures, they did not shine of themselves, but "He was the true light, John 1:9 who lights every man that comes into the world." A mountain also was that John the Baptist, who said, "I am not the Christ," John 1:30 lest anyone, placing his

accepimus (Io 1, 16). Ita debes dicere: *Levavi oculos meos in montes, unde veniet auxilium mihi* (Ps 120, 1), ne auxilium quod tibi venit, montibus imputes; sed sequaris, et dicas: *Auxilium meum a Domino, qui fecit coelum et terram* (Ps 120, 2).

7. Ergo, fratres, ad hoc ista monuerim, ut quando erexistis cor ad Scripturas, cum sonaret Evangelium: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*, et caetera quae lecta sunt, intellegatis vos levasse oculos ad montes. Nisi enim montes ista dicerent, unde omnino cogitaretis, non inveniretis. Ergo ex montibus venit vobis auxilium, ut haec vel audiretis: sed nondum potestis intellegere quod audistis. Invocate auxilium a Domino, qui fecit coelum et terram: quia montes sic potuerunt loqui, ut non possint ipsi illuminare; quia et ipsi illuminati sunt audiendo. Inde qui haec dixit, accepit Ioannes ille, fratres, qui discumbebat super pectus Domini (Io 13, 25), et de pectore Domini bibebat quod propinaret nobis. Sed propinavit verba; intellectum autem inde debes capere, unde et ipse biberat qui tibi propinavit: ut leves oculos ad montes, unde auxilium veniet tibi, ut inde tamquam calicem, id est, verbum propinatum acciperes; et tamen quia auxilium tuum a Domino, qui fecit coelum et terram, inde impleres pectus, unde implevit ille: unde dixisti: *Auxilium meum a Domino, qui fecit coelum et terram*: qui potest ergo, impleat. Fratres, hoc dixi: levet quisque cor suum quomodo illud videt idoneum, et capiat quod dicitur. Sed forte hoc dicetis, quia ego vobis sum praesentior quam Deus. Absit. Multo est ille praesentior: nam ego oculis vestris appareo, ille conscientias vestris praesidet. Ad me aures, ad illum cor, ut utrumque impleatis. Ecce oculos vestros et sensus istos corporis levatis ad nos; nec ad nos, non enim nos de illis montibus, sed ad ipsum Evangelium, ad ipsum Evangelistam: cor autem implendum ad Dominum. Et unusquisque sic levet, ut videat quid levet, et quo levet. Quid dixi: Quid levet, et quo levet? Quale cor levet, videat; quia ad Dominum levat: ne sarcina voluptatis carnalis praegravatum, ante cadat, quam fuerit sublevatum. Sed videt se quisque gestare onus carnis? det operam per continentiam, ut purget quod levet ad Deum. Beati enim mundi corde, quoniam ipsi Deum videbunt (Mt 5, 8).

hope in the mountain, should fall from Him who illuminates the mountain. He also confessed, saying, "Since of His fullness have all we received." John 1:16 So you ought to say, "I have lifted up my eyes to the mountains, from whence shall come my help," so as not to ascribe to the mountains the help that comes to you; but continue and say, "My help is from the Lord, who made heaven and earth."

7. Therefore, brethren, may this be the result of my admonition, that you understand that in raising your hearts to the Scriptures (when the gospel was sounding forth, "In the beginning was the Word, and the Word was with God, and the Word was God," and the rest that was read), you were lifting your eyes to the mountains. For unless the mountains said these things, you would not find out how to think of them at all. Therefore from the mountains came your help, that you even heard of these things; but you cannot yet understand what you have heard. Call for help from the Lord, who made heaven and earth; for the mountains were enabled only so to speak as not of themselves to illuminate, because they themselves are also illuminated by hearing. Thence John, who said these things, received them— he who lay on the Lord's breast, and from the Lord's breast drank in what he might give us to drink. But he gave us words to drink. You ought then to receive understanding from the source from which he drank who gave you to drink; so that you may lift up your eyes to the mountains from whence shall come your aid, so that from thence you may receive, as it were, the cup, that is, the word, given you to drink; and yet, since your help is from the Lord, who made heaven and earth, you may fill your breast from the source from which he filled his; whence you said, "My help is from the Lord, who made heaven and earth:" let him, then, fill who can. Brethren, this is what I have said: Let each one lift up his heart in the manner that seems fitting, and receive what is spoken. But perhaps you will say that I am more present to you than God. Far be such a thought from you! He is much more present to you; for I appear to your eyes, He presides over your consciences. Give me then your ears, Him your hearts, that you may fill both. Behold, your eyes, and those your bodily senses, you lift up to us; and yet not to us, for we are not of those mountains, but to the gospel itself, to the evangelist himself: your hearts, however, to the Lord to be filled. Moreover, let each one so lift up as to see what he lifts up, and whither. What do I mean by saying, "what he lifts up, and whither?" Let him see to it what sort of a heart he lifts up, because it is to the Lord he lifts it up, lest, encumbered by a load of fleshly pleasure, it fall ere ever it is raised. But does each one see that he bears a burden of flesh? Let him strive by continence to purify that which he may lift up to God. For "Blessed are the pure in heart, because they shall see God." Matthew 5:8

Verbum hominis.

8. Nam ecce quid prodest, quia sonuerunt verba: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum?* Et nos diximus verba, cum loqueremur. Numquid tale Verbum erat apud Deum? Nonne ea quae diximus, sonuerunt atque transierunt? Ergo et Dei Verbum sonuit et peractum est? Quomodo omnia per ipsum facta sunt, et sine ipso factum est nihil? quomodo per illud regitur, quod per illud creatum est, si sonuit et transiit? Quale ergo Verbum quod et dicitur, et non transit? Intendat Caritas vestra: magna res est. Quotidie dicendo verba viluerunt nobis, quia sonando verba et transeundo viluerunt, et nihil aliud videntur quam verba. Est verbum et in ipso homine, quod manet intus: nam sonus procedit ex ore. Est verbum quod vere spiritualiter dicitur, illud quod intellegis de sono, non ipse sonus. Ecce verbum dico, cum dico: Deus. Quam breve est quod dixi, quatuor litteras, et duas syllabas! Numquidnam hoc totum est Deus, quatuor litterae, et duae syllabae? An quantum hoc vile est, tantum charum est quod in eis intellegitur? Quid factum est in corde tuo, cum audisses: Deus? Quid factum est in corde meo, cum dicerem: Deus? Magna et summa quaedam substantia cogitata est, quae transcendat omnem mutabilem creaturam, carnalem et animale. Et si dicam tibi: Deus commutabilis est, an incommutabilis? respondebis statim: Absit ut ego vel credam vel sentiam commutabilem Deum: incommutabilis est Deus. Anima tua quamvis parva, quamvis forte adhuc carnalis, non mihi potuit respondere nisi incommutabilem Deum; omnis autem creatura mutabilis: quomodo ergo potuisti scintillare in illud quod est super omnem creaturam, ut certus mihi responderes incommutabilem Deum? Quid est ergo illud in corde tuo, quando cogitas quamdam substantiam vivam, perpetuam, omnipotentem, infinitam, ubique praesentem, ubique totam, nusquam inclusam? Quando ista cogitas, hoc est verbum de Deo in corde tuo. Numquid autem hoc est sonus ille qui quatuor litteris constat, et duabus syllabis? Ergo quaecumque dicuntur et transeunt, soni sunt, litterae sunt, syllabae sunt. Hoc verbum transit, quod sonat: quod autem significavit sonus, et in cogitante est qui dixit, et in intellegente est qui audivit, manet hoc transeuntibus sonis.

Verbum Dei.

9. Refer animum ad illud verbum. Si tu potes habere verbum in corde tuo, tamquam consilium natum in mente tua, ut mens tua pariat consilium, et insit consilium quasi proles mentis tuae, quasi filius cordis tui. Prius enim cor generat consilium, ut aliquam fabricam construas, aliquid amplum in terra moliaris; iam natum est consilium, et opus nondum completum est: vides tu, quid factururus es; sed alius non miratur, nisi cum

8. But let us see what advantage it is that these words have sounded, "In the beginning was the Word, and the Word was with God, and the Word was God." We also uttered words when we spoke. Was it such a word that was with God? Did not those words which we uttered sound and pass away? Did God's Word, then, sound and come to an end? If so, how were all things made by it, and without it was nothing made? How is that which it created ruled by it, if it sounded and passed away? What sort of a word, then, is that which is both uttered and passes not away? Give ear, my beloved, it is a great matter. By everyday talk, words here become despicable to us, because through their sounding and passing away they are despised, and seem nothing but words. But there is a word in the man himself which remains within; for the sound proceeds from the mouth. There is a word which is spoken in a truly spiritual manner, that which you understand from the sound, not the sound itself. Mark, I speak a word when I say "God." How short the word which I have spoken—four letters and two syllables! Is this all that God is, four letters and two syllables? Or is that which is signified as costly as the word is paltry? What took place in your heart when you heard, "God"? What took place in my heart when I said "God"? A certain great and perfect substance was in our thoughts, transcending every changeable creature of flesh or of soul. And if I say to you, "Is God changeable or unchangeable?" you will answer immediately, "Far be it from me either to believe or imagine that God is changeable: God is unchangeable." Your soul, though small, though perhaps still carnal, could not answer me otherwise than that God is unchangeable: but every creature is changeable; how then were you able to enter, by a glance of your spirit, into that which is above the creature, so as confidently to answer me, "God is unchangeable"? What, then, is that in your heart, when you think of a certain substance, living, eternal, all-powerful, infinite, everywhere present, everywhere whole, nowhere shut in? When you think of these qualities, this is the word concerning God in your heart. But is this that sound which consists of four letters and two syllables? Therefore, whatever things are spoken and pass away are sounds, are letters, are syllables. His word which sounds passes away; but that which the sound signified, and was in the speaker as he thought of it, and in the hearer as he understood it, that remains while the sounds pass away.

9. Turn your attention to that word. You can have a word in your heart, as it were a design born in your mind, so that your mind brings forth the design; and the design is, so to speak, the offspring of your mind, the child of your heart. For first your heart brings forth a design to construct some fabric, to set up something great on the earth; already the design is conceived, and the work is not yet finished: you see what you will make; but another does not admire, until you have made and constructed the pile, and brought that fabric into shape and to completion; then men regard the

feceris et construxeris molem, et fabricam illam ad exsculptionem perfectionemque perduxeris: attendunt homines mirabilem fabricam, et mirantur consilium fabricantis; stupent quod vident, et amant quod non vident: quis est qui potest videre consilium? Si ergo ex magna aliqua fabrica laudatur humanum consilium, vis videre quale consilium Dei est Dominus Iesus Christus, id est, Verbum Dei? Attende fabricam istam mundi; vide quae sint facta per Verbum, et tunc cognosces quale sit Verbum. Attende haec duo mundi corpora, coelum et terram: quis explicat verbis ornatum coeli? quis explicat verbis fecunditatem terrae? quis digne collaudat temporum vices? quis digne collaudat seminum vim? Videtis quae taceam, ne diu commemorando parum dicam forte, quam potestis cogitare. Ex fabrica ergo ista animadvertite quale Verbum est per quod facta est: et non sola facta est. Omnia enim ista videntur, quia pertinent ad sensum corporis. Per illud Verbum et Angeli facti sunt; per illud Verbum et Archangeli facti sunt; Potestates, Sedes, Dominationes, Principatus; per illud Verbum facta sunt omnia: hinc cogitate quale Verbum est.

10. Respondet mihi modo forte nescio quis: Et quis hoc Verbum cogitat? Noli ergo tibi quasi vile aliquid formare, cum audis Verbum, et conicere verba quae audis quotidie: Ille talia verba dixit, talia verba locutus est, talia verba mihi narras: assidue enim dicendo nomina verborum, quasi viluerunt, verba. Et quando audis: *In principio erat Verbum*, ne vile aliquid putares, quale consuevisti cogitare, cum verba humana soleres audire, audi quid cogites: *Deus erat Verbum*.

11. Exeat nunc nescio quis infidelis Arianus, et dicat quia Verbum Dei factum est. Quomodo potest fieri ut Verbum Dei factum sit, quando Deus per Verbum fecit omnia? Si et Verbum Dei ipsum factum est, per quod aliud Verbum factum est? Si hoc dicis, quia est Verbum Verbi, per quod factum est illud, ipsum dico ego unicum Filium Dei. Si autem non dicis Verbum Verbi, concede non factum per quod facta sunt omnia. Non enim per seipsum fieri potuit, per quod facta sunt omnia: crede ergo Evangelistae. Poterat enim dicere: In principio fecit Deus Verbum: quomodo dixit Moyses: *In principio fecit Deus coelum et terram* (Gen 1, 1); et omnia sic enumerat: Dixit Deus: Fiat, et factum est. Si dixit, quis dixit? Utique Deus. Et quid factum est? Creatura aliqua. Inter dicentem Deum et factam creaturam quid est per quod factum est, nisi Verbum? quia dixit Deus: Fiat, et factum est. Hoc Verbum incommutabile: quamvis mutabilia per Verbum fiant, ipsum incommutabile est.

admirable fabric, and admire the design of the architect; they are astonished at what they see, and are pleased with what they do not see: who is there who can see a design? If, then, on account of some great building a human design receives praise, do you wish to see what a design of God is the Lord Jesus Christ, that is, the Word of God? Mark this fabric of the world. View what was made by the Word, and then you will understand what is the nature of the world. Mark these two bodies of the world, the heavens and the earth. Who will unfold in words the beauty of the heavens? Who will unfold in words the fruitfulness of the earth? Who will worthily extol the changes of the seasons? Who will worthily extol the power of seeds? You see what things I do not mention, lest in giving a long list I should perhaps tell of less than you can call up to your own minds. From this fabric, then, judge the nature of the Word by which it was made: and not it alone; for all these things are seen, because they have to do with the bodily sense. By that Word angels also were made; by that Word archangels were made, powers, thrones, dominions, principalities; by that Word were made all things. Hence, judge what a Word this is.

10. Perhaps someone now answers me, "Who so conceives this Word?" Do not then imagine, as it were, some paltry thing when you hear, "the Word," nor suppose it to be words such as you hear them every day—"he spoke such words," "such words he uttered," "such words you tell me;" for by constant repetition the term word has become, so to speak, worthless. And when you hear, "In the beginning was the Word," lest you should imagine something worthless, such as you have been accustomed to think of when you were wont to listen to human words, hearken to what you must think of: "The Word was God."

11. Now some unbelieving Arian may come forth and say that "the Word of God was made." How can it be that the Word of God was made, when God by the Word made all things? If the Word of God was itself also made, by what other Word was it made? But if you say that there is a Word of the Word, I say, that by which it was made is itself the only Son of God. But if you do not say there is a Word of the Word, allow that that was not made by which all things were made. For that by which all things were made could not be made by itself. Believe the evangelist then. For he might have said, "In the beginning God made the Word:" even as Moses said, "In the beginning God made the heavens and the earth;" and enumerates all things thus: "God said, Let it be made, and it was made." Genesis i If "said," who said? God. And what was made? Some creature. Between the speaking of God and the making of the creature, what was there by which it was made but the Word? For God said, "Let it be made, and it was made." This Word is unchangeable; although changeable things are made by it, the Word itself is unchangeable.

Ille te reficiat qui te fecit.

12. Noli ergo credere factum, per quod facta sunt omnia: ne non reficiaris per Verbum, per quod reficiuntur omnia. Iam enim factus es per Verbum, sed oportet te refici per Verbum: si autem mala fuerit fides tua de Verbo, non poteris refici per Verbum. Et si tibi contigit fieri per Verbum, ut per illud factus sis, per te deficis: si per te deficis, ille te reficiat qui te fecit: si per te deterior efficeris, ille te recreet qui te creavit. Quomodo te autem recreet per Verbum, si male aliquid sentias de Verbo? Evangelista dicit: *In principio erat Verbum* (Io 1, 3); et tu dicis: *In principio factum est Verbum*. Ille: *Omnia per ipsum facta sunt*, dicit; et tu dicis quia et ipsum Verbum factum est. Poterat dicere Evangelista: *In principio factum est Verbum*: sed quid ait? *In principio erat Verbum*. Si erat, non est factum, ut ista omnia per ipsum fierent, et sine ipso nihil. Si ergo erat *in principio Verbum, et Verbum erat apud Deum, et Deus erat Verbum*: si non potes cogitare quid sit, differ ut crescas. Ille cibus est, accipe lac ut nutriaris, ut sis validus ad capiendum cibum.

Universa creatura per ipsum facta sunt.

13. Sane, fratres, quod sequitur: *Omnia per ipsum facta sunt, et sine ipso factum est nihil*, videte ne sic cogitatis, quia nihil aliquid est. Solent enim multi male intellegentes, *sine ipso factum est nihil*, putare aliquid esse nihil. Peccatum quidem non per ipsum factum est: et manifestum est, quia peccatum nihil est, et nihil fiunt homines cum peccant. Et idolum non per Verbum factum est: habet quidem formam quamdam humanam, sed ipse homo per Verbum factus est; nam forma hominis in idolo, non per Verbum facta est; et scriptum est: *Scimus quia nihil est idolum* (1 Cor 8, 4). Ergo ista non sunt facta per Verbum; sed quaecumque naturaliter facta sunt, quaecumque sunt in creaturis, omnia omnino quae fixa in coelo sunt, quae fulgent desuper, quae volitant sub coelo, et quae moventur in universa natura rerum, omnis omnino creatura: dicam planius, dicam, fratres, ut intellegatis, ab angelo usque ad vermiculum. Quid praeclarius angelo in creaturis? quid extremius vermiculo in creaturis? Per quem factus est angelus, per ipsum factus est et vermiculus: sed angelus dignus coelo, vermiculus terra. Qui creavit, ipse disposuit. Si poneret vermiculum in coelo, reprehenderes; si vellet Angelos nasci de putrescentibus carnibus, reprehenderes: et tamen prope hoc facit Deus, et non est reprehendus. Nam omnes homines de carne nascentes, quid sunt nisi vermes? et de vermibus Angelos facit. Si enim ipse Dominus dicit: *Ego autem sum vermis, et non homo* (Ps 21, 7); quis dubitat hoc dicere quod scriptum est et in Iob: *Quanto magis homo putredo, et filius hominis*

12. Do not then believe that that was made by which were made all things, lest you be not new-made by the Word, which makes all things new. For already have you been made by the Word, but it behooves you to be new-made by the Word. If, however, your belief about the Word be wrong, you will not be able to be new-made by the Word. And although creation by the Word has happened to you, so that you have been made by Him, you are unmade by yourself: if by yourself you are unmade, let Him who made you make you new: if by yourself you have been made worse, let Him who created you re-create you. But how can He re-create you by the Word, if you hold a wrong opinion about the Word? The evangelist says, "In the beginning was the Word;" and you say, "In the beginning the Word was made." He says, "All things were made by Him;" and you say that the Word Himself was made. The evangelist might have said, "In the beginning the Word was made:" but what does he say? "In the beginning was the Word." If He was, He was not made; that all things might be made by it, and without Him nothing be made. If, then, "in the beginning the Word was, and the Word was with God, and the Word was God;" if you cannot imagine what it is, wait till you are grown. That is strong meat: receive milk that you may be nourished, and be able to receive strong meat.

13. Give good heed to what follows, brethren, "All things were made by Him, and without Him was nothing made," so as not to imagine that "nothing" is something. For many, wrongly understanding "without Him was nothing made," are wont to fancy that "nothing" is something. Sin, indeed, was not made by Him; and it is plain that sin is nothing, and men become nothing when they sin. An idol also was not made by the Word;— it has indeed a sort of human form, but man himself was made by the Word;— for the form of man in an idol was not made by the Word, and it is written, "We know that an idol is nothing." 1 Corinthians 8:4 Therefore these things were not made by the Word; but whatever was made in the natural manner, whatever belongs to the creature, everything that is fixed in the sky, that shines from above, that flies under the heavens, and that moves in universal nature, every creature whatsoever: I will speak more plainly, brethren, that you may understand me; I will say, from an angel even to a worm. What more excellent than an angel among created things? What lower than a worm? He who made the angel made the worm also; but the angel is fit for heaven, the worm for earth. He who created also arranged. If He had placed the worm in heaven, you might have found fault; if He had willed that angels should spring from decaying flesh, you might have found fault: and yet God almost does this, and He is not to be found fault with. For all men born of flesh, what are they but worms? And of these worms God makes angels. For if the Lord Himself says, "But I am a worm and no man," who will hesitate to say what is written also in

vermis (Iob 25, 6)? Primo dixit, *homo putredo*; et postea, *filius hominis vermis*: quia *vermis* de putredine nascitur, ideo *homo putredo*, et *filius hominis vermis*. Ecce quid fieri voluit propter te, illud quod *in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*. Quare hoc factum est propter te? Ut sugeres, qui manducare non poteras. Omnino ergo, fratres, sic accipite: *Omnia per ipsum facta sunt, et sine ipso factum est nihil*. Universa enim creatura per ipsum facta est, maior, minor: per ipsum facta sunt supera, infera; spiritalis, corporalis, per ipsum facta sunt. Nulla enim forma, nulla compages, nulla concordia partium, nulla qualiscumque substantia, quae potest habere pondus, numerum, mensuram, nisi per illud Verbum est, et ab illo Verbo creatore, cui dictum est: *Omnia in mensura, et numero, et pondere disposuisti* (Sap 11, 21).

14. Nemo ergo vos fallat, quando forte taedium patimini ad muscas. Etenim aliqui derisi sunt a diabolo, et ad muscas capti sunt. Solent enim aucupes ponere in muscipula muscas, ut esurientes aves decipiant: sic et isti ad muscas a diabolo decepti sunt. Nam nescio quis taedium patiebatur ad muscas: invenit illum Manichaeus taedio affectum; et cum diceret se non posse pati muscas et odisse vehementer illas, statim ille: Quis fecit has? Et quia taedio affectus erat, et oderat illas, non ausus est dicere: Deus illas fecit: erat autem catholicus. Ille statim subiecit: Si Deus illas non fecit, quis illas fecit? Plane, ait ille, ego credo quia diabolus fecit muscas. Et ille statim: Si muscam diabolus fecit, sicut te video confiteri, quia prudenter intellegis, apem quis fecit, quae paulo amplior est musca? Non ausus ille est dicere quia Deus fecit apem, et muscam non fecit; quia res erat proxima. Ab ape duxit ad locustam, a locusta ad lacertum, a lacerto ad avem, ab ave duxit ad pecus, inde ad bovem, inde ad elephantem, postremo ad hominem; et persuasit homini quia non a Deo factus est homo. Ita ille miser cum taedium passus est ad muscas, musca factus est, quem diabolus possideret. Beelzebub quippe interpretari dicitur princeps muscarum: de quibus scriptum est: *Muscae moriturae exterminant oleum suavitatis* (Eccl 10, 1).

15. Quid igitur, fratres? quare ista dixi? Claudite aures cordis vestri adversus dolos inimici; intellegite quia Deus fecit omnia, et in suis gradibus collocavit. Quare autem patimur multa mala a creatura quam fecit Deus? Quia offendimus Deum? Numquid haec Angeli patiuntur? Fortassis et nos in vita ista illa non timeremus. De poena tua peccatum tuum accusa, non iudicem. Nam propter superbiam instituit Deus istam creaturam minimam et abiectissimam, ut ipsa nos torqueret: ut cum superbus fuerit homo, et se iactaverit adversus Deum; et, cum sit mortalis, mortalem terruerit; et, cum sit homo, proximum hominem non agnoverit; cum se erexerit, pulcibus subdatur.

Job, "How much more is man rottenness, and the son of man a worm?" Job 25:6 First he said, "Man is rottenness;" and afterwards, "The son of man a worm:" because a worm springs from rottenness, therefore "man is rottenness," and "the son of man a worm." Behold what for your sake He was willing to become, who "in the beginning was the Word, and the Word was with God, and the Word was God!" Why did He for your sake become this? That you might suck, who were not able to chew. Wholly in this sense, then, brethren, understand "All things were made by Him, and without Him was nothing made." For every creature, great and small, was made by Him: by Him were made things above and things beneath; spiritual and corporeal, by Him were they made. For no form, no structure, no agreement of parts, no substance whatever that can have weight, number, measure, exists but by that Word, and by that Creator Word, to whom it is said, "You have ordered all things in measure, and in number, and in weight." Wisdom 11:21

14. Therefore, let no one deceive you, when perchance you suffer annoyance from flies. For some have been mocked by the devil, and taken with flies. As fowlers are accustomed to put flies in their traps to deceive hungry birds, so these have been deceived with flies by the devil. Someone or other was suffering annoyance from flies; a Manichean found him in his trouble, and when he said that he could not bear flies, and hated them exceedingly, immediately the Manichean said, "Who made them?" And since he was suffering from annoyance, and hated them, he dared not say, "God made them," though he was a Catholic. The other immediately added, "If God did not make them, who made them?" "Truly," replied the Catholic, "I believe the devil made them." And the other immediately said, "If the devil made the fly, as I see you allow, because you understand the matter well, who made the bee, which is a little larger than the fly?" The Catholic dared not say that God made the bee and not the fly, for the case was much the same. From the bee he led him to the locust; from the locust to the lizard; from the lizard to the bird; from the bird to the sheep; from the sheep to the cow; from that to the elephant, and at last to man; and persuaded a man that man was not made by God. Thus the miserable man, being troubled with the flies, became himself a fly, and the property of the devil. In fact, Beelzebub, they say, means "Prince of flies;" and of these it is written, "Dying flies deprive the ointment of its sweetness." Ecclesiastes 10:1

15. What then, brethren? Why have I said these things? Shut the ears of your hearts against the wiles of the enemy. Understand that God made all things, and arranged them in their orders. Why, then, do we suffer many evils from a creature that God made? Because we have offended God? Do angels suffer these things? Perhaps we, too, in that life of theirs, would have no such thing to fear. For your punishment,

Quid est quod te inflas humana superbia? Homo tibi dixit convicium, et timuisti, et iratus es; pulicibus resiste ut dormias: cognosce qui sis. Nam ut noveritis, fratres, propter superbiam nostram domandam creata ista, quae molesta nobis essent: populum Pharaonis superbum potuit Deus domare de ursis, de leonibus, de serpentibus; muscas et ranas illis immisit (Ex 8, 2. 6. 21. 24), ut rebus vilissimis superbia domaretur.

Omnia in ipso vita sunt.

16. *Omnia ergo, fratres, omnia omnino per ipsum facta sunt, et sine ipso factum est nihil.* Sed quomodo per ipsum facta sunt omnia? *Quod factum est, in illo vita est* (Io 1, 3-4). Potest enim sic dici: *Quod factum est in illo, vita est*: ergo totum vita est, si sic pronuntiaverimus. Quid enim non in illo factum est? Ipse est enim Sapientia Dei; et dicitur in Psalmo: *Omnia in Sapientia fecisti* (Ps 103, 24). Si ergo Christus est Sapientia Dei, et Psalmus dicit: *Omnia in Sapientia fecisti*; omnia sicut per illum facta, ita in illo facta sunt. Si ergo omnia in illo, fratres carissimi, et quod in illo factum est, vita est; ergo et terra vita est, ergo et lignum vita est. Dicimus quidem lignum vitam, sed secundum intellectum lignum crucis, unde accepimus vitam. Ergo et lapis vita est. Inhonestum est sic intellegere, ne rursus nobis subrepat eadem sordidissima secta Manichaeorum, et dicat quia habet vitam lapis, et habet animam paries, et resticula habet animam, et lana et vestis. Solent enim delirantes dicere, et cum repressi fuerint et repulsi, quasi de Scripturis proferunt dicentes: Utquid dictum est: *Quod factum est in illo, vita est?* Si enim omnia in ipso facta sunt, omnia vita sunt. Non te abducant: pronuntia sic: *Quod factum est*; hic subdistingue, et deinde infer, *in illo vita est*. Quid est hoc? Facta est terra, sed ipsa terra quae facta est, non est vita: est autem in ipsa sapientia spiritaliter ratio quaedam qua terra facta est; haec vita est.

17. Quomodo possum, dicam Caritati vestrae. Faber facit arcam. Primo in arte habet arcam: si enim in arte arcam non haberet, unde illam fabricando proferret? Sed arca sic est in arte, ut non ipsa arca sit quae videtur oculis. In arte invisibiliter est, in opere visibiliter erit. Ecce facta est in opere; numquid destitit esse in arte? Et illa in opere facta est, et illa manet quae in arte est: nam potest illa arca putrescere, et iterum ex illa quae in arte est, alia fabricari. Attendite ergo arcam in arte, et arcam in opere. Arca in

accuse your sin, not the Judge. For, on account of our pride, God appointed that tiny and contemptible creature to torment us; so that, since man has become proud and has boasted himself against God, and, though mortal, has oppressed mortals, and, though man, has not acknowledged his fellowman—since he has lifted himself up, he may be brought low by gnats. Why are you inflated with human pride? Someone has censured you, and you are swollen with rage. Drive off the gnats, that you may sleep: understand who you are. For, that you may know, brethren, it was for the taming of our pride these things were created to be troublesome to us, God could have humbled Pharaoh's proud people by bears, by lions, by serpents; He sent flies and frogs upon them, Exodus viii that their pride might be subdued by the meanest creatures.

16. "All things," then, brethren, "all things were made by Him, and without Him was nothing made." But how were all things made by Him? "That, which was made, in Him is life." It can also be read thus: "That, which was made in Him, is life;" and if we so read it, everything is life. For what is there that was not made in Him? For He is the Wisdom of God, and it is said in the Psalm, "In Wisdom have You made all things." If, then, Christ is the Wisdom of God, and the Psalm says, "In Wisdom have You made all things:" as all things were made by Him, so all things were made in Him. If, then, all things were made in Him, dearly beloved brethren, and that, which was made in Him, is life, both the earth is life and wood is life. We do indeed say wood is life, but in the sense of the wood of the cross, whence we have received life. A stone, then, is life. It is not seemly so to understand the passage, as the same most vile sect of the Manicheans creep stealthily on us again, and say that a stone has life, that a wall has a soul, and a cord has a soul, and wool, and clothing. For so they are accustomed to talk in their raving; and when they have been driven back and refuted, they in some sort bring forward Scripture, saying, "Why is it said, 'That, which was made in Him, is life?'" For if all things were made in Him, all things are life. Be not carried away by them; read thus "That which was made;" here make a short pause, and then go on, "in Him is life." What is the meaning of this? The earth was made, but the very earth that was made is not life; but there exists spiritually in the Wisdom itself a certain reason by which the earth was made: this is life.

17. As far as I can, I shall explain my meaning to you, beloved. A carpenter makes a box. First he has the box in design; for if he had it not in design, how could he produce it by workmanship? But the box in theory is not the very box as it appears to the eyes. It exists invisibly in design, it will be visible in the work. Behold, it is made in the work; has it ceased to exist in design? The one is made in the work, and the other remains which exists in design; for that box may rot, and another be

opere non est vita, arca in arte vita est; quia vivit anima artificis, ubi sunt ista omnia antequam proferantur. Sic ergo, fratres carissimi, quia Sapientia Dei, per quam facta sunt omnia, secundum artem continet omnia, antequam fabricet omnia; hinc quae fiunt per ipsam artem, non continuo vita sunt, sed quidquid factum est, vita in illo est. Terram vides; est in arte terra: coelum vides; est in arte coelum: solem et lunam vides; sunt et ista in arte: sed foris corpora sunt, in arte vita sunt. Videte, si quo modo potestis; magna enim res dicta est: et si non a me magno, aut non per me magnum, tamen a magno. Non enim a me parvulo dicta sunt haec: sed ille non est parvulus ad quem respicio, ut dicam. Capiat quisque ut potest, in quantum potest: et qui non potest, nutriat cor, ut possit. Unde nutriat? De lacte nutriat, ut ad cibum perveniat. A Christo per carnem nato non recedat, donec perveniat ad Christum ab uno Patre natum, Verbum Deum apud Deum, per quod facta sunt omnia: quia illa vita est, quae in illo est lux hominum.

Et ipsa vita lux est.

18. Hoc enim sequitur: *Et vita erat lux hominum* (Io 1, 4); et ex ipsa vita homines illuminantur. Pecora non illuminantur, quia pecora non habent rationales mentes quae possint videre sapientiam. Homo autem factus est ad imaginem Dei, habet rationalem mentem per quam possit percipere sapientiam. Ergo illa vita per quam facta sunt omnia, ipsa vita lux est: et non quorumque animalium, sed lux hominum. Unde paulo post dicit: *Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum* (Io 1, 9). Ab illo lumine illuminatus est Ioannes Baptista; ab ipso et ipse Ioannes evangelista. Ex ipso lumine plenus erat qui dixit: *Non sum ego Christus; sed qui post me venit, cuius non sum ego dignus corrigiam calceamenti solvere* (Io 1, 20 27). Ab illo lumine illuminatus erat qui dixit: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum*. Ergo, illa vita lux est hominum.

19. Sed forte stulta corda adhuc capere istam lucem non possunt, quia peccatis suis aggravantur, ut eam videre non possint. Non ideo cogitent quasi absentem esse lucem, quia eam videre non possunt: ipsi enim propter peccata tenebrae sunt. *Et lux in tenebris lucet, et tenebrae eam non comprehenderunt* (Io 1, 5). Ergo, fratres, quomodo homo positus in sole caecus, praesens est illi sol, sed ipse soli absens est; sic omnis stultus, omnis iniquus, omnis impius, caecus est corde. Praesens est sapientia, sed cum caeco praesens est, oculis eius absens est: non quia ipsa illi absens est, sed quia ipse ab illa absens est. Quid ergo faciat iste? Mundet unde possit videri Deus. Quomodo si

fashioned according to that which exists in design. Give heed, then, to the box as it is in design, and the box as it is in fact. The actual box is not life, the box in design is life; because the soul of the artificer, where all these things are before they are brought forth, is living. So, dearly beloved brethren, because the Wisdom of God, by which all things have been made, contains everything according to design before it is made, therefore those things which are made through this design itself are not immediately life, but whatever has been made is life in Him. You see the earth, there is an earth in design; you see the sky, there is a sky in design; you see the sun and the moon, these also exist in design: but externally they are bodies, in design they are life. Understand, if in any way you are able, for a great matter has been spoken. If I am not great by whom it is spoken, or through whom it is spoken, still it is from a great authority. For these things are not spoken by me who am small; He is not small to whom I refer in saying these things. Let each one take in what he can, and to what extent he can; and he who is not able to take in any of it, let him nourish his heart, that he may become able. How is he to nourish it? Let him nourish it with milk, that he may come to strong meat. Let him not leave Christ born through the flesh till he arrive at Christ born of the Father alone, the God-Word with God, through whom all things were made; for that is life, which in Him is the light of men.

18. For this follows: "and the life was the light of men;" and from this very life are men illuminated. Cattle are not illuminated, because cattle have not rational minds capable of seeing wisdom. But man was made in the image of God, and has a rational mind, by which he can perceive wisdom. That life, then, by which all things were made, is itself the light; yet not the light of every animal, but of men. Wherefore a little after he says, "That was the true light, which lights every man that comes into the world." By that light John the Baptist was illuminated; by the same light also was John the Evangelist himself illuminated. He was filled with that light who said, "I am not the Christ; but He comes after me, whose shoe's latchet I am not worthy to unloose." John 1:26-27 By that light he had been illuminated who said, "In the beginning was the Word, and the Word was with God, and the Word was God." Therefore that life is the light of men.

19. But perhaps the slow hearts of some of you cannot yet receive that light, because they are burdened by their sins, so that they cannot see. Let them not on that account think that the light is in any way absent, because they are not able to see it; for they themselves are darkness on account of their sins. "And the light shines in darkness, and the darkness comprehended it not." Accordingly, brethren, as in the case of a blind man placed in the sun, the sun is present to him, but he is absent from the sun. So every foolish man, every unjust man, every irreligious man, is blind in heart.

propterea videre non posset, quia sordidos et saucios oculos haberet, irruente pulvere vel pituita vel fumo, diceret illi medicus: Purga de oculo tuo quidquid mali est, ut possis videre lucem oculorum tuorum. Pulvis, pituita, fumus, peccata et iniquitates sunt; tolle inde ista omnia, et videbis sapientiam quae praesens est: quia Deus est ipsa sapientia; et dictum est: *Beati mundo corde, quoniam ipsi Deum videbunt* (Mt 5, 8).

Wisdom is present; but it is present to a blind man, and is absent from his eyes; not because it is absent from him, but because he is absent from it. What then is he to do? Let him become pure, that he may be able to see God. Just as if a man could not see because his eyes were dirty and sore with dust, rheum, or smoke, the physician would say to him: "Cleanse from your eye whatever bad thing is in it, so that you may be able to see the light of your eyes." Dust, rheum, and smoke are sins and iniquities: remove then all these things, and you will see the wisdom that is present; for God is that wisdom, and it has been said, "Blessed are the pure in heart; for they shall see God." Matthew 5:8

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

TRACTATUS 2

Fuit homo missus a Deo... (Io 1, 6-14).

Si vultis pie et christiane vivere, haerete Christo secundum id quod pro nobis factus est, ut perveniatis ad eum secundum id quod est, et secundum id quod erat.

1. Bonum est, fratres, ut textum divinarum Scripturarum, et maxime sancti Evangelii, nullum locum praetermittentes pertractemus, ut possumus; et pro nostra capacitate pascamur, et ministremus vobis unde et nos pascimur. Capitulum primum praeterito die dominico tractatum esse meminimus, id est: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Quod factum est, in illo vita est; et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt 1. Huc usque tractatum esse credo: recordamini omnes qui adfuitis; et qui non adfuitis, credite nobis, et his qui adesse voluerunt. Nunc ergo quia non possumus semper omnia replicare, propter eos qui hoc volunt audire quod sequitur, et oneri est illis si repetantur priora cum defraudatione posteriorum; dignentur et qui non aderant non praeterita exigere, sed cum his qui aderant et nunc audire praesentia.

Lignum quo mare transeamus.

2. Sequitur: Fuit homo missus a Deo, cui nomen erat Ioannes 2. Et enim ea quae dicta sunt superius, fratres carissimi, de divinitate Christi dicta sunt ineffabili, et prope ineffabiliter. Quis enim capiet: In principio erat Verbum, et Verbum erat apud Deum? Et ne vilescat tibi nomen Verbi, per consuetudinem quotidianorum verborum: Et Deus erat Verbum. Hoc Verbum idipsum est, unde hesterno die multum locuti sumus: et praestiterit Dominus, ut vel tantum loquendo aliquid ad corda vestra perduxerimus. In principio erat Verbum. Idipsum est, eodem modo est; sicut est, semper sic est; mutari non potest: hoc est est. Quod nomen suum dixit famulo suo Moysi: Ego sum qui sum; et: Misit me qui est 3. Quis ergo hoc capiet, cum videatis omnia mortalia mutabilia; cum videatis non solum corpora variari per qualitates, nascendo, crescendo,

There was a man sent from God (Jn 1, 6-14)

It is fitting, brethren, that as far as possible we should treat of the text of Holy Scripture, and especially of the Holy Gospel, without omitting any portion, that both we ourselves may derive nourishment according to our capacity, and may minister to you from that source from which we have been nourished. Last Lord's day, we remember, we treated of the first section; that is, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was nothing made. That which was made, in Him is life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not." So far, I believe, had I advanced in the treatment of the passage: let all who were present recall what was then said; and those of you who were not present, believe me and those who chose to be present. Now therefore—because we cannot always be repeating everything, out of justice to those who desire to hear what follows, and because repetition of the former thought is a burden to them and deprives them of what succeeds—let those who were absent on the former occasion refrain from demanding repetition, but, together with those who were here, listen to the present exposition.

2. It goes on, "There was a man sent from God whose name was John." Truly, brethren beloved, those things which were said before, were said regarding the ineffable divinity of Christ, and almost ineffably. For who shall comprehend "In the beginning was the Word, and the Word was with God"? And do not allow the name word to appear mean to you, through the habit of daily words, for it is added, "and the Word was God." This Word is He of whom yesterday we spoke much; and I trust that God was present, and that even from only thus much speaking something reached your hearts. "In the beginning was the Word." He is the same, and is in the same manner; as He is, so He is always; He cannot be changed; that is, He is. This His name He spoke to His servant Moses: "I am that I am; and He that is has sent me." Exodus 3:14 Who then shall comprehend this when you see that all mortal

deficiendo, moriendo, sed etiam ipsas animas per affectum diversarum voluntatum distendi atque discindi: cum videatis homines et percipere posse sapientiam, si se illius luci et calori admoverint; et amittere posse sapientiam, si inde malo affectu recesserint? Cum videatis ergo ista omnia esse mutabilia; quid est quod est, nisi quod transcendit omnia quae sic sunt ut non sint? Quis ergo hoc capiat? Aut quis, quomodocumque intenderit vires mentis suae, ut attingat quomodo potest id quod est, ad id quod utcumque mente attigerit, possit pervenire? Sic est enim tamquam videat quisque de longe patriam, et mare interiaceat; videt quo eat, sed non habet qua eat. Sic ad illam stabilitatem nostram ubi quod est est, quia hoc solum semper sic est ut est, volumus pervenire; interiacet mare huius saeculi qua imus, etsi iam videmus quo imus: nam multi nec quo eant vident. Ut ergo esset et qua iremus, venit inde ad quem ire volebamus. Et quid fecit? Instituit lignum quo mare transeamus. Nemo enim potest transire mare huius saeculi, nisi cruce Christi portatus. Hanc crucem aliquando amplectitur et infirmus oculis: et qui non videt longe quo eat, non ab illa recedat, et ipsa illum perducet.

3. Itaque, fratres mei, hoc insinuaverim cordibus vestris: si vultis pie et christiane vivere, haerete Christo secundum id quod pro nobis factus est, ut perveniatis ad eum secundum id quod est, et secundum id quod erat. Accessit, ut pro nobis hoc fieret; quia hoc pro nobis factus est, ubi portentur infirmi, et mare saeculi transeant, et perveniant ad patriam; ubi iam navi non opus erit, quia nullum mare transitur. Melius est ergo non videre mente id quod est, et tamen a Christi cruce non recedere, quam videre illud mente, et crucem Christi contemnere. Bonum est super hoc et optimum, si fieri potest, ut et videatur quo eundum sit, et teneatur quo portetur qui pergit. Hoc potuerunt mentes magnae montium, qui montes dicti sunt, quos maxime illustrat lumen iustitiae: potuerunt, et viderunt illud quod est. Nam videns Ioannes dicebat: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Viderunt hoc, et ut pervenirent ad id quod videbant de longe, a cruce Christi non recesserunt, et humilitatem Christi non contempserunt. Parvuli vero qui hoc non possunt intellegere, non recedentes a cruce et passione et resurrectione Christi, in ipsa navi perducuntur ad id quod non vident, in qua navi perveniunt et illi qui vident.

things are variable; when you see that not only do bodies vary as to their qualities, by being born, by increasing, by becoming less, by dying, but that even souls themselves through the effect of various volitions are distended and divided; when you see that men can obtain wisdom if they apply themselves to its light and heat, and also lose wisdom if they remove themselves from it through some evil influence? When, therefore, you see that all those things are variable, what is that which is, unless that which transcends all things which are so that they are not? Who then can receive this? Or who, in what manner soever he may have applied the strength of his mind to touch that which is, can reach to that which he may in any way have touched with his mind? It is as if one were to see his native land at a distance, and the sea intervening; he sees whither he would go, but he has not the means of going. So we desire to arrive at that our stability where that which is, is, because this alone always is as it is: the sea of this world interrupts our course, even although already we see whither we go; for many do not even see whither they go. That there might be a way by which we could go, He has come from Him to whom we wished to go. And what has He done? He has appointed a tree by which we may cross the sea. For no one is able to cross the sea of this world, unless borne by the cross of Christ. Even he who is of weak eyesight sometimes embraces this cross; and he who does not see from afar whither he goes, let him not depart from it, and it will carry him over.

3. Therefore, my brethren, I would desire to have impressed this upon your hearts: if you wish to live in a pious and Christian manner, cling to Christ according to that which He became for us, that you may arrive at Him according to that which is, and according to that which was. He approached, that for us He might become this; because He became that for us, on which the weak may be borne, and cross the sea of this world and reach their native country; where there will be no need of a ship, for no sea is crossed. It is better then not to see with the mind that which is, and yet not to depart from the cross of Christ, than to see it with the mind, and despise the cross of Christ. It is good beyond this, and best of all, if it be possible, that we both see whither we ought to go, and hold fast that which carries us as we go. This they were able to do, the great minds of the mountains, who have been called mountains, whom the light of divine justice pre-eminently illuminates; they were able to do this, and saw that which is. For John seeing said, "In the beginning was the Word, and the Word was with God, and the Word was God." They saw this, and in order that they might arrive at that which they saw from afar, they did not depart from the cross of Christ, and did not despise Christ's lowliness. But little ones who cannot understand this, who do not depart from the cross and passion and resurrection of Christ, are conducted in that same ship to that which they do not see, in which they also arrive who do see.

O sapientia superba!

4. At vero quidam philosophi huius mundi exstiterunt, et inquisierunt Creatorem per creaturam: quia potest inveniri per creaturam, evidenter dicente Apostolo: Invisibilia enim eius, a constitutione mundi, per ea quae facta sunt, intellecta conspiciuntur; sempiterna quoque virtus eius et divinitas, ut sint inexcusabiles. Et sequitur: Quia cum cognovissent Deum: non dixit: Quia non cognoverunt; sed: Quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt; sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum. Unde obscuratum? Sequitur, et dicit apertius: Dicentes enim se esse sapientes, stulti facti sunt 4. Viderunt quo veniendum esset: sed ingrati ei qui illis praestitit quod viderunt, sibi voluerunt tribuere quod viderunt; et facti superbi amiserunt quod videbant, et conversi sunt inde ad idola et simulacra et ad culturas daemoniorum, adorare creaturam, et contemnere Creatorem. Sed iam isti elisi ista fecerunt: ut autem eliderentur, superbierunt; cum autem superbirent, sapientes se esse dixerunt. Hi ergo de quibus dixit: Qui cum cognovissent Deum, viderunt hoc quod dicit Ioannes, quia per Verbum Dei facta sunt omnia. Nam inveniuntur et ista in libris philosophorum: et quia unigenitum Filium habet Deus, per quem sunt omnia. Illud potuerunt videre quod est, sed viderunt de longe: noluerunt tenere humilitatem Christi, in qua navi securi pervenirent ad id quod longe videre potuerunt; et sorduit eis crux Christi. Mare transeundum est, et lignum contemnis? O sapientia superba! irrides crucifixum Christum; ipse est quem longe vidisti: In principio erat Verbum, et Verbum erat apud Deum. Sed quare crucifixus est? Quia lignum tibi humilitatis eius necessarium erat. Superbia enim tumueras, et longe ab illa patria proiectus eras; et fluctibus huius saeculi interrupta est via, et qua transeatur ad patriam non est, nisi ligno porteris. Ingrate, irrides eum qui ad te venit ut redeas! Ipse factus est via, et hoc per mare: inde in mari ambulavit 5, ut ostenderet esse in mari viam. Sed tu, qui quomodo ipse ambulare in mari non potes, navi portare, ligno portare: crede in crucifixum, et poteris pervenire. Propter te crucifixus est, ut humilitatem doceret; et quia si sic veniret ut Deus, non agnosceretur. Si enim sic veniret ut Deus, non veniret eis qui videre Deum non poterant. Non enim secundum id quod Deus est, aut venit, aut discedit; cum sit ubique praesens, et nullo loco contineatur. Sed secundum quid venit? Quod apparuit homo.

4. But truly there have been some philosophers of this world who have sought for the Creator by means of the creature; for He can be found by means of the creature, as the apostle plainly says, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and glory; so they are without excuse." And it follows, "Because that, when they knew God;" he did not say, "Because they did not know, but "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." How darkened? It follows, when he says more plainly: "Professing themselves to be wise, they became fools." Romans 1:20-22 They saw whither they must come; but ungrateful to Him who afforded them what they saw, they wished to ascribe to themselves what they saw; and having become proud, they lost what they saw, and were turned from it to idols and images, and to the worship of demons, to adore the creature and to despise the Creator. But these having been blinded did those things, and became proud, that they might be blinded: when they were proud they said that they were wise. Those, therefore, concerning whom he said, "Who, when they had known God," saw this which John says, that by the Word of God all things were made. For these things are also found in the books of the philosophers: and that God has an only-begotten Son, by whom are all things. They were able to see that which is, but they saw it from afar: they were unwilling to hold the lowliness of Christ, in which ship they might have arrived in safety at that which they were able to see from afar and the cross of Christ appeared vile to them. The sea has to be crossed, and do you despise the wood? Oh, proud wisdom! You laugh to scorn the crucified Christ; it is He whom you see from afar: "In the beginning was the Word, and the Word was with God." But wherefore was He crucified? Because the wood of His humiliation was needful to you. For you had become swollen with pride, and had been cast out far from that fatherland; and by the waves of this world has the way been intercepted, and there is no means of passing to the fatherland unless borne by the wood. Ungrateful one! You laugh Him to scorn who has come to you that you may return: He has become the way, and that through the sea: Matthew 14:25 thence He walked in the sea to show that there is a way in the sea. But you who are not able in any way yourself to walk in the sea, be carried in a ship, be carried by the wood: believe in the crucified One, and you shall arrive there. On account of you He was crucified, to teach you humility; and because if He should come as God, He would not be recognized. For if He should come as God, He would not come to those who were not able to see God. For not according to His Godhead does He either come or depart; since He is everywhere present, and is contained in no place. But, according to what did He come? He appeared as a man.

5. Quia ergo sic erat homo, ut lateret in illo Deus, missus est ante illum magnus homo, per cuius testimonium inveniretur plus quam homo. Et quis est hic? Fuit homo. Et quomodo posset iste verum de Deo dicere? Missus a Deo. Quid vocabatur? Cui nomen erat Ioannes. Quare venit? Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum 6. Qualis iste qui testimonium perhiberet de lumine? Magnum aliquid iste Ioannes, ingens meritum, magna gratia, magna celsitudo! Mirare, plane mirare; sed tamquam montem. Mons autem in tenebris est, nisi luce vestiatur. Ergo tantum mirare Ioannem, ut audias quod sequitur: Non erat ille lumen: ne cum montem putas lumen esse, naufragium in monte facias, non solatium invenias. Sed quid debes mirari? Montem tamquam montem. Erige autem te ad illum qui illuminat montem, qui ad hoc erectus est, ut prior radios excipiat, et oculis tuis nuntiet. Ergo, non erat ille lumen.

Homo illuminatus.

6. Quare igitur venit? Sed ut testimonium perhiberet de lumine. Utquid hoc? Ut omnes crederent per illum. Et de quo lumine testimonium perhiberet? Erat lux vera. Quare additum est, vera? Quia et homo illuminatus dicitur lux; sed vera lux illa est quae illuminat. Nam et oculi nostri dicuntur lumina; et tamen nisi aut per noctem lucerna accendatur, aut per diem sol exeat, lumina ista sine causa patent. Sic ergo et Ioannes erat lux, sed non vera lux: quia non illuminatus, tenebrae; sed illuminatione factus est lux. Nisi autem illuminaretur, tenebrae erat, sicut omnes impii, quibus iam credentibus dixit Apostolus: Fuistis aliquando tenebrae. Modo autem quia crediderant, quid? Nunc autem lux, inquit, in Domino 7. Nisi adderet, in Domino, non intellegeremus. Lux, inquit, in Domino: tenebrae non in Domino eratis. Fuistis enim aliquando tenebrae ibi non addidit, in Domino. Ergo tenebrae in vobis, lux in Domino. Sic et ille non erat lux, sed ut testimonium perhiberet de lumine 8:

7. Ubi autem est ipsa lux? Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum 9. Si omnem hominem venientem, et ipsum Ioannem. Ipse ergo illuminabat, a quo se demonstrari volebat. Intellegat Caritas vestra: veniebat enim ad mentes infirmas, ad corda saucia, ad aciem animae lippientis. Ad hoc venerat. Et unde posset anima videre quod perfecte est? Quomodo plerumque fit ut in aliquo corpore

5. Therefore, because He was so man, that the God lay hid in Him, there was sent before Him a great man, by whose testimony He might be found to be more than man. And who is this? "He was a man." And how could that man speak the truth concerning God? "He was sent by God." What was he called? "Whose name was John." Wherefore did he come? "He came for a witness, that he might bear witness concerning the light, that all might believe through him." What sort of man was he who was to bear witness concerning the light? Something great was that John, vast merit, great grace, great loftiness! Admire, by all means, admire; but as it were a mountain. But a mountain is in darkness unless it be clothed with light. Therefore only admire John that you may hear what follows, "He was not that light;" lest if, when you think the mountain to be the light, you make shipwreck on the mountain, and find not consolation. But what ought you to admire? The mountain as a mountain. But lift yourself up to Him who illuminates the mountain, which for this end was elevated that it might be the first to receive the rays, and make them known to your eyes. Therefore, "he was not that light."

6. Wherefore then did he come? "But that he might bear witness concerning the light." Why so? "That all might believe through him." And concerning what light was he to bear witness? "That was the true light." Wherefore is it added true? Because an enlightened man is also called a light; but the true light is that which enlightens. For even our eyes are called lights; and nevertheless, unless either during the night a lamp is lighted, or during the day the sun goes forth, these lights are open in vain. Thus, therefore, John was a light, but not the true light; because, if not enlightened, he would have been darkness; but, by enlightenment, he became a light. For unless he had been enlightened he would have been darkness, as all those once impious men, to whom, as believers, the apostle said, "You were sometimes darkness." But now, because they had believed, what?—"but now are you light," he says, "in the Lord." Ephesians 5:8 Unless he had added "in the Lord," we should not have understood. "Light," he says, "in the Lord:" darkness you were not in the Lord. "For you were sometimes darkness," where he did not add in the Lord. Therefore, darkness in you, light in the Lord. And thus "he was not that light, but was sent to bear witness of the light."

7. But where is that light? "He was the true light, which lights every man that comes into the world." If every man that comes, then also John. The true light, therefore, enlightened him by whom He desired Himself to be pointed out. Understand, beloved, for He came to infirm minds, to wounded hearts, to the gaze of dim-eyed souls. For this purpose had He come. And whence was the soul able to see that which

radiato cognoscatur ortus esse sol, quem oculis videre non possumus. Quia et qui saucios habent oculos, idonei sunt videre parietem illuminatum et illustratum a sole, vel montem vel arborem, aut aliquid huiusmodi idonei sunt videre; et in alio illustrato demonstratur illis ortus ille, cui videndo adhuc minus idoneam aciem gerunt. Sic ergo illi omnes ad quos Christus venerat, minus idonei erant eum videre: radiavit Ioannem; et per illum confitentem se radiatum ac se illuminatum esse, non qui radiaret et illuminaret, cognitus est ille qui illuminat, cognitus est ille qui illustrat, cognitus est qui implet. Et quis est? Qui illuminat, inquit, omnem hominem venientem in mundum. Nam si illinc non recederet, non esset illuminandus: sed ideo hic illuminandus, quia illinc recessit, ubi homo semper poterat esse illuminatus.

Per lucernam quaerimus diem.

8. Quid ergo? Si venit huc, ubi erat? In hoc mundo erat. Et hic erat, et huc venit: hic erat per divinitatem; huc venit per carnem: quia cum hic esset per divinitatem, ab stultis et caecis et iniquis videri non poterat. Ipsi iniqui tenebrae sunt de quibus dictum est: Lux lucet in tenebris, et tenebrae eam non comprehenderunt. Ecce hic est et modo, et hic erat, et semper hic est; et nunquam recedit, nusquam recedit. Opus est ut habeas unde videas quod tibi nunquam recedit; opus est ut tu non recedas ab eo qui nusquam recedit; opus est ut tu non deseras, et non desereris. Noli cadere, et non tibi occidet. Si tu feceris casum, ille tibi facit occasum: si autem tu stas, praesens est tibi. Sed non stetisti: recordare unde cecideris, unde te deiecit qui prior te cecidit. Deiecit enim te, non vi, non impulsu, sed voluntate tua. Si enim malo non consentiret, stares, illuminatus maneres. Modo autem quia iam cecidisti, et factus es saucius corde, unde videri illa lux potest, venit ad te talis qualem posses videre; et talem se hominem praebuit, ut ab homine quaereret testimonium. Ab homine quaerit testimonium Deus, et Deus testem habet hominem; habet Deus testem hominem, sed propter hominem: tam infirmi sumus! Per lucernam quaerimus diem: quia lucerna dictus est ipse Ioannes, Domino dicente: Ille erat lucerna ardens et lucens, et vos voluistis exsultare ad horam in lumine eius; ego autem habeo testimonium maius Ioanne 10

9. Ergo ostendit quia propter homines voluit per lucernam demonstrari ad fidem credentium, ut per ipsam lucernam inimici eius confunderentur. Illi enim inimici qui

perfectly is? Even as it commonly happens, that by means of some illuminated body, the sun, which we cannot see with the eyes, is known to have arisen. Because even those who have wounded eyes are able to see a wall illuminated and enlightened by the sun, or a mountain, or a tree, or anything of that sort; and, by means of another body illuminated, that arising is shown to those who are not as yet able to gaze on it. Thus, therefore all those to whom Christ came were not fit to see Him: upon John He shed the beams of His light; and by means of him confessing himself to have been irradiated and enlightened, not claiming to be one who irradiates and enlightens, He is known who enlightens, He is known who illuminates, He is known who fills. And who is it? "He who lights every man," he says, "who comes into the world." For if man had not receded from that light, he would not have required to be illuminated; but for this reason has he to be illuminated here, because he departed from that light by which man might always have been illuminated.

8. What then? If He came hither, where was He? "He was in this world." He was both here and came hither; He was here according to His divinity, and He came hither according to the flesh; because when He was here according to His divinity, He could not be seen by the foolish, by the blind, and the wicked. These wicked men are the darkness concerning which it was said, "The light shines in darkness, and the darkness comprehended it not." John 1:5 Behold, both here He is now, and here He was, and here He is always; and He never departs, departs no-whither. There is need that you have some means whereby you may see that which never departs from you; there is need that you depart not from Him who departs no-whither; there is need that you desert not, and you shall not be deserted. Do not fall, and His sun will not set to you. If you fall, His sun sets upon you; but if you stand, He is present with you. But you have not stood: remember how you have fallen, how he who fell before you cast you down. For he cast you down, not by violence, not by assault, but by your own will. For had you not consented unto evil, you would have stood, you would have remained enlightened. But now, because you have already fallen, and hast become wounded in heart—the organ by which that light can be seen—He came to you such as you might see; and He in such fashion manifested Himself as man, that He sought testimony from man. From man God seeks testimony, and God has man as a witness—God has man as a witness, but on account of man: so infirm are we. By a lamp we seek the day; because John himself was called a lamp, the Lord saying, "He was a burning and a shining light; and you were willing for a season to rejoice in his light: but I have greater witness than John." John 5:35

9. Therefore He showed that for the sake of men He desired to have Himself revealed by a lamp to the faith of those who believed, that by means of the same lamp His

illum tentabant, et dicebant: Dic nobis: In qua potestate ista facis? Interrogabo vos et ego, inquit, unum sermonem: dicite mihi, baptismus Ioannis unde est? de coelo, an ab hominibus? Et turbati sunt, et dixerunt apud semetipsos: Si dixerimus de coelo; dicturus est nobis: Quare ergo non credidistis illi? (quia ille Christo perhibuerat testimonium, et dixerat: Non sum ego Christus, sed ille 11. Si autem ex hominibus dixerimus esse, timemus populum ne lapidet nos; quia tamquam prophetam habebant Ioannem 12. Timentes lapidationem, sed plus timentes veritatis confessionem, responderunt mendacium veritati; et mentita est iniquitas sibi 13. Dixerunt enim: Nescimus. Et Dominus, quia ipsi contra se clausuraverant, negando se scire quod noverant, nec ipse illis aperuit, quia non pulsaverunt. Dictum est enim: Pulsate, et aperietur vobis 14. Non solum autem illi non pulsaverunt, ut aperiretur; sed negando, ostium ipsum contra se obstruxerunt. Et ait eis Dominus: Nec ego dico vobis in qua potestate ista facio. Et confusi sunt per Ioannem; impletumque in illis est: Paravi lucernam Christo meo; inimicos eius induam confusione 15.

Deus mundo infusus fabricat.

10. In mundo erat, et mundus per eum factus est 16. Ne putes quia sic erat in mundo, quomodo in mundo est terra, in mundo est coelum, in mundo est sol, luna et stellae, in mundo arbores, pecora, homines. Non sic iste in mundo erat. Sed quomodo erat? Quomodo artifex, regens quod fecit. Non enim sic fecit, quomodo facit faber. Forinsecus est arca quam facit, et illa in alio loco posita est, cum fabricatur; et quamvis iuxta sit, ipse alio loco sedet qui fabricat, et extrinsecus est ad illud quod fabricat: Deus autem mundo infusus fabricat, ubique positus fabricat, et non recedit aliquo, non extrinsecus quasi versat molem quam fabricat. Praesentia maiestatis facit quod facit; praesentia sua gubernat quod fecit. Sic ergo erat in mundo, quomodo per quem mundus factus est. Per ipsum enim mundus factus est, et mundus eum non cognovit.

11. Quid est, mundus factus est per ipsum? Coelum, terra, mare et omnia quae in eis sunt, mundus dicitur. Iterum alia significatione, dilectores mundi mundus dicuntur. Mundus per ipsum factus est, et mundus eum non cognovit. Num enim coeli non cognoverunt Creatorem suum, aut Angeli non cognoverunt Creatorem suum, aut non cognoverunt Creatorem suum sidera, quem confitentur daemones? Omnia undique testimonium perhibuerunt. Sed qui non cognoverunt? Qui amando mundum dicti sunt mundus. Amando enim habitamus corde: amando autem, hoc appellari meruerunt

enemies might be confounded. There were enemies who tempted Him, and said, "Tell us by what authority do you do these things?" "I also," says He, "will ask you one question; answer me. The baptism of John, whence was it? From heaven, or of men? And they were troubled, and said among themselves, If we shall say, From heaven, he will say unto us, Why did ye not believe him?" (Because he had borne testimony to Christ, and had said, I am not the Christ, but He. "But if we shall say, Of men, we fear the people, lest they should stone us: for they held John as a prophet." Afraid of stoning, but fearing more to confess the truth, they answered a lie to the Truth; and "wickedness imposed a lie upon itself." For they said, "We know not." And the Lord, because they shut the door against themselves, by professing ignorance of what they knew, did not open to them, because they did not knock. For it is said, "Knock, and it shall be opened unto you." Matthew 7:7 Not only did these not knock that it might be opened to them; but, by denying that they knew, they barred that door against themselves. And the Lord says to them, Neither tell I you by what authority I do these things. And they were confounded by means of John; and in them were the words fulfilled, "I have ordained a lamp for mine anointed. His enemies will I clothe with shame."

10. "He was in the world, and the world was made by Him." Think not that He was in the world as the earth is in the world, as the sky is in the world, as the sun is in the world, the moon and the stars, trees, cattle, and men. He was not thus in the world. But in what manner then? As the Artificer governing what He had made. For He did not make it as a carpenter makes a chest. The chest which he makes is outside the carpenter, and so it is put in another place, while being made; and although the workman is near, he sits in another place, and is external to that which he fashions. But God, infused into the world, fashions it; being everywhere present He fashions, and withdraws not Himself elsewhere, nor does He, as it were, handle from without, the matter which He fashions. By the presence of His majesty He makes what He makes; His presence governs what He made. Therefore was He in the world as the Maker of the world; for, "The world was made by Him, and the world knew Him not."

11. What means "the world was made by Him"? The heaven, the earth, the sea, and all things which are therein, are called the world. Again, in another signification, those who love the world are called the world. "The world was made by Him, and the world knew Him not." Did not the heavens know their Creator, or did the angels not know their Creator, or did the stars not know their Creator, whom the demons confess? All things from all sides gave testimony. But who did not know? Those who, for their love of the world, are called the world. By loving we dwell with the

quod ille ubi habitabant. Quomodo dicimus: Mala est illa domus; aut: Bona est illa domus: non in illa quam dicimus malam, parietes accusamus; aut in illa quam dicimus bonam, parietes laudamus: sed malam domum, inhabitantes malos; et bonam domum, inhabitantes bonos. Sic et mundum, qui inhabitant amando mundum. Qui sunt? Qui diligunt mundum: ipsi enim corde habitant in mundo. Nam qui non diligunt mundum, carne versantur in mundo; sed corde inhabitant coelum, sicut Apostolus dicit: Nostra autem conversatio in coelis est 17. Ergo mundus per eum factus est, et mundus eum non cognovit.

12. In sua propria venit: quia omnia ista per eum facta sunt. Et sui eum non receperunt 18. Qui sui? Homines quos fecit. Iudaei quos primitus fecit super omnes gentes esse. Quia aliae gentes idola adorabant, et daemonibus serviebant; ille autem populus natus erat de semine Abrahae: et ipsi maxime sui; quia et per carnem quam suscipere dignatus est, cognati. In sua propria venit, et sui eum non receperunt. Non receperunt omnino, nullus recepit? Nullus ergo salvus factus est? Nemo enim salvus fiet, nisi qui Christum receperit venientem.

Unicus noluit manere unus.

13. Sed addidit: Quotquot autem receperunt eum. Quid eis praestitit? Magna benevolentia! Magna misericordia! Unicus natus est, et noluit manere unus. Multi homines cum filios non habuerint, peracta aetate adoptant sibi; et voluntate faciunt quod natura non potuerunt: hoc faciunt homines. Si autem aliquis habeat filium unicum, gaudet ad illum magis; quia solus omnia possessurus est, et non habebit qui cum eo dividat haereditatem, ut pauperior remaneat. Non sic Deus: Unicum eumdem ipsum quem genuerat, et per quem cuncta creaverat, misit in hunc mundum, ut non esset unus, sed fratres haberet adoptatos. Non enim nos nati sumus de Deo, quomodo ille Unigenitus, sed adoptati per gratiam ipsius. Ille enim venit Unigenitus solvere peccata, quibus peccatis implicabamur, ne adoptaret nos propter impedimentum eorum: quos sibi fratres facere volebat, ipse solvit, et fecit cohaeredes. Sic enim dicit Apostolus: Si autem filius, et haeres per Deum 19: et iterum: Haeredes quidem Dei, cohaeredes autem Christi 20. Non timuit ille habere cohaeredes; quia haereditas eius non fit angusta, si multi possederint. Illi ipsi certe illo possidente fiunt haereditas ipsius, et ipse vicissim fit haereditas ipsorum. Audi quomodo ipsi fiant haereditas ipsius: Dominus dixit ad me: Filius meus es tu; ego hodie genui te. Postula a me, et dabo tibi gentes haereditatem tuam 21. Ille quomodo fit haereditas eorum? Dicit in Psalmo: Dominus pars haereditatis meae et calicis mei 22. Et nos illum possideamus,

heart; but because of their loving the world they deserved to be called after the name of that in which they dwelt. In the same manner as we say, This house is bad, or this house is good, we do not in calling the one bad or the other good accuse or praise the walls; but by a bad house we mean a house with bad inhabitants, and by a good house, a house with good inhabitants. In like manner we call those the world who by loving it, inhabit the world. Who are they? Those who love the world; for they dwell with their hearts in the world. For those who do not love the world in the flesh, indeed, sojourn in the world, but in their hearts they dwell in heaven, as the apostle says, "Our conversation is in heaven." Therefore "the world was made by Him, and the world knew Him not."

12. "He came unto His own,"— because all these things were made by Him—"and His own received Him not." Who are they? The men whom He made. The Jews whom He at the first made to be above all nations. Because other nations worshipped idols and served demons; but that people was born of the seed of Abraham, and in an eminent sense His own, because kindred through that flesh which He deigned to assume. "He came unto His own, and His own received Him not." Did they not receive Him at all? Did no one receive Him? Was there no one saved? For no one shall be saved unless he who shall have received the coming Christ.

13. But John adds: "As many as received Him." What did He afford to them? Great benevolence! Great mercy! He was born the only Son of God, and was unwilling to remain alone. Many men, when they have not sons, in advanced age adopt a son, and thus obtain by an exercise of will what nature has denied to them: this men do. But if any one have an only son, he rejoices the more in him; because he alone will possess everything, and he will not have any one to divide with him the inheritance, so that he should be poorer. Not so God: that same only Son whom He had begotten, and by whom He created all things, He sent into this world that He might not be alone, but might have adopted brethren. For we were not born of God in the manner in which the Only-begotten was born of Him, but were adopted by His grace. For He, the Only-begotten, came to loose the sins in which we were entangled, and whose burden hindered our adoption: those whom He wished to make brethren to Himself, He Himself loosed, and made joint-heirs. For so says the apostle, "But if a son, then an heir through God." And again, "Heirs of God, and joint-heirs with Christ." He did not fear to have joint-heirs, because His heritage does not become narrow if many are possessors. Those very persons, He being possessor, become His inheritance, and He in turn becomes their inheritance. Hear in what manner they become His inheritance: "The Lord has said unto me, You are my Son, this day have I begotten You. Ask of me, and I will give You the nations for Your inheritance."

et ipse nos possideat: ille nos possideat, sicut Dominus; nos illum possideamus sicut salutem, nos possideamus sicut lucem. Quid ergo dedit his qui receperunt illum? Dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius 23: ut teneant lignum, et mare transeant.

14. Et quomodo illi nascuntur? Isti quia filii Dei fiunt et fratres Christi, utique nascuntur. Nam si non nascuntur, filii quomodo esse possunt? Sed filii hominum nascuntur ex carne et sanguine, et ex voluntate viri, et ex complexu coniugii. Illi autem quomodo ei nascuntur? Qui non ex sanguinibus: tamquam maris et feminae. Sanguina non est latinum: sed quia graece positum est pluraliter, maluit ille qui interpretabatur sic ponere, et quasi minus latine loqui secundum grammaticos, et tamen explicare veritatem secundum auditum infirmorum. Si enim diceret sanguinem singulari numero, non explicaret quod volebat: ex sanguinibus enim homines nascuntur maris et feminae. Dicamus ergo, non timeamus ferulas grammaticorum; dum tamen ad veritatem solidam et certiore perveniamus. Reprehendit qui intellegit, ingratus quia intellexit. Non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri 24. Carnem pro femina posuit: quia de costa cum facta esset, Adam dixit: Hoc nunc os de ossibus meis, et caro de carne mea 25; et Apostolus ait: Qui diligit uxorem suam, seipsum diligit; nemo enim unquam carnem suam odio habet 26. Ponitur ergo caro pro uxore, quomodo et aliquando spiritus pro marito. Quare? Quia ille regit, haec regitur: ille imperare debet, ista servire. Nam ubi caro imperat, et spiritus servit, perversa domus est. Quid peius domo, ubi femina habet imperium super virum? Recta autem domus, ubi vir imperat, femina obtemperat. Rectus ergo ipse homo, ubi spiritus imperat, caro servit.

15. Hi ergo non ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Ut autem homines nascerentur ex Deo, primo ex ipsis natus est Deus. Christus enim Deus, et Christus natus ex hominibus. Non quaesivit quidem nisi matrem in terra, quia iam patrem habebat in coelo: natus ex Deo, per quem efficeremur; et natus ex femina, per quem reficeremur. Noli ergo mirari, o homo, quia efficeris filius per gratiam, quia nasceris ex Deo secundum Verbum eius. Prius ipsum Verbum voluit nasci ex homine, ut tu securus nascereris ex Deo, et diceres tibi: Non sine causa Deus nasci ex homine voluit, nisi quia alicuius momenti me existimavit, ut immortalem me faceret, et pro me mortaliter nasceretur. Ideo cum dixisset, ex Deo nati sunt; quasi ne miraremur, et exhorreremus tantam gratiam, ut nobis incredibile videretur quia homines ex Deo nati

Hear in what manner He becomes their inheritance. He says in the Psalms: "The Lord is the portion of mine inheritance, and of my cup." Let us possess Him, and let Him possess us: let Him possess us as Lord; let us possess Him as salvation, let us possess Him as light. What then did He give to them who received Him? "To them He gave power to become sons of God, even to them that believe in His name;" that they may cling to the wood and cross the sea.

14. And how are they born? Because they become sons of God and brethren of Christ, they are certainly born. For if they are not born, how can they be sons? But the sons of men are born of flesh and blood, and of the will of man, and of the embrace of wedlock. But in what manner are they born? "Who not of bloods," as if of male and female. Bloods is not Latin; but because it is plural in Greek, the interpreter preferred so to express it, and to speak bad Latin according to the grammarian that he might make the matter plain to the understanding of the weak among his hearers. For if he had said blood in the singular number, he would not have explained what he desired; for men are born of the bloods of male and female. Let us say so, then, and not fear the ferule of grammarians, so long as we reach the solid and certain truth. He who understands it and blames it, is thankless for his having understood. "Not of bloods, nor of the will of the flesh, nor of the will of man." The apostle puts flesh for woman; because, when she was made of his rib, Adam said, "This is now bone of my bone, and flesh of my flesh." Genesis 2:23 And the apostle says, "He that loves his wife loves himself; for no one ever hated his own flesh." Ephesians 5:28-29 Flesh, then, is put for woman, in the same manner that spirit is sometimes put for husband. Wherefore? Because the one rules, the other is ruled; the one ought to command, the other to serve. For where the flesh commands and the spirit serves, the house is turned the wrong way. What can be worse than a house where the woman has the mastery over the man? But that house is rightly ordered where the man commands and the woman obeys. In like manner that man is rightly ordered where the spirit commands and the flesh serves.

15. These, then, "were born not of the will of the flesh, nor of the will of man, but of God." But that men might be born of God, God was first born of them. For Christ is God, and Christ was born of men. It was only a mother, indeed, that He sought upon earth; because He had already a Father in heaven: He by whom we were to be created was born of God, and He by whom we were to be re-created was born of a woman. Marvel not, then, O man, that you are made a son by grace, that you are born of God according to His Word. The Word Himself first chose to be born of man, that you might be born of God unto salvation, and say to yourself, Not without reason did God wish to be born of man, but because He counted me of some importance, that

sunt, quasi securum te faciens, ait: Et Verbum caro factum est, et habitavit in nobis
27. Quid ergo miraris quia homines ex Deo nascuntur? Attende ipsum Deum natum
ex hominibus: Et Verbum caro factum est, et habitavit in nobis.

Caro te caecaverat, caro te sanat.

16. Quia vero Verbum caro factum est, et habitavit in nobis, ipsa nativitate collyrium fecit, unde tergerentur oculi cordis nostri, et possemus videre maiestatem eius per eius humilitatem. Ideo factum est Verbum caro, et habitavit in nobis; sanavit oculos nostros: et quid sequitur? Et vidimus gloriam eius. Gloriam eius nemo posset videre, nisi carnis humilitate sanaretur. Unde non poteramus videre? Intendat ergo Caritas vestra, et videte quod dico. Irruerat homini quasi pulvis in oculum, irruerat terra, sauciaverat oculum, videre non poterat lucem: oculus iste sauciatus inungitur; terra sauciatus erat, et terra illuc mittitur ut sanetur. Omnia enim collyria et medicamenta nihil sunt nisi de terra. De pulvere caecatus es, de pulvere sanaris: ergo caro te caecaverat, caro te sanat. Carnalis enim anima facta erat consentiendo affectibus carnalibus; inde fuerat oculus cordis caecatus. Verbum caro factum est: medicus iste tibi fecit collyrium. Et quoniam sic venit ut de carne vitia carnis exstingeret, et de morte occideret mortem; ideo factum est in te, ut quoniam Verbum caro factum est, tu possis dicere: Et vidimus gloriam eius. Qualem gloriam? Qualis factus est filius hominis? Illa humilitas ipsius est, non gloria ipsius. Sed quo perducta est acies hominis, curata per carnem? Vidimus, inquit, gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratia et veritate. De gratia et veritate alio loco uberius in ipso Evangelio, si Dominus dignatus fuerit donare, tractabimus. Haec nunc sufficiant, et aedificamini in Christo, et confortamini in fide, et vigilate in bonis operibus: et a ligno nolite recedere, per quod possitis mare transire..

He might make me immortal, and for me be born as a mortal man. When, therefore, he had said, "born of God," lest we should, as it were, be filled with amazement and trembling at such grace, at grace so great as to exceed belief that men are born of God, as if assuring you, he says, "And the Word was made flesh, and dwelt among us." Why, then, do you marvel that men are born of God? Consider God Himself born of men: "And the Word was made flesh, and dwelt among us."

16. But because "the Word was made flesh, and dwelt among us," by His very nativity he made an eye-salve to cleanse the eyes of our heart, and to enable us to see His majesty by means of His humility. Therefore "the Word was made flesh, and dwelt among us:" He healed our eyes; and what follows? "And we beheld His glory." His glory can no one see unless healed by the humility of His flesh. Wherefore were we not able to see? Consider, then, dearly beloved, and see what I say. There had dashed into man's eye, as it were, dust, earth; it had wounded the eye, and it could not see the light: that wounded eye is anointed; by earth it was wounded, and earth is applied to it for healing. For all eye-salves and medicines are derived from the earth alone. By dust you were blinded, and by dust you are healed: flesh, then, had wounded you, flesh heals you. The soul had become carnal by consenting to the affections of the flesh; thus had the eye of the heart been blinded. "The Word was made flesh:" that Physician made for you an eye-salve. And as He thus came by flesh to extinguish the vices of the flesh, and by death to slay death; therefore did this take place in you, that, as "the Word became flesh," you may be able to say, "And we beheld His glory." What sort of glory? Such as He became as Son of man? That was His humility, not His glory. But to what is the sight of man brought when cured by means of flesh? "We beheld His glory, the glory as of the Only-begotten from the Father, full of grace and truth." Of grace and truth we shall speak more fully in another place in this same Gospel, if the Lord vouchsafe us opportunity. Let these things suffice for the present, and be ye edified in Christ: be ye comforted in faith, and watch in good works, and see that you do not depart from the wood by which you may cross the sea.

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

TRACTATUS 3

Et de plenitudine eius accepimus... (Io 1, 15-18).

(Jn 1, 15-18)

Accipimus de plenitudine eius gratiam pro gratia. Quam gratiam primo accipimus? Fidem. Consecutus istam gratiam fidei, eris iustus ex fide; et promereberis Deum vivendo ex fide: cum promerueris Deum vivendo ex fide, accipies praemium immortalitatem, et vitam aeternam. Et illa gratia est.

1. Gratiam et veritatem Dei, qua plenus sanctis apparuit unigenitus Filius Dominus et Salvator noster Iesus Christus, distinguendam a Veteri Testamento, quoniam res est Novi Testamenti, suscepimus in nomine Domini, et vestrae Caritati promisimus. Adestote ergo intenti, ut et quantum capio, donet Deus, et quantum capitis, audiat. Reliquum enim erit, ut si semen quod spargitur in cordibus vestris, non abstulerint aves, nec spinae praefocaverint, nec aestus exusserit, accedente pluvia cohortationum quotidianarum, et cogitationibus vestris bonis quibus hoc agitur in corde, quod agitur in agro rastris, ut gleba frangatur, et semen operiatur et germinare possit: ut afferatis fructum, ad quem gaudeat et laetetur agricola 1. Si autem pro semine bono et pro pluvia bona, non fructum, sed spinas attulerimus; nec semen accusabitur, nec pluvia erit in crimine, sed spinis ignis debitus praeparatur.

Unde humiliatus, inde glorificatus.

2. Homines sumus, quod puto non diu esse suadendum Caritati vestrae, christiani; et si christiani, utique ipso nomine ad Christum pertinentes. Huius signum in fronte gestamus: de quo non erubescimus, si et in corde gestemus. Signum eius est humilitas eius. Per stellam eum Magi cognoverunt 2; et erat hoc signum de Domino datum, coeleste atque praeclarum: noluit stellam esse in fronte fidelium signum suum, sed crucem suam. Unde humiliatus, inde glorificatus: inde erexit humiles, quo humiliatus ipse descendit. Pertinemus ergo ad Evangelium, pertinemus ad Novum Testamentum.

We undertook, in the name of the Lord, and promised to you, beloved, to treat of that grace and truth of God, full of which the only-begotten Son, our Lord and Saviour Jesus Christ, appeared to the saints, and to show how, as a matter belonging to the New Testament, it is to be distinguished from the Old Testament. Give, then, your attention that what I receive in my measure from God you in your measure may receive and hear the same. For it will only remain if, when the seed is scattered in your hearts, the birds take it not away, nor thorns choke it, nor heat scorch it, and there descend upon it the rain of daily exhortations and your own good thoughts, by which that is done in the heart which in the field is done by means of harrows, so that the clod is broken, and the seed covered and enabled to germinate: that you bear fruit at which the husbandman may be glad and rejoice. But if, in return for good seed and good rain, you bring forth not fruit but thorns, the seed will not be blamed, nor will the rain be in fault; but for thorns due fire is prepared. Matthew 13:3-25

2. I do not think that I need spend much time in endeavoring to persuade you that we are Christian men; and if Christians, by virtue of the name, belonging to Christ. Upon the forehead we bear His sign; and we do not blush because of it, if we also bear it in the heart. His sign is His humility. By a star the Magi knew Him; Matthew 2:2 and this sign was given by the Lord, and it was heavenly and beautiful. He did not desire that a star should be His sign on the forehead of the faithful, but His cross. By it humbled, by it also glorified; by it He raised the humble, even by that to which He, when humbled, descended. We belong, then, to the gospel, we belong to the New

Lex per Moysen data est, Gratia autem et veritas per Iesum Christum facta est 3. Interrogamus Apostolum, et dicit nobis quoniam non sumus sub Lege, sed sub Gratia 4. Misit ergo Filium suum factum ex muliere, factum sub Lege, ut eos qui sub Lege erant, redimeret, ut adoptionem filiorum reciperemus 5. Ecce ad hoc venit Christus, ut eos qui sub Lege erant redimeret: ut iam non simus sub Lege, sed sub Gratia. Quis ergo dedit Legem? Ille dedit Legem, qui dedit et Gratiam: sed Legem per servum misit, cum Gratia ipse descendit. Et unde facti erant homines sub Lege? Non implendo Legem. Qui enim legem implet, non est sub lege, sed cum lege: qui autem sub lege est, non sublevatur, sed premitur lege. Omnes itaque homines sub Lege constitutos, reos facit Lex; et ad hoc illis super caput est, ut ostendat peccata, non tollat. Lex ergo iubet, dator legis miseretur in eo quod iubet lex. Conantes homines implere viribus suis quod a lege praeceptum est, ipsa sua temeraria et praecipiti praesumptione ceciderunt; et non sunt cum lege, sed sub lege facti sunt rei: et quoniam suis viribus implere non poterant legem, facti rei sub lege, imploraverunt liberatoris auxilium; et reatus legis fecit aegritudinem superbis. Aegritudo superbiorum, facta est confessio humilium: iam confitentur aegroti quia aegrotant; veniat medicus, et sanet aegrotos.

3. Medicus quis? Dominus noster Iesus Christus. Quis Dominus noster Iesus Christus? Ille qui visus est et ab eis a quibus crucifixus est. Ille qui apprehensus, colaphizatus, flagellatus, sputis illitus, spinis coronatus, in cruce suspensus, mortuus, lancea vulneratus, de cruce depositus, in sepulcro positus. Ille ipse Dominus noster Iesus Christus; ille ipse plane, et ipse est totus medicus vulnerum nostrorum, crucifixus ille cui insultatum est, quo pendente persecutores caput agitabant, et dicebant: Si filius Dei est, descendat de cruce 6: ipse est totus medicus noster, ipse plane. Quare ergo non ostendit insultantibus, quia ipse erat Filius Dei: ut si se permisit in crucem levari, saltem cum illi dicerent: Si filius Dei est, descendat de cruce; tunc descenderet, et ostenderet eis verum se esse Filium Dei, quem illi ausi fuerant irridere? Noluit. Quare noluit? numquid quia non potuit? Potuit plane. Quid est enim amplius, de cruce descendere, an de sepulcro resurgere? Sed pertulit insultantes: nam crux non ad potentiae documentum, sed ad exemplum patientiae suscepta est. Ibi vulnera tua curavit, ubi sua diu pertulit: ibi te a morte sempiterna sanavit, ubi temporaliter mori dignatus est. Et mortuus est, an in illo mors mortua est? Qualis mors, quae mortem occidit 7?

Testament. "The law was given by Moses, but grace and truth came by Jesus Christ." We ask the apostle, and he says to us, since we are not under the law but under grace. Romans 6:14 "He sent therefore His Son, made of a woman, made under the law, that He might redeem those who were under the law, that we might receive the adoption of sons." Galatians 4:4-5 Behold, for this end Christ came, that He might redeem those who were under the law; that now we may not be under the law, but under grace. Who, then, gave the law? He gave the law who gave likewise grace; but the law He sent by a servant, with grace He Himself came down. And in what manner were men made under the law? By not fulfilling the law. For he who fulfills the law is not under the law, but with the law; but he who is under the law is not raised up, but pressed down by the law. All men, therefore, being placed under the law, are by the law made guilty; and for this purpose it is over their head, that it may show sins, not take them away. The law then commands, the Giver of the law shows pity in that which the law commands. Men, endeavoring by their own strength to fulfill that which the law commands, fell by their own rash and headstrong presumption; and not with the law, but under the law, became guilty: and since by their own strength they were unable to fulfill the law, and had become guilty under the law, they implored the aid of the Deliverer; and the guilt which the law brought caused sickness to the proud. The sickness of the proud became the confession of the humble. Now the sick confess that they are sick; let the physician come to heal the sick.

3. Who is the Physician? Our Lord Jesus Christ. Who is our Lord Jesus Christ? He who was seen even by those by whom He was crucified. He who was seized, buffeted, scourged, spit upon, crowned with thorns, suspended upon the cross, died, pierced by the spear, taken down from the cross, laid in the sepulchre. That same Jesus Christ our Lord, that same Jesus exactly, He is the complete Physician of our wounds. That crucified One at whom insults were cast, and while He hung on the cross His persecutors wagging the head, and saying, "If he be the Son of God, let him come down from the cross," Matthew 27:39-40 — He, and no other, is our complete Physician. Wherefore, then, did He not show to his deriders that He was the Son of God; so that if He allowed Himself to be lifted up upon the cross, at least when they said, "If he be the Son of God, let him come down from the cross," He should then come down, and show to them that He was the very Son of God whom they had dared to deride? He would not. Wherefore would He not? Was it because He could not? Manifestly He could. For which is greater, to descend from the cross or to rise from the sepulchre? But He bore with His insulters; for the cross was taken not as a proof of power, but as an example of patience. There He cured your wounds, where He long bore His own; there He healed you of death eternal, where He

Ubi imago Dei?

4. Ipse est tamen Dominus noster Iesus Christus totus, qui videbatur, et tenebatur, et crucifigebatur? Num totus hoc ipse est? Ipse est quidem, sed non totus illud quod viderunt Iudaei; non hoc est totus Christus. Et quid est? In principio erat Verbum. In quo principio? Et Verbum erat apud Deum. Et quale Verbum? Et Deus erat Verbum. Numquid forte a Deo factum est hoc Verbum? Non. Hoc enim erat in principio apud Deum. Quid ergo? Alia quae fecit Deus non similia sunt Verbo? Non: quia omnia per ipsum facta sunt, et sine ipso factum est nihil. Quomodo per ipsum omnia sunt facta? Quia quod factum est, in ipso vita erat: et antequam fieret, vita erat. Quod factum est, non est vita: sed in arte, hoc est, in Sapientia Dei, antequam fieret, vita erat. Quod factum est, transiit: quod est in Sapientia, transire non potest. Vita ergo in illo erat, quod factum est. Et qualis vita? Quia et anima corporis vita est: corpus nostrum habet vitam suam; quam cum amiserit, mors est corporis: talis ergo erat illa vita? Non: sed vita erat lux hominum 8. Numquid lux pecorum? Nam ista lux et hominum et pecorum est. Est quaedam lux hominum: unde distant homines a pecoribus videamus, et tunc intellegemus quid sit lux hominum. Non distas a pecore, nisi intellectu: noli aliunde gloriari. De viribus praesumis? a bestiis vinceris: de velocitate praesumis? a muscis vinceris: de pulchritudine praesumis? quanta pulchritudo est in pennis pavonis? Unde ergo melior es? Ex imagine Dei. Ubi imago Dei? In mente, in intellectu. Si ergo ideo melior pecore, quia habes mentem qua intellegas quod non potest pecus intellegere; inde autem homo, quia melior pecore; lux hominum est lux mentium. Lux mentium supra mentes est, et excedit omnes mentes. Hoc erat vita illa per quam facta sunt omnia.

5. Ubi erat? hic erat; an apud Patrem erat, et hic non erat? an quod verius est, et apud Patrem erat, et hic erat? Si ergo hic erat, quare non videbatur? Quia lux in tenebris lucet, et tenebrae cam non comprehenderunt 9. O homines, nolite esse tenebrae, nolite esse infideles, iniusti, iniqui, rapaces, avari, amatores saeculi: hae sunt enim tenebrae. Lux non est absens, sed vos absentes estis a luce. Caecus in sole praesentem habet solem, sed absens est ipse soli. Nolite ergo esse tenebrae. Haec est enim forte gratia, de qua dicturus sum, ut iam non simus tenebrae, et dicat nobis Apostolus: Fuistis enim aliquando tenebrae; nunc autem lux in Domino 10. Quia ergo non videbatur lux hominum, id est lux mentium, opus erat ut homo diceret de luce testimonium, non quidem tenebrosus, sed iam illuminatus. Nec tamen quia illuminatus, ideo ipsa lux;

vouchsafed to die the temporal death. And did He die, or in Him did death die? What a death was that, which slew death!

4. Is it, however, our Lord Jesus Christ Himself— His whole self— who was seen, and held, and crucified? Is the whole very self that? It is the same, but not the whole, that which the Jews saw; this is not the whole Christ. And what is? "In the beginning was the Word." In what beginning? "And the Word was with God." And what word? "And the Word was God." Was then perhaps this Word made by God? No. For "the same was in the beginning with God." What then? Are the other things which God made not like the Word? No: because "all things were made by Him, and without Him was not anything made." In what manner were all things made by Him? Because "that which was made in Him was life;" and before it was made there was life. That which was made is not life; but in the art, that is, in the wisdom of God, before it was made, it was life. That which was made passes away; that which is in wisdom cannot pass away. There was life, therefore, in that which was made. And what sort of life, since the soul also is the life of the body? Our body has its own life; and when it has lost it, the death of the body ensues. Was then the life such as this? No; but "the life was the light of men." Was it the light of cattle? For this light is the light of men and of cattle. There is a certain light of men: let us see how far men differ from the cattle, and then we shall understand what is the light of men. Thou dost not differ from the cattle except in intellect; do not glory in anything besides. Do you presume upon your strength? By the wild beasts you are surpassed. Upon your swiftness do you presume? By the flies you are surpassed. Upon your beauty do you presume? How great beauty is there in the feathers of a peacock! Wherein then are you better? In the image of God. Where is the image of God? In the mind, in the intellect. If then you are in this respect better than the cattle, that you have a mind by which you may understand what the cattle cannot understand; and therein a man, because better than the cattle; the light of men is the light of minds. The light of minds is above minds and surpasses all minds. This was that life by which all things were made.

5. Where was it? Was it here? Was it with the Father, and was it not here? Or, what is more true, was it both with the Father and here also? If then it was here, wherefore was it not seen? Because "the light shines in darkness, and the darkness comprehended it not." Oh men, be not darkness, be not unbelieving, unjust, unrighteous, rapacious, avaricious lovers of this world: for these are the darkness. The light is not absent, but you are absent from the light. A blind man in the sunshine has the sun present to him, but is himself absent from the sun. Be not then darkness. For this is perhaps the grace regarding which we are about to speak, that now we be no more darkness, and that the apostle may say to us, "We were sometime darkness,

sed ut testimonium perhiberet de lumine. Nam non erat ille lux. Et quae erat lux? Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. Et ubi erat ista? In hoc mundo erat. Et quomodo in hoc mundo erat? numquid sicut ista lux solis, lunae, lucernarum, sic et ista lux in mundo est? Non. Quia mundus per eum factus est, et mundus eum non cognovit 11: hoc est, lux in tenebris lucet, et tenebrae eam non comprehenderunt. Mundus enim tenebrae; quia dilectores mundi, mundus. Num enim creatura non agnovit Creatorem suum? Testimonium dedit coelum de stella 12; testimonium dedit mare, portavit ambulans Dominum 13; testimonium dederunt venti, ad eius iussum quieverunt 14; testimonium dedit terra, illo crucifixo contremuit 15: si omnia ista testimonium dederunt, quomodo mundus eum non cognovit, nisi quia mundus dilectores mundi, corde habitantes mundum? Et malus mundus, quia mali habitatores mundi: sicut mala domus, non parietes, sed inhabitantes.

6. In propria venit, id est, in sua venit: et sui eum non receperunt. Quae ergo spes est, nisi quia quotquot receperunt eum, dedit eis potestatem filios Dei fieri? Si filii fiunt, nascuntur: si nascuntur, quomodo nascuntur? Non ex carne, non ex sanguinibus, non ex voluntate carnis, non ex voluntate viri; sed ex Deo nati sunt. Gaudeant ergo, quia ex Deo nati sunt; praesumant se pertinere ad Deum; accipiant documentum, quia ex Deo nati sunt: Et Verbum caro factum est, et habitavit in nobis. Si Verbum non erubuit nasci de homine, erubescunt homines nasci de Deo? Hoc autem quia fecit, curavit: quia curavit, videmus. Hoc enim quod Verbum caro factum est, et habitavit in nobis, medicamentum nobis factum est, ut quia terra e caecabamur, de terra sanaremur: et sanati quid videremus? Et vidimus, inquit, gloriam eius, gloriam tamquam Unigeniti a Patre, plenum gratia et veritate 16.

7. Ioannes testimonium perhibet de ipso, et clamat dicens: Hic erat quem dixi: Qui post me venit, ante me factus est. Post me venit, et praecessit me. Quid est, ante me factus est? Praecessit me: non, factus est antequam factus essem ego; sed, antepositus

but now light in the Lord." Ephesians 5:8 Because then the light of men was not seen, that is, the light of minds, there was a necessity that a man should give testimony regarding the light, who was not in darkness, but who was already enlightened; and nevertheless, because enlightened, not the light itself, "but that He might bear witness of the light." For "he was not that light." And what was the light? "That was the true light which enlightened every man that comes into the world." And where was that light? "In this world it was." And how was it "in this world?" As the light of the sun, of the moon, and of lamps, was that light thus in the world? No. Because "the world was made by Him, and the world knew Him not;" that is to say, "the light shines in darkness, and the darkness comprehended it not." For the world is darkness; because the lovers of the world are the world. For did not the creature acknowledge its Creator? The heavens gave testimony by a star; Matthew 2:2 the sea gave testimony, and bore its Lord when He walked upon it; Matthew 14:26 the winds gave testimony, and were quiet at His bidding; Matthew 23:27 the earth gave testimony, and trembled when He was crucified. Matthew 27:51 If all these gave testimony, in what sense did the world not know Him, unless that the world signifies the lovers of the world, those who with their hearts dwell in the world? And the world is evil, because the inhabitants of the world are evil; just as a house is evil, not because of its walls, but because of its inhabitants.

6. "He came unto His own;" that is to say, He came to that which belonged to Himself; "and His own received Him not." What, then, is the hope, unless that "as many as received Him, to them gave He power to become the sons of God"? If they become sons, they are born; if born, how are they born? Not of flesh, "nor of blood, nor of the will of the flesh, nor of the will of man; but of God are they born." Let them rejoice, therefore, that they are born of God; let them believe that they are born of God; let them receive the proof that they are born of God: "And the Word became flesh, and dwelt among us." If the Word was not ashamed to be born of man, are men ashamed to be born of God? And because He did this, He cured us; and because He cured us, we see. For this, "that the Word was made flesh, and dwelt among us," became a medicine unto us, so that as by earth we were made blind, by earth we might be healed; and having been healed, might behold what? "And we beheld," he says, "His glory, the glory as of the Only-begotten of the Father, full of grace and truth."

7. "John bears witness of Him, and cries, saying, This was He of whom I spoke, He that comes after me is made before me." He came after me, and He preceded me. What is it, "He is made before me"? He preceded me. Not was made before I was made, but was preferred before me, this is "He was made before me." Wherefore was

est mihi: hoc est, ante me factus est. Quare ante te factus est, cum post te venerit? Quia prior me erat 17. Prior te, o Ioannes? Quid magnum, si prior te? Bene, quia tu illi perhibes testimonium: audiamus ipsum dicentem: Et ante Abraham ego sum 18. Sed et Abraham in medio genere humano ortus est; multi ante illum, multi post illum: audi vocem Patris ad Filium: Ante luciferum genui te 19. Qui ante luciferum genitus est, omnes ipse illuminat. Dictus est enim quidam lucifer qui cecidit: erat enim angelus, et factus est diabolus; et dixit de illo Scriptura: Lucifer qui mane oriebatur, cecidit 20. Unde lucifer? Quia illuminatus lucebat. Unde autem tenebrosus factus? Quia in veritate non stetit 21. Ergo ille ante luciferum, ante omnem illuminatum: siquidem ante omnem illuminatum sit necesse est, a quo illuminantur omnes qui illuminari possunt.

8. Ideo hoc sequitur: Et de plenitudine eius nos omnes accepimus. Quid accepistis? Et gratiam pro gratia 22. Sic enim habent verba evangelica, collata cum exemplaribus graecis. Non ait: Et de plenitudine eius nos omnes accepimus, gratiam pro gratia; sed sic ait: Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia, id est, accepimus: ut nescio quid nos voluerit intellegere de plenitudine eius accepisse; et insuper gratiam pro gratia. Accepimus enim de plenitudine eius, primo gratiam; et rursus accepimus gratiam, gratiam pro gratia. Quam gratiam primo accepimus? Fidem. In fide ambulantes, in gratia ambulamus. Unde enim hoc meruimus? quibus nostris praecedentibus meritis? Non se quisque compalpet, redeat in conscientiam suam, quaerat latebras cogitationum suarum, redeat ad seriem factorum suorum: non attendat quid sit, si iam aliquid est; sed quid fuerit, ut esset aliquid; inveniet non se dignum fuisse nisi supplicio. Si ergo supplicio dignus fuisti, et venit ille qui non peccata puniret, sed peccata donaret; gratia tibi data est, non merces reddita. Unde vocatur gratia? Quia gratis datur. Non enim praecedentibus meritis emisti quod accepisti. Hanc ergo accepit gratiam primam peccator, ut eius peccata dimitterentur. Quid meruit? Interroget iustitiam; invenit poenam: interroget misericordiam; invenit gratiam. Sed hoc et promiserat Deus per Prophetas: itaque cum venit dare quod promiserat; non solum gratiam dedit, sed et veritatem. Quomodo exhibita est veritas? Quia factum est quod promissum est.

Fide promeremur Deum.

9. Quid est ergo, gratiam pro gratia? Fide promeremur Deum; et qui digni non eramus quibus peccata dimitterentur, ex eo quia tantum donum indigni accepimus, gratia vocatur. Quid est gratia? gratis data. Quid est gratis data? Donata, non reddita. Si

He made before you, when He came after you? "Because He was before me." Before you, O John! What great thing to be before you! It is well that you bear witness to Him; let us, however, hear Himself saying, "Even before Abraham, I am." John 8:58 But Abraham also was born in the midst of the human race: there were many before him, many after him. Listen to the voice of the Father to the Son: "Before Lucifer I have begotten You." He who was begotten before Lucifer Himself illuminates all. A certain one was named Lucifer, who fell; for he was an angel and became a devil; and concerning him the Scripture said, "Lucifer, who did arise in the morning, fell." Isaiah 14:27 And why was he Lucifer? Because, being enlightened, he gave forth light. But for what reason did he become dark! Because he abode not in the truth. John 8:44 Therefore He was before Lucifer, before every one that is enlightened; since before every one that is enlightened, of necessity He must be by whom all are enlightened who can be enlightened.

8. Therefore this follows: "And of His fullness have all we received." What have ye received? "And grace for grace." For so run the words of the Gospel, as we find by a comparison of the Greek copies. He does not say, And of His fullness have all we received grace for grace; but thus He says: "And of His fullness have all we received, and grace for grace,"— that is, have we received; so that He would wish us to understand that we have received from His fullness something unexpressed, and something besides, grace for grace. For we received of His fullness grace in the first instance; and again we received grace, grace for grace. What grace did we, in the first instance, receive? Faith: walking in faith, we walk in grace. How have we merited this? By what previous merits of ours? Let not each one flatter himself, but let him return into his own conscience, seek out the secret places of his own thoughts, recall the series of his deeds; let him not consider what he is if now he is something, but what he was that he might be something: he will find that he was not worthy of anything save punishment. If, then, you were worthy of punishment, and He came not to punish sins, but to forgive sins, grace was given to you, and not reward rendered. Wherefore is it called grace? Because it is bestowed gratuitously. For you did not, by previous merits, purchase that which you received. This first grace, then, the sinner received, that his sins were forgiven. What did he deserve? Let him interrogate justice, he finds punishment; let him interrogate mercy, he finds grace. But God promised this also through the prophets; therefore, when He came to give what He had promised, He not only gave grace, but also truth. How was truth exhibited? Because that was done which had been promised.

9. What, then, is "grace for grace"? By faith we render God favorable to us; and inasmuch as we were not worthy to have our sins forgiven, and because we, who

debeatur, merces reddita est, non gratia donata; si autem vere debeatur, bonus fuisti: si autem, ut verum est, malus fuisti, credidisti autem in eum qui iustificat impium 23 (quid est, qui iustificat impium? Ex impio facit pium); cogita quid per legem tibi imminere debebat, et quid per gratiam consecutus sis. Consecutus autem istam gratiam fidei, eris iustus ex fide. Iustus enim ex fide vivit 24; et promerueris Deum vivendo ex fide: cum promerueris Deum vivendo ex fide, accipies praemium immortalitatem, et vitam aeternam. Et illa gratia est. Nam pro quo merito accipis vitam aeternam? Pro gratia. Si enim fides gratia est, et vita aeterna quasi merces est fidei: videtur quidem Deus vitam aeternam tamquam debitam reddere (Cui debitam? Fideli, quia promeruit illam per fidem); sed quia ipsa fides gratia est, et vita aeterna gratia est pro gratia.

Dona sua coronat Deus.

10. Audi Paulum apostolum confitentem gratiam, et postea debitum expetentem. Confessio gratiae quae est in Paulo? Qui prius fui blasphemus, et persecutor, et iniuriosus: sed misericordiam, inquit, consecutus sum 25. Indignum se dixit qui consequeretur: consecutum tamen non per merita sua, sed per misericordiam Dei. Audi illum iam flagitantem debitum, qui primo indebitam susceperat gratiam: Ego enim, inquit, iam immolor, et tempus resolutionis meae instat. Bonum certamen certavi, cursum consummavi, fidem servavi: de caetero reposita est mihi corona iustitiae. Iam debitum flagitat, iam debitum exigit. Nam vide verba sequentia: Quam mihi reddet Dominus in illa die, iustus iudex 26. Ut ante susciperet gratiam, misericordem patrem opus habebat: ut praemium gratiae, iudicem iustum. Qui non damnavit impium, damnabit fidelem? Et tamen si bene cogites, ipse dedit fidem primo, qua eum promeruisti: non enim de tuo promeruisti ut tibi aliquid deberetur. Quod ergo praemium immortalitatis postea tribuit, dona sua coronat, non merita tua. Ergo, fratres, omnes de plenitudine eius accepimus: de plenitudine misericordiae eius, de abundantia bonitatis eius accepimus. Quid? Remissionem peccatorum, ut iustificaremur ex fide. Et insuper quid? Et gratiam pro gratia 27; id est, pro hac gratia in qua ex fide vivimus, recepturi sumus aliam: quid tamen nisi gratiam? Nam si dixero quia et hoc debetur, aliquid mihi assigno, quasi cui debeatur. Coronat autem in nobis Deus dona misericordiae suae: sed si in ea gratia quam primam accepimus, perseveranter ambulemus.

were unworthy, received so great a benefit, it is called grace. What is grace? That which is freely given. What is "freely given"? Given, not paid. If it was due, wages were given, not grace bestowed; but if it was reply due, you were good; but if, as is true, you were evil, but believed in Him who justifies the ungodly Romans 4:5 (What is, Who justifies the ungodly? Of the ungodly makes pious), consider what did by right hang over you by the law, and what you have obtained by grace. But having obtained that grace of faith, you shall be just by faith (for the just lives by faith); and you shall obtain favor of God by living by faith. And having obtained favor from God by living by faith, you shall receive immortality as a reward, and life eternal. And that is grace. For because of what merit do you receive life eternal? Because of grace. For if faith is grace, life eternal is, as it were, the wages of faith: God, indeed, appears to bestow eternal life as if it were due (To whom due? To the faithful, because he had merited it by faith); but because faith itself is grace, life eternal also is grace for grace.

10. Listen to the Apostle Paul acknowledging grace, and afterwards desiring the payment of a debt. What acknowledgment of grace is there in Paul? "Who was before a blasphemer, and a persecutor, and injurious; but I obtained," says he, "mercy." 1 Timothy 1:13 He said that he who obtained it was unworthy; that he had, however, obtained it, not through his own merits, but through the mercy of God. Listen to him now demanding the payment of a debt, who had first received unmerited grace: "For," says he, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Timothy 4:6-8 Now he demands a debt, he exacts what is due. For consider the following words: "Which the Lord, the righteous Judge, shall render unto me in that day." That he might in the former instance receive grace, he stood in need of a merciful Father; for the reward of grace, of a just judge. Will He who did not condemn the ungodly man condemn the faithful man? And yet, if you rightly consider, it was He who first gave you faith, whereby you obtained favor; for not of your own did you so obtain favor that anything should be due to you. Wherefore, then, in afterwards bestowing the reward of immortality, He crowns His own gifts, not your merits. Therefore, brethren, "we all of His fullness have received;" of the fullness of His mercy, of the abundance of His goodness have we received. What? The remission of sins that we might be justified by faith. And what besides? "And grace for grace;" that is, for this grace by which we live by faith we shall receive another grace. What, then, is it except grace? For if I shall say that this also is due, I attribute something to myself as if to me it were due. But God crowns in us the gifts of His own mercy; but on condition that we walk with perseverance in that grace which in the first instance we received

11. Lex enim per Moysen data est 28, quae reos tenebat. Quid enim ait Apostolus? Lex subintravit, ut abundaret delictum 29. Hoc proderat superbis, ut abundaret delictum: multum enim sibi dabant, et quasi viribus suis multum assignabant; et non poterant implere iustitiam, nisi adiuvaret ille qui iusserat. Superbiam illorum volens domare Deus, dedit Legem, tamquam dicens: Ecce implete, ne putetis deesse iubentem. Non deest qui iubeat, sed deest qui impleat.

12. Si ergo deest qui impleat, unde non implet? Quia natus cum traduce peccati et mortis. De Adam natus, traxit secum quod ibi conceptum est. Cecidit primus homo; et omnes qui de illo nati sunt, de illo traxerunt concupiscentiam carnis. Oportebat ut nasceretur alius homo qui nullam traxit concupiscentiam. Homo, et homo: homo ad mortem, et homo ad vitam. Sic dicit Apostolus: Quoniam quidem per hominem mors, et per hominem resurrectio mortuorum. Per quem hominem mors, et per quem hominem resurrectio mortuorum? Noli festinare: sequitur, et dicit: Sicut enim in Adam omnes moriuntur, sic et in Christo omnes vivificabuntur 30. Qui pertinent ad Adam? Omnes qui nati sunt de Adam. Qui ad Christum? Omnes qui nati sunt per Christum. Quare omnes in peccato? Quia nemo natus est praeter Adam. Ut autem nascerentur ex Adam, necessitatis fuit ex damnatione: nasci per Christum, voluntatis est et gratiae. Non coguntur homines nasci per Christum: non quia voluerunt, nati sunt ex Adam. Omnes tamen qui ex Adam, cum peccato peccatores: omnes qui per Christum, iustificati et iusti, non in se, sed in illo. Nam in se si interroges: Adam sunt: in illo si interroges, Christi sunt. Quare? Quia ille caput Dominus noster Iesus Christus, non cum traduce peccati venit: sed tamen venit cum carne mortali.

Mortuus es in Adam, resurge in Christo.

13. Mors peccatorum poena erat: in Domino munus misericordiae erat, non poena peccati. Non enim aliquid habebat Dominus quare iuste moreretur. Ipse ait: Ecce venit princeps huius mundi, et in me nihil invenit. Quare ergo moreris? Sed ut sciant omnes quia voluntatem Patris mei facio, surgite, eamus hinc 31. Non habebat ille quare moreretur, et mortuus est: tu habes quare, et mori dedignaris? Dignare aequo animo pati per meritum tuum, quod ille pati dignatus est, ut te a sempiterna morte liberaret. Homo, et homo: sed ille, non nisi homo; iste, Deus homo. Ille homo peccati, iste iustitiae. Mortuus es in Adam, resurge in Christo: nam utrumque debetur tibi. Iam credidisti in Christum, reddes tamen quod debes de Adam. Sed non te in aeternum

11. "For the law was given by Moses;" which law held the guilty. For what says the apostle? "The law entered that the offense might abound." It was a benefit to the proud that the offense abounded, for they gave much to themselves, and, as it were, attributed much to their own strength; and they were unable to fulfill righteousness without the aid of Him who had commanded it. God, desirous to subdue their pride, gave the law, as if saying: Behold, fulfill, and do not think that there is One wanting to command. One to command is not wanting, but one to fulfill.

12. If, then, there is one wanting to fulfill, whence does he not fulfill? Because born with the heritage of sin and death. Born of Adam, he drew with him that which was there conceived. The first man fell, and all who were born of him from him derived the concupiscence of the flesh. It was needful that another man should be born who derived no concupiscence. A man and a man: a man to death and a man to life. Thus says the apostle: "Since, indeed, by man death, by man also the resurrection of the dead." By which man death, and by which man the resurrection of the dead? Do not make haste: he goes on to say, "For as in Adam all die, so also in Christ shall all be made alive." 1 Corinthians 15:21-22 Who belong to Adam? All who are born of Adam. Who to Christ? All who were born through Christ. Wherefore all in sin? Because no one was born except through Adam. But that they were born of Adam was of necessity, arising from damnation; to be born through Christ is of will and grace. Men are not compelled to be born through Christ: not because they wished were they born of Adam. All, however, who are of Adam are sinners with sin: all who are through Christ are justified, and just not in themselves, but in Him. For in themselves, if you should ask, they belong to Adam: in Him, if you should ask, they belong to Christ. Wherefore? Because He, the Head, our Lord Jesus Christ, did not come with the heritage of sin; but He came nevertheless with mortal flesh.

13. Death was the punishment of sins; in the Lord was the gift of mercy, not the punishment of sin. For the Lord had nothing on account of which He should justly die. He Himself says, "Behold, the prince of this world comes, and finds nothing in me." Wherefore then dost Thou die? "But that all may know that I do the will of my Father, arise, let us go hence." John 14:30-31 He had not in Himself any reason why He should die, and He died: you have such a reason, and do you refuse to die? Do not refuse to bear with an equal mind your desert, when He did not refuse to suffer, to deliver you from eternal death. A man and a man; but the one nothing but man, the other God-man. The one a man of sin, the other of righteousness. You died in Adam, rise in Christ; for both are due to you. Now you have believed in Christ, render nevertheless that which you owe through Adam. But the chain of sin shall not

tenebit vinculum peccati; quia mortem tuam aeternam occidit mors temporalis Domini tui. Ipsa est gratia, fratres mei, ipsa est et veritas, quia promissa et exhibita.

14. Non erat ista in Veteri Testamento, quia Lex minabatur, non opitulabatur; iubebat, non sanabat; languorem ostendebat, non auferebat: sed illi praeparabat medico venturo cum gratia et veritate; tamquam ad aliquem quem curare vult medicus, mittat primo servum suum, ut ligatum illum inveniat. Sanus non erat, sanari volebat, et ne sanaretur, sanum se esse iactabat: missa Lex est, ligavit cum; invenit se reum, iam clamat de ligatura. Venit Dominus, curat amarum aliquantum et acerbis medicamentis: dicit enim aegroto: Fertus; dicit: Tolerans; dicit: Noli diligere mundum, habeto patientiam, curet te ignis continentiae, ferrum persecutionum tolerant vulnera tua. Expavescebas quamvis ligatus: liber ille et non ligatus bibit quod tibi dabat; prior passus est ut te consolaretur, tamquam dicens: Quod times pati pro te, prior patior pro te. Haec est gratia, et magna gratia. Quis illam digne collaudat?

Cogitate humilitatem Christi.

15. De humilitate Christi loquor, fratres mei. Maiestatem Christi et divinitatem Christi quis loquitur? In explicando et dicendo ut quoquomodo humilitatem Christi loqueremur, non sufficimus, imo deficiamus: totum cogitantibus committimus, non audientibus adimplemus. Cogitate humilitatem Christi. Sed quis nobis, inquis, eam explicat, nisi tu dicas? Ille intus dicat. Melius illud dicit qui intus habitat, quam qui foris clamat. Ipse vobis ostendat gratiam humilitatis suae, qui coepit habitare in cordibus vestris. Iamvero si in eius humilitate explicanda et eroganda deficiamus, maiestatem eius quis loquatur? Si Verbum caro factum conturbat nos: In principio erat Verbum quis explicabit? Tenete ergo, fratres, soliditatem istam.

16. Lex per Moysen data est, gratia et veritas per Iesum Christum facta est 32. Per servum Lex data est; reos fecit: per Imperatorem indulgentia data est; reos liberavit. Lex per Moysen data est. Non sibi aliquid amplius servus assignet, quam quod per illum factum est. Electus ad magnum ministerium tamquam fidelis in domo, sed tamen servus, agere secundum Legem potest, solvere a reatu Legis non potest. Lex ergo per Moysen data est, Gratia et veritas per Iesum Christum facta est.

hold you eternally; because the temporal death of your Lord slew your eternal death. The same is grace, my brethren, the same is truth, because promised and manifested.

14. This grace was not in the Old Testament, because the law threatened, did not bring aid; commanded, did not heal; made manifest, but did not take away our feebleness: but it prepared the way for that Physician who was to come with grace and truth; as a physician who, about to come to any one to cure him, might first send his servant that he might find the sick man bound. He was not sound; he did not wish to be made sound and lest he should be made sound, he boasted that he was so. The law was sent, it bound him; he finds himself accused, now, he exclaims against the bandage. The Lord comes, cures with somewhat bitter and sharp medicines: for He says to the sick, Bear; He says, Endure; He says, Love not the world, have patience, let the fire of continence cure you, let your wounds endure the sword of persecutions. Were you greatly terrified although bound? He, free and unbound, drank what He gave to you; He first suffered that He might console you, saying, as it were, that which you fear to suffer for yourself, I first suffer for you. This is grace, and great grace. Who can praise it in a worthy manner?

15. I speak, my brethren, regarding the humility of Christ. Who can speak regarding the majesty of Christ, and the divinity of Christ? In explaining and speaking of the humility of Christ, to do so in any fashion we find ourselves not sufficient, indeed wholly insufficient: we commend Him entire to your thoughts, we do not endeavor to fill Him up to your hearing. Consider the humility of Christ. But who, you say, may explain it to us, unless you declare it? Let Him declare it within. Better does He declare it who dwells within, than he who cries without. Let Himself show to you the grace of His humility, who has begun to dwell in your hearts. But now, if in explaining and setting forth His humility we are deficient, who can speak of His majesty? If "the Word made flesh" disturbs us, who shall explain "In the beginning was the Word"? Keep hold then, brethren, upon the entireness of Christ.

16. "The law was given by Moses: grace and truth came by Jesus Christ." By a servant was the law given, and made men guilty: by an Emperor was pardon given, and delivered the guilty. "The law was given by Moses." Let not the servant attribute to himself more than was done through him. Chosen to a great ministry as one faithful in his house, but yet a servant, he is able to act according to the law, but cannot release from the guilt of the law. "The law," then, "was given by Moses: grace and truth came by Jesus Christ."

17. Et ne forte aliquis dicat: Et Gratia et veritas non est facta per Moysen, qui vidit Deum? statim subiecit: Deum nemo vidit unquam. Et unde innotuit Moysi Deus? Quia revelavit servo suo Dominus. Quis Dominus? Ipse Christus, qui praemisit Legem per servum, ut veniret ipse cum Gratia et veritate. Deum enim nemo vidit unquam. Et unde illi servo quantum capere posset apparuit? Sed unigenitus, inquit: Filius qui est in sinu Patris, ipse enarravit 33. Quid est, in sinu Patris? In secreto Patris. Non enim Deus habet sinum, sicut nos habemus in vestibus, aut cogitandus est sic sedere quomodo nos, aut forte cinctus est ut sinum haberet: sed quia sinus noster intus est, secretum Patris sinus Patris vocatur. In secreto Patris, qui Patrem novit, ipse enarravit. Nam Deum nemo vidit unquam. Ipse ergo venit, et narravit quidquid vidit. Quid vidit Moyses? Moyses vidit nubem 34, vidit angelum 35, vidit ignem 36: omnis illa creatura est; typum Domini sui gerebat, non ipsius Domini praesentiam exhibebat. Namque aperte habes in Lege: Et loquebatur Moyses cum Domino, contra in contra sicut amicus cum amico suo. Sequeris ipsam Scripturam, et invenis Moysen dicentem: Si inveni gratiam in conspectu tuo, ostende mihi teipsum manifeste, ut videam te. Et parum est quia dixit: responsum accepit: Non potes videre faciem meam 37. Loquebatur ergo, fratres mei, cum Moyse angelus, portans typum Domini: et illa omnia quae ibi per angelum facta sunt, futuram istam gratiam et veritatem promittebant. Qui bene scrutantur Legem, noverunt: et cum opportunum est, ut et nos aliquid inde dicamus, quantum Dominus revelat, non tacemus Caritati vestrae.

Sapientia Dei videri non potest.

18. Illud autem sciatis, quia omnia quae corporaliter visa sunt, non erant illa substantia Dei. Illa enim oculis carnis videmus: Dei substantia unde videtur? Evangelium interroga: Beati mundo corde; quia ipsi Deum videbunt 38. Fuerunt homines qui dicerent vanitate sui cordis decepti, Pater invisibilis est, Filius autem visibilis est. Unde visibilis? Si propter carnem, quia suscepit carnem; manifestum est. Illi enim qui carnem Christi viderunt, aliqui crediderunt, aliqui crucifixerunt: et qui crediderunt, illo crucifixo nutaverunt; et nisi ipsam post resurrectionem palparent, fides ad eos non revocaretur. Si ergo propter carnem visibilis Filius; et nos concedimus, et est catholica fides: si autem ante carnem sicut ipsi dicunt, id est, antequam incarnaretur; multum delirant, et multum errant. Facta enim sunt illa visibilia corporaliter per creaturam, in quibus typus ostenderetur: non utique substantia ipsa demonstrabatur et manifestabatur. Et hoc attendat Caritas vestra lene documentum. Sapientia Dei videri oculis non potest. Fratres, si Christus Sapientia Dei, et Virtus Dei 39; si Christus Verbum Dei; verbum hominis oculis non videtur, Verbum Dei videri sic potest?

17. And lest, perhaps, any one should say, And did not grace and truth come through Moses, who saw God, immediately he adds, "No one has seen God at any time." And how did God become known to Moses? Because the Lord revealed Himself to His servant. What Lord? The same Christ, who sent the law beforehand by His servant, that He might Himself come with grace and truth. "For no one has seen God at any time." And whence did He appear to that servant as far as he was able to receive Him? But "the Only-begotten," he says, "who is in the bosom of the Father, He has declared Him." What signifies "in the bosom of the Father?" In the secret of the Father. For God has not a bosom, as we have, in our garments, nor is He to be thought of sitting, as we do, nor is He girt with a girdle so as to have a bosom; but because our bosom is within, the secret of the Father is called the bosom of the Father. And He who knew the Father, being in the secret of the Father, He declared Him. "For no man has seen God at any time." He then came and narrated whatever He saw. What did Moses see? Moses saw a cloud, he saw an angel, he saw a fire. All that is the creature: it bore the type of its Lord, but did not manifest the presence of the Lord Himself. For you have it plainly stated in the law: "And Moses spoke with the Lord face to face, as a friend with his friend." Following the same scripture, you find Moses saying: "If I have found grace in Your sight, show me Yourself plainly, that I may see You." And it is little that he said this: he received the reply, "You can not see my face." An angel then spoke with Moses, my brethren, bearing the type of the Lord; and all those things which were done by the angel promised that future grace and truth. Those who examine the law well know this; and when we have opportunity to speak somewhat of this matter also, we shall not fail to speak to you, beloved brethren, as far as the Lord may reveal to us.

18. But know this, that all those things which were seen in bodily form were not that substance of God. For we saw those things with the eyes of the flesh: how is the substance of God seen? Interrogate the Gospel: "Blessed are the pure in heart; for they shall see God." Matthew 5:8 There have been men who, deceived by the vanity of their hearts, have said, The Father is invisible, but the Son is visible. How visible? If on account of His flesh, because He took flesh, the matter is manifest. For of those who saw the flesh of Christ, some believed, some crucified; and those who believed doubted when He was crucified; and unless they had touched the flesh after the resurrection, their faith would not have been recalled. If, then, on account of His flesh the Son was visible, that we also grant, and it is the Catholic faith; but if before He took flesh, as they say, that is, before He became incarnate, they are greatly deluded, and grievously err. For those visible and bodily appearances took place though the creature, in which a type might be exhibited: not in any fashion was the substance itself shown and made manifest. Give heed, beloved brethren, to this easy

19. Expellite ergo de cordibus vestris carnales cogitationes, ut vere sitis sub gratia, ut ad Novum Testamentum pertineatis. Ideo vita aeterna promittitur in Novo Testamento. Legite Vetus Testamentum, et videte quia carnali adhuc populo ea quidem praecipiebantur quae nobis. Nam unum Deum colere, et nobis praecipitur 40. Non accipies in vanum nomen Domini Dei tui 41, et nobis praecipitur: quod est secundum praeceptum. Observa diem sabbati 42, magis nobis praecipitur: quia spiritualiter observandum praecipitur. Iudaei enim serviliter observant diem sabbati, ad luxuriam, ad ebrietatem. Quanto melius feminae eorum lanam facerent, quam illo die in maenianis saltarent? Absit, fratres, ut illos dicamus observare sabbatum. Spiritualiter observat sabbatum christianus, abstinens se ab opere servili. Quid est enim ab opere servili? A peccato. Et unde probamus? Dominum interroga: Omnis qui facit peccatum, servus est peccati 43. Ergo et nobis praecipitur spiritualiter observatio sabbati. Iam illa omnia praecepta nobis magis praecipuntur, et observanda sunt: Non occides, Non moechaberis, Non furaberis, Non falsum testimonium dices, Honora patrem et matrem, Non concupisces rem proximi tui, Non concupisces uxorem proximi tui 44. Nonne ista omnia et nobis praecipuntur? Sed quaere mercedem, et invenies ibi dici: Ut expellantur hostes a facie tua, et accipiatis terram quam promisit Deus patribus vestris 45. Quia non poterant capere invisibilia, per visibilia tenebantur. Quare tenebantur? Ne penitus interirent, et ad idola laberentur. Nam fecerunt hoc, fratres mei, sicut legitur, obliti tanta miracula quae fecit Deus coram oculis eorum. Mare discissum est; via facta est in mediis fluctibus; sequentes hostes eorum eisdem aquis operti sunt, per quas illi transierunt 46: et cum Moyses homo Dei recessisset ab oculis eorum, idolum petierunt, et dixerunt: Fac nobis deos qui nos praeceant, quia ille homo dimisit nos 47. Tota spes eorum in homine posita erat, non in Deo. Ecce mortuus est homo: numquid mortuus est Deus qui eruerat eos de terra Aegypti? Et cum fecissent sibi imaginem vituli, adoraverunt, et dixerunt: Hi sunt dii tui, Israel, qui te liberaverunt de terra Aegypti 48. Quam cito obliti tam manifestam gratiam! Quibus ergo modis teneretur populus talis, nisi promissis carnalibus?

proof. The wisdom of God cannot be beheld by the eyes. Brethren, if Christ is the Wisdom of God and the Power of God; 1 Corinthians 1:24 if Christ is the Word of God, and if the word of man is not seen with the eyes, can the Word of God be so seen?

19. Expel, therefore, from your hearts carnal thoughts, that you may be really under grace, that you may belong to the New Testament. Therefore is life eternal promised in the New Testament. Read the Old Testament, and see that the same things were enjoined upon a people yet carnal as upon us. For to worship one God is also enjoined upon us. "You shall not take the name of the Lord your God in vain" is also enjoined upon us, which is the second commandment. "Observe the Sabbath day" is enjoined on us more than on them, because it is commanded to be spiritually observed. For the Jews observe the Sabbath in a servile manner, using it for luxuriousness and drunkenness. How much better would their women be employed in spinning wool than in dancing on that day in the balconies? God forbid, brethren, that we should call that an observance of the Sabbath. The Christian observes the Sabbath spiritually, abstaining from servile work. For what is it to abstain from servile work? From sin. And how do we prove it? Ask the Lord. "Whosoever commits sin is the servant of sin." John 8:34 Therefore is the spiritual observance of the Sabbath enjoined upon us. Now all those commandments are more enjoined on us, and are to be observed: "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and your mother. You shall not covet your neighbor's goods. You shall not covet your neighbor's wife." Exodus 20:3-17 Are not all these things enjoined upon us also? But ask what is the reward, and you will find it there said: "That your enemies may be driven forth before your face, and that you may receive the land which God promised to your fathers." Leviticus 26:1-13 Because they were not able to comprehend invisible things, they were held by the visible. Wherefore held? Lest they should perish altogether, and slip into idol-worship. For they did this, my brethren, as we read, forgetful of the great miracles which God performed before their eyes. The sea was divided; a way was made in the midst of the waves; their enemies following, were covered by the same waves through which they passed: Exodus 14:21-31 and yet when Moses, the man of God, had departed from their sight, they asked for an idol, and said, "Make us gods to go before us; for this man has deserted us." Their whole hope was placed in man, not in God. Behold, the man is dead: was God dead who had rescued them from the land of Egypt? And when they had made to themselves the image of a calf, they offered it adoration, and said, "These be your gods, O Israel, which delivered you out of the land of Egypt." Exodus 32:1-4 How soon forgetful of such manifest grace! By what means could such a people be held except by carnal promises?

20. Ea ibi iubentur in decalogo Legis quae et nobis; sed non ea promittuntur quae nobis. Nobis quid promittitur? Vita aeterna. Haec est autem vita aeterna, ut cognoscant te unum verum Deum, et quem misisti Iesum Christum 49. Cognitio Dei promittitur: ipsa est gratia pro gratia. Fratres, modo credimus, non videmus: pro ista fide praemium erit, videre quod credimus. Noverant hoc Prophetiae, sed occultum erat antequam veniret. Nam quidam suspirans amator in Psalmis ait: Unam petii a Domino, hanc requiram. Et quaeris quid petat? Forte enim terram petit fluentem lacte et melle carnaliter, quamvis spiritualiter ista quaerenda sit et petenda: aut forte subiectionem hostium suorum, aut mortem inimicorum, aut imperia et facultates huius saeculi. Ardet enim amore, et multum suspirat, et aestuat, et anhelat. Videamus quid petat: Unam petii a Domino, hanc requiram. Quid est hoc quod requirit? Ut inhabitem, inquit, in domo Domini, per omnes dies vitae meae. Et puta quia habitas in domo Domini, unde ibi erit gaudium tuum? Ut contempler, inquit, delectationem Domini 50.

Semper satieris et numquam satieris.

21. Fratres mei, unde clamatis, unde exsultatis, unde amatis, nisi quia ibi est scintilla huius caritatis? Quid desideratis, rogo vos? Videri potest oculis? tangi potest? pulchritudo aliqua est quae oculos delectat? Nonne martyres amati sunt vehementer; et quando eos commemoramus, inardescimus amore? Quid in illis amamus, fratres? Membra laniata a feris? Quid foedius, si oculos carnis interrogas? quid pulchrius, si oculos cordis interrogas? Quid tibi videtur adolescens pulcherrimus fur? Quomodo horrent oculi tui? Numquid oculi carnis horrent? Si ipsos interrogas, nihil illo corpore compositius, nihil ordinatius; et parilitas membrorum, et coloris delectatio illicit oculis: et tamen cum audis quia fur est, fugis hominem animo. Vides ex alia parte senem curvum, baculo innitentem, vix se moventem, rugis undique exaratum: quid vides quod oculos delectet? Audis quia iustus est; amas, amplecteris. Talia nobis praemia promissa sunt, fratres mei: tale aliquid amate, tali regno suspirate, talem patriam desiderate; si vultis pervenire ad id cum quo venit Dominus noster, id est, ad gratiam et veritatem. Si autem corporalia praemia concupieris a Deo, adhuc sub Lege es, et ideo ipsam Legem non implebis. Quando enim videris abundare ista temporalia in eis qui Deum offendunt, nutant gressus tui, et dicis tibi: Ecce ego colo Deum, quotidie ad ecclesiam curro, genua mihi trita sunt in orationibus; et assidue aegroto: homicidia faciunt homines, rapinas faciunt; exsultant et abundant, bene est illis. Talia ergo quaerebas a Deo? Certe ad gratiam pertinebas. Si gratiam ideo tibi dedit Deus, quia gratis dedit, gratis ama. Noli ad praemium diligere Deum; ipse sit praemium

20. The same things are commanded in the Decalogue as we are commanded to observe; but the same promises are not made as to us. What is promised to us? Life eternal. "And this is life eternal, that they know You, the only true God, and Jesus Christ whom You have sent." John 17:3 The knowledge of God is promised: that is, grace for grace. Brethren, we now believe, we do not see; for faith the reward will be to see what we believe. The prophets knew this, but it was concealed before He came. For a certain lover sighing, says in the Psalms: "One thing have I desired of the Lord, that will I seek after." And do you ask what he seeks? For perhaps he seeks a land flowing with milk and honey carnally, although this is to be spiritually sought and desired; or perhaps the subjection of his enemies, or the death of foes, or the power and riches of this world. For he glows with love, and sighs greatly, and burns and pants. Let us see what he desires: "One thing have I desired of the Lord, that will I seek after." What is it that he does seek after? "That I may dwell," says he, "in the house of the Lord all the days of my life." And suppose that you dwell in the house of the Lord, from what source will your joy there be derived? "That I may behold," says he, "the beauty of the Lord."

21. My brethren, wherefore do you cry out, wherefore do you exult, wherefore do you love, unless that a spark of this love is there? What do you desire? I ask you. Can it be seen with the eyes? Can it be touched? Is it some fairness which delights the eyes? Are not the martyrs vehemently beloved; and when we commemorate them do we not burn with love? What is it that we love in them, brethren? Limbs torn by wild beasts? What is more revolting if you ask the eyes of the flesh? What more fair if you ask the eyes of the heart? How appears in your eyes a very fair young man who is a thief? How shocked are your eyes! Are the eyes of the flesh shocked? If you interrogate them, nothing is more shapely and better formed than that body; the symmetry of the limbs and the beauty of the color attract the eyes; and yet, when you hear that he is a thief, your mind recoils from the man. You behold on the other hand a bent old man, leaning upon a staff, scarcely moving himself, ploughed all over with wrinkles. You hear that he is just: you love and embracest him. Such are the rewards promised to us, my brethren: love such, sigh after such a kingdom, desire such a country, if you wish to arrive at that with which our Lord came, that is, at grace and truth. But if you covet bodily rewards from God, you are still under the law, and therefore you shall not fulfill the law. For when you see those temporal things granted to those who offend God, your steps falter, and you say to yourself: Behold, I worship God, daily I run to church, my knees are worn with prayers, and yet I am constantly sick: there are men who commit murders, who are guilty of robberies, and yet they exult and have abundance; it is well with them. Was it such things that you

tuum. Dicat anima tua: Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini per omnes dies vitae meae, ut contempler delectationem Domini 51. Noli timere ne fastidio deficias: talis erit illa delectatio pulchritudinis, ut semper tibi praesens sit, et nunquam satieris; imo semper satieris, et nunquam satieris. Si enim dixero quia non satiaberis, fames erit; si dixero quia satiaberis, fastidium timeo: ubi nec fastidium erit, nec fames, quid dicam nescio; sed Deus habet quod exhibeat non invenientibus quomodo dicant, et credentibus quod accipiant.

sought from God? Surely you belonged to grace. If, therefore, God gave to you grace, because He gave freely, love freely. Do not for the sake of reward love God; let Him be the reward. Let your soul say, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord." Do not fear that your enjoyment will fail through satiety: such will be that enjoyment of beauty that it will ever be present to you, and you shall never be satisfied; indeed you shall be always satisfied, and yet never satisfied. For if I shall say that you shall not be satisfied, it will mean famine; and if I shall say you shall be satisfied, I fear satiety: where neither satiety nor famine are, I know not what to say; but God has that which He can manifest to those who know not how to express it, yet believe that they shall receive.

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

TRACTATUS 4

Ecce Agnus Dei (Io 1, 19-33).

(Jn 1, 19-33)

Ecce Agnus Dei. Carnem tantum sumpsit de Adam, peccatum non assumpsit. Qui non assumpsit de nostra massa peccatum, ipse est qui tollit peccatum nostrum. Ecce Agnus Dei, ecce qui tollit peccatum mundi.

1. Saepissime audivit Sanctitas vestra, et optime nostis, quoniam Ioannes Baptista quanto praeclarius erat in natis mulierum, et quanto humilior ad cognoscendum Dominum, tanto meruit esse amicus sponsi; sponso zelans, non sibi; non suum honorem quaerens, sed iudicis sui, quem tamquam praeco praeibat. Itaque Prophetis praecedentibus praenuntiare de Christo futura concessum est; huic autem digito ostendere. Sicut enim ignorabatur Christus ab his qui Prophetis non crediderunt antequam veniret, sic ab eis ignorabatur et praesens. Venerat enim humiliter primo et occultus; tanto occultior, quanto humilior: populi autem spernentes per superbiam suam humilitatem Dei, crucifixerunt Salvatorem suum, et fecerunt damnatorem suum.

Humilis apparuit.

2. Sed qui primo venit occultus, quia venit humilis, numquid deinceps non est venturus manifestus, quia excelsus? Audistis modo Psalmum: Deus manifestus veniet, Deus noster et non silebit 1. Siluit ut iudicaretur, non silebit cum coeperit iudicare. Non diceretur, manifestus veniet, nisi primo venisset occultus; nec diceretur, non silebit, nisi quia primo siluit. Quomodo siluit? Interroga Isaiam: Sicut ovis ad occisionem ductus est, et sicut agnus coram eo qui se tonderet, fuit sine voce, sic non aperuit os suum 2. Veniet autem manifestus, et non silebit. Quomodo manifestus? ignis ante eum praeibit, et in circuitu eius tempestas valida 3. Tempestas illa tollere habet totam paleam de area, quae modo trituratur; et ignis incendere quod tempestas abstulerit. Modo autem tacet: tacet iudicio, sed non tacet praecepto. Si enim tacet

You have very often heard, holy brethren, and you know well, that John the Baptist, in proportion as he was greater than those born of women, and was more humble in his acknowledgment of the Lord, obtained the grace of being the friend of the Bridegroom; zealous for the Bridegroom, not for himself; not seeking his own honor, but that of his Judge, whom as a herald he preceded. Therefore, to the prophets who went before, it was granted to predict concerning Christ; but to this man, to point Him out with the finger. For as Christ was unknown by those who did not believe the prophets before He came, He remained unknown to them even when present. For He had come humbly and concealed from the first; the more concealed in proportion as He was more humble: but the people, despising in their pride the humility of God, crucified their Saviour, and made Him their condemner.

2. But will not He who at first came concealed, because humble, come again manifested, because exalted? You have just listened to the Psalm: "God shall come manifestly, and our God shall not keep silence." He was silent that He might be judged, He will not be silent when He begins to judge. It would not have been said, "He will come manifestly," unless at first He had come concealed; nor would it have been said, "He shall not keep silence," unless He had first kept silence. How was He silent? Interrogate Isaiah: "He was brought as a sheep to the slaughter, and as a lamb before his shearer was dumb, so He opened not His mouth." Isaiah 53:7 "But He shall come manifestly, and shall not keep silence." In what manner "manifestly"? "A fire shall go before Him, and round about Him a strong tempest." That tempest has to carry away all the chaff from the floor, which is now being threshed; and the fire

Christus, quid sibi volunt haec Evangelia? quid sibi volunt voces apostolicae, quid cantica Psalmorum, quid eloquia Prophetarum? In his enim omnibus Christus non tacet. Sed tacet modo, ut non vindicet: non tacet, ut non moneat. Veniet autem praeclarus in vindictam, et apparebit omnibus, et qui in eum non credunt. Modo vero quia et praesens occultus erat, oportebat ut contemneretur. Nisi enim contemneretur, non crucifigeretur: si non crucifigeretur, non funderet sanguinem, quo pretio nos redemit. Ut autem daret pretium pro nobis, crucifixus est; ut crucifigeretur, contemptus est; ut contemneretur, humilis apparuit.

3. Tamen quia quasi in nocte apparuit in corpore mortali, lucernam sibi accendit unde videretur. Ipsa lucerna Ioannes erat 4, de quo iam multa audivistis: et praesens lectio Evangelii, verba Ioannis continet, primo, quod praecipuum est, confitentis quia non ipse erat Christus. Tanta autem excellentia erat in Ioanne, ut posset credi Christus: et in eo probata est humilitas eius, quia dixit se non esse, cum posset credi esse. Ergo: Hoc est testimonium Ioannis, quando miserunt Iudaei ab Ierosolymis sacerdotes et Levitas ad eum, ut interrogarent eum: Tu quis es? Non autem mitterent, nisi moverentur excellentia auctoritatis eius, quia ausus est baptizare. Et confessus est, et non negavit. Quid confessus est? Et confessus est: Quia non sum ego Christus 5.

4. Et interrogaverunt eum: Quid ergo? Elias es tu? 6 Noverant enim quia praecessurus erat Elias Christum. Non enim alicui incognitum erat nomen Christi apud Iudaeos. Istum non putaverunt esse Christum: non omnino Christum non esse venturum. Cum sperarent venturum, sic offenderunt in praesentem, offenderunt tamquam in humilem lapidem. Lapis enim ille adhuc parvus erat, iam quidem praecisus de monte sine manibus: sicut dicit Daniel propheta, vidisse se lapidem praecisum de monte sine manibus. Sed quid sequitur? Et crevit, inquit, lapis ille, et factus est mons magnus, et implevit universam faciem terrae 7. Videat ergo Caritas vestra quod dico: Christus ante Iudaeos iam praecisus erat de monte. Montem regnum vult intellegi Iudaeorum. Sed regnum Iudaeorum non impleverat universam faciem terrae. Inde praecisus est ille lapis, quia inde natus est in praesentia Dominus. Et quare sine manibus? Quia sine opere virili Virgo peperit Christum 8. Iam ergo erat lapis ille praecisus sine manibus, ante oculos Iudaeorum: sed humilis erat. Non immerito; quia nondum creverat lapis ille, et impleverat orbem terrarum: quod ostendit in regno suo, quod est Ecclesia, qua

has to burn what the tempest carries away. But now He is silent; silent in judgment, but not silent in precept. For if Christ is silent, what is the purpose of these Gospels? What the purpose of the voices of the apostles, what of the canticles of the Psalms, what of the declarations of the prophets? In all these Christ is not silent. But now He is silent in not taking vengeance: He is not silent in not giving warning. But He will come in glory to take vengeance, and will manifest Himself even to all who do not believe in Him. But now, because when present He was concealed, it behooved that He should be despised. For unless He had been despised, He would not have been crucified; if He had not been crucified, He would not have shed His blood—the price by which He redeemed us. But that He might give a price for us, He was crucified; that He might be crucified, He was despised; that He might be despised, He appeared in humility.

3. Yet because He appeared as it were in the night, in a mortal body, He lighted for Himself a lamp by which He might be seen. That lamp was John, John 5:35 concerning whom you lately heard many things: and the present passage of the evangelist contains the words of John; in the first place, and it is the chief point, his confession that he was not the Christ. But so great was the excellence of John, that men might have believed him to be the Christ: and in this he gave a proof of his humility, that he said he was not when he might have been believed to have been the Christ; therefore, "This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, Who are you?" But they would not have sent unless they had been moved by the excellence of his authority who ventured to baptize. "And he confessed, and denied not." What did he confess? "And he confessed, I am not the Christ."

4. "And they asked him, What then? Are you Elias?" For they knew that Elias was to precede Christ. For to no Jew was the name of Christ unknown. They did not think that he was the Christ; but they did not think that Christ would not come at all. When they were hoping that He would come, they were offended at Him when He was present, and stumbled at Him as on a low stone. For He was as yet a small stone, already indeed cut out of the mountain without hands; as says Daniel the prophet, that he saw a stone cut out of the mountain without hands. But what follows? "And that stone," says he "grew and became a great mountain and filled the whole face of the earth." Daniel 2:34-35 Mark then, my beloved brethren, what I say: Christ, before the Jews, was already cut out from the mountain. The prophet wishes that by the mountain should be understood the Jewish kingdom. But the kingdom of the Jews had not filled the whole face of the earth. The stone was cut out from thence, because from thence was the Lord born on His advent among men. And wherefore without

implevit totam faciem terrae. Quia ergo nondum creverat, offenderunt in illum tamquam in lapidem: et factum est in eis quod scriptum est: Qui ceciderit super lapidem istum, conquassabitur; et super quos ceciderit lapis ille, conteret eos 9. Primo super humilem ceciderunt; excelsus super illos venturus est: sed ut eos venturus excelsus conterat, primo eos humilis quassavit. Offenderunt in eum, et quassati sunt; non contriti, sed quassati: veniet excelsus, et conteret eos. Sed ignoscendum est Iudaeis, quia offenderunt in lapidem qui nondum creverat. Quales sunt illi qui in ipsum montem offenderunt? Iam de quibus dicam cognoscitis. Qui negant Ecclesiam toto orbe diffusam, non in humilem lapidem, sed in ipsum montem offendunt: quod factus est ille lapis dum cresceret. Caeci Iudaei non viderunt humilem lapidem: quanta caecitas est non videre montem?

Propterea lucerna accensa est.

5. Ergo viderunt humilem, et non cognoverunt. Demonstrabatur illis per lucernam. Nam primo ille, quo maior nemo surrexerat in natis mulierum 10, dixit: Non sum ego Christus. Dictumque illi est: Numquid tu es Elias? Respondit, non sum 11. Christus enim praemittit ante se Eliam: et dixit: Non sum, et fecit nobis quaestionem. Timendum est enim ne minus intellegentes, contraria putent Ioannem dixisse quam Christus dixit. Quodam enim loco, cum Dominus Iesus Christus in Evangelio quaedam diceret de se, responderunt illi discipuli: Quomodo ergo dicunt Scribae, id est periti Legis, quia Eliam oportet primum venire? Et ait Dominus: Elias iam venit, et fecerunt ei quae voluerunt; et si vultis scire, ipse est Ioannes Baptista 12. Dominus Iesus Christus dixit: Elias iam venit, et ipse est Ioannes Baptista: Ioannes autem interrogatus sic se confessus est Eliam non esse, quomodo nec Christum esse. Et utique sicut verum confessus est Christum se non esse, sic verum confessus est nec Eliam se esse. Quomodo ergo comparabimus dicta praeconis cum dictis iudicis? Absit ut praeco mentiatur: hoc enim loquitur quod audit a iudice. Quare ergo ille: Non sum Elias: et Dominus: Ipse est Elias? Quia in eo Dominus Iesus Christus praefigurare voluit futurum adventum suum, et hoc dicere, quia in spiritu Eliae erat Ioannes. Et quod erat Ioannes ad primum adventum, hoc erit Elias ad secundum adventum. Quomodo duo adventus iudicis, sic duo praecones. Iudex quidem ipse, praecones autem duo: non duo iudices. Oportebat enim iudicem primo venire iudicandum. Misit

hands? Because without the cooperation of man did the Virgin bear Christ. Now then was that stone cut out without hands before the eyes of the Jews; but it was humble. Not without reason; because not yet had that stone increased and filled the whole earth: that He showed in His kingdom, which is the Church, with which He has filled the whole face of the earth. Because then it had not yet increased, they stumbled at Him as at a stone: and that happened in them which is written, "Whosoever shall fall upon that stone shall be broken; but on whomsoever that stone shall fall, it will grind them to powder." Luke 20:18 At first they fell upon Him lowly: as the lofty One He shall come upon them; but that He may grind them to powder when He comes in His exaltation, He first broke them in His lowliness. They stumbled at Him, and were broken; they were not ground, but broken: He will come exalted and will grind them. But the Jews were to be pardoned because they stumbled at a stone which had not yet increased. What sort of persons are those who stumble at the mountain itself? Already you know who they are of whom I speak. Those who deny the Church diffused through the whole world, do not stumble at the lowly stone, but at the mountain itself: because this the stone became as it grew. The blind Jews did not see the lowly stone: but how great blindness not to see the mountain!

5. They saw Him then lowly, and did not know Him. He was pointed out to them by a lamp. For in the first place he, than whom no greater had arisen of those born of women, said, "I am not the Christ." It was said to him, "Are you Elias? He answered, I am not." For Christ sends Elias before Him: and he said, "I am not," and occasioned a question for us. For it is to be feared lest men, insufficiently understanding, think that John contradicted what Christ said. For in a certain place, when the Lord Jesus Christ said certain things in the Gospel regarding Himself, His disciples answered Him: "How then say the scribes," that is, those skilled in the law, "that Elias must first come?" And the Lord said, "Elias is already come, and they have done unto him what they listed;" and, if you wish to know, John the Baptist is he. The Lord Jesus Christ said, "Elias is already come, and John the Baptist" is he; but John, being interrogated, confessed that he was not Elias, in the same manner that he confessed that he was not Christ. And as his confession that he was not Christ was true, so was his confession that he was not Elias. How then shall we compare the words of the herald with the words of the Judge? Away with the thought that the herald speaks falsehood; for that which he speaks he hears from the Judge. Wherefore then did he say, "I am not Elias;" and the Lord, "He is Elias"? Because the Lord Jesus Christ wished in him to prefigure His own advent, and to say that John was in the spirit of Elias. And what John was to the first advent, that will Elias be to the second advent. As there are two advents of the Judge, so are there two heralds. The Judge indeed was the same, but the heralds two, but not two judges. It was needful that in the first

ante se primum praeconem, vocavit illum Eliam; quia hoc erit in secundo adventu Elias, quod in primo Ioannes.

6. Namque intendat Caritas vestra quam verum dicam. Quando conceptus est Ioannes, vel potius quando natus est, Spiritus sanctus hoc de illo homine implendum prophetavit: Et erit, inquit, praecursor Altissimi, in spiritu et virtute Eliae 13. Non ergo Elias, sed in spiritu et virtute Eliae. Quid est, in spiritu et virtute Eliae? In eodem Spiritu sancto vice Eliae. Quare vice Eliae? Quia quod Elias secundo, hoc Ioannes primo adventui fuit. Recte ergo modo Ioannes proprie respondit. Nam Dominus figurate: Elias ipse est Ioannes: iste autem, ut dixi, proprie: Non sum ego Elias. Si figuram praecursionis advertas, Ioannes ipse est Elias: quod enim ille ad primum adventum, hoc ille ad secundum erit. Si proprietatem personae interrogas, Ioannes Ioannes, Elias Elias; Dominus ergo ad praefigurationem recte: Ipse est Elias: Ioannes autem recte ad proprietatem: Non sum Elias. Nec Ioannes falsum, nec Dominus falsum: nec praeco falsum, nec Iudex falsum; sed si intellegas. Quis autem intelleget? Qui imitatus fuerit humilitatem praeconis, et cognoverit celsitudinem iudicis. Nihil enim humilius ipso praecone. Fratres mei, nullum tantum meritum Ioannes habuit quam de ista humilitate, quod cum posset fallere homines, et putari Christus, et haberi pro Christo (tantae enim gratiae tantaeque excellentiae fuit), confessus est tamen aperte, et dixit: Non sum ego Christus. Numquid tu Elias es? Iam si diceret: Elias sum; ergo iam in secundo adventu adveniens Christus iudicaret, non adhuc in primo iudicaretur. Tamquam dicens: Venturus est et Elias; Non sum, inquit: Elias. Sed observate humilem, ante quem venit Ioannes, ne sentiatis excelsum ante quem venturus est Elias. Nam et Dominus ita complevit: Ipse est Ioannes Baptista qui venturus est. Ipsa praefiguratione venit iste, qua proprietate venturus est Elias. Tunc Elias per proprietatem Elias erit, nunc per similitudinem Ioannes erat. Modo Ioannes per proprietatem Ioannes, per similitudinem Elias est. Ambo praecones sibi dederunt similitudines suas, et tenuerunt proprietates suas: unus autem Dominus iudex, sive illo praecone praecedente, sive illo.

7. Et interrogaverunt eum: Quid ergo? Elias es tu? Et dixit: Non. Et dixerunt ei: Propheta es tu? Et respondit? Non. Dixerunt ergo ei: Quis es tu? ut responsum demus his qui miserunt nos. Quid dicis de teipso? Ait: Ego vox clamantis in deserto 14. Isaias illud dixit. In Ioanne prophetia ista impleta est: Ego vox clamantis in deserto. Quid clamantis? Dirigite viam Domini, rectas facite semitas Dei nostri 15. Non vobis videtur praeconis esse dicere: Exite, facite viam? Nisi quod praeco Exite dicit: Ioannes dicit: Venite. A iudice repellit praeco, ad iudicem vocat Ioannes. Imo vocat Ioannes ad humilem, ne iudex sentiatur excelsus. Ego vox clamantis in deserto, dirigite viam Domini, sicut dixit Isaias propheta 16. Non dixit: Ego sum Ioannes, ego sum Elias,

instance the Judge should come to be judged. He sent before Him His first herald; He called him Elias, because Elias will be in the second advent what John was in the first.

6. For mark, beloved brethren, how true it is what I say. When John was conceived, or rather when he was born, the Holy Spirit prophesied that this would be fulfilled in him: "And he shall be," he said, "the forerunner of the Highest, in the spirit and power of Elias." Luke 1:17 What signifies "in the spirit and power of Elias"? In the same Holy Spirit in the room of Elias. Wherefore in room of Elias? Because what Elias will be to the second, that John was to the first advent. Rightly therefore, speaking literally, did John reply. For the Lord spoke figuratively, "Elias, the same is John:" but he, as I have said, spoke literally when he said, "I am not Elias." Neither did John speak falsely, nor did the Lord speak falsely; neither was the word of the herald nor of the Judge false, if only you understand. But who shall understand? He who shall have imitated the lowliness of the herald, and shall have acknowledged the loftiness of the Judge. For nothing was more lowly than the herald. My brethren, in nothing had John greater merit than in this humility, inasmuch as when he was able to deceive men, and to be thought Christ, and to have been received in the place of Christ (for so great were his grace and his excellency), nevertheless he openly confessed and said, "I am not the Christ." "Are you Elias?" If he had said I am Elias, it would have been as if Christ were already coming in His second advent to judge, not in His first to be judged. As if saying, Elias is yet to come, "I am not," said he, "Elias." But give heed to the lowly One before whom John came, that you may not feel the lofty One before whom Elias came. For thus also did the Lord complete the saying: "John the Baptist is he which is to come." He came as a figure of that in which Elias is to come in his own person. Then Elias will in his own proper person be Elias, now in similitude he was John. Now John in his own proper person is John, in similitude Elias. The two heralds gave to each other their similitudes, and kept their own proper persons; but the Judge is one Lord, whether preceded by this herald or by that.

7. "And they asked him, What then? Are you Elias? And he said, No. And they said unto him, Are you a prophet? And he answered, No! They said therefore unto him, Who are you? That we may give an answer to them that sent us. What do you say of yourself? He says, I am the voice of one crying in the wilderness." Isaiah 40:3 That said Isaiah. This prophecy was fulfilled in John, "I am the voice of one crying in the wilderness." Crying what? "Prepare ye the way of the Lord, make straight the paths of our God." Would it not have seemed to you that a herald would have cried, "Go away, make room." Instead of the herald's cry "Go away," John says "Come." The

Ego sum propheta. Sed quid dixit? Hoc vocor: Vox clamantis in deserto: Dirigite viam Domino: ego sum ipsa prophetia.

8. Et qui missi fuerant, erant ex Pharisaeis: id est, ex principibus Iudaeorum. Et interrogaverunt, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? 17 Quasi audaciae videbatur esse baptizare, quasi: In qua persona? Quaerimus utrum tu sis Christus; tu dicis te non esse: quaerimus ne forte praecursor illius sis, quia novimus ante Christi adventum venturum esse Eliam; negas te esse: quaerimus ne forte aliquis multum praeveniens praeco es, id est propheta, et accepisti hanc potestatem; nec prophetam te esse dicis. Et non erat propheta Ioannes: maior erat quam propheta. Dominus de illo tale testimonium dedit: Quid existis in desertum videre? Arundinem vento agitari. Utique: Non vento agitari, subaudis; quia non hoc erat Ioannes, quasi qui a vento moveretur: qui enim a vento movetur, circumflatur omni spiritu seductorio. Sed quid existis videre? Hominem mollibus vestitum? Vestiebatur enim Ioannes asperis, id est, tunica facta de pilis cameli. Ecce qui mollibus vestiuntur, in domibus regum sunt. Non ergo existis videre hominem mollibus vestitum. Sed quid existis videre? Prophetam? Ita dico vobis, maior quam propheta hic 18: quia prophetae longe ante praenuntiaverunt, Ioannes praesentem demonstrabat.

9. Quid ergo tu baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Ioannes, et dixit: Ego baptizo in aqua; medius autem vestrum stetit quem vos nescitis 19. Humilis enim non videbatur, et propterea lucerna accensa est. Videte quomodo dat locum, qui aliud posset putari. Ipse est qui post me venit, qui ante me factus est. Sicut iam diximus, id est, antepositus est mihi. Cuius ego non sum dignus ut solvam corrigiam calceamenti eius 20. Quantum se abiecit? Et ideo multum elevatus est; quoniam qui se humiliat, exaltabitur 21. Unde debet videre Sanctitas vestra, quia si Ioannes sic se humiliavit, ut diceret: Non sum ego dignus corrigiam solve; quomodo habent humiliari, qui dicunt: Nos baptizamus, nos quod damus nostrum est, et quod nostrum est, sanctum est. Ille dicit: Non ego, sed ille: illi dicunt: Nos. Non est dignus Ioannes solve corrigiam calceamenti eius: quod si dignum se diceret, quam humilis esset? Et si dignum se diceret, et sic diceret: Ille venit post me, qui ante me factus est, cuius tantummodo corrigiam calceamenti dignus sum solve;

herald makes men stand back from the judge; to the Judge John calls. Yes, indeed, John calls men to the lowly One, that they may not experience what He will be as the exalted Judge. "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, as said the prophet Isaiah." He did not say, I am John, I am Elias, I am a prophet. But what did he say? This I am called, "The voice of one crying in the wilderness, Prepare the way for the Lord: I am the prophecy itself."

8. "And they which were sent were of the Pharisees," that is, of the chief men among the Jews; "and they asked him and said unto him, Why do you baptize then, if you be not the Christ, nor Elias, nor a prophet?" As if it seemed to them audacity to baptize, as if they meant to inquire, in what character do you baptize? We ask whether you are the Christ; you say that you are not. We ask whether you perchance are His precursor, for we know that before the advent of Christ, Elias will come; you answer that you are not. We ask, if perchance you are some herald come long before, that is, a prophet, and hast received that power, and you say that you are not a prophet. And John was not a prophet; he was greater than a prophet. The Lord gave such testimony concerning him: "What went ye out into the wilderness to see? A reed shaken with the wind?" Of course implying that he was not shaken by the wind; because John was not such an one as is moved by the wind; for he who is moved by the wind is blown upon by every seductive blast. "But what went ye out for to see? A man clothed in soft raiment?" For John was clothed in rough garments; that is, his tunic was of camel's hair. "Behold, they who are clothed in soft raiment are in kings' houses." You did not then go out to see a man clothed in soft raiment. "But what went ye out for to see? A prophet? Yea, I say unto you, one greater than a prophet is here;" Matthew 11:7-9 for the prophets prophesied of Christ a long time before, John pointed Him out as present.

9. "Why do you baptize then, if you be not the Christ, nor Elias, nor a prophet? John answered them, saying, I baptize with water; but there stands One among you whom you know not." For, very truly, He was not seen, being humble, and therefore was the lamp lighted. Observe how John gives place, who might have been accounted other than he was. "He it is who comes after me, who is made before me" (that is, as we have already said, is "preferred before me"), whose shoe's latchet I am not worthy to unloose. How greatly did he humble himself! And therefore he was greatly lifted up; for he that humbles himself shall be exalted. Luke 14:11 Hence, holy brethren, you ought to note that if John so humbled himself as to say, "I am not worthy to unloose His shoe-latchet," what need they have to be humbled who say, "We baptize; what we give is ours, and what is ours is holy." He said, Not I, but He; they say, We. John is not worthy to unloose His shoe's latchet; and if he had said he was worthy,

multum se humiliasset. Quando autem nec ad hoc dignum se dicit, vere plenus Spiritu sancto erat, qui sic servus Dominum agnovit, et ex servo amicus fieri meruit.

10. Haec in Bethania facta sunt trans Iordanem, ubi erat Ioannes baptizans. Altera die vidit Ioannes Iesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi 22. Nemo sibi arroget, et dicat quia ipse auferat peccatum mundi. Iam intendite, contra quos superbos intendebat digitum Ioannes. Nondum erant nati haeretici, et iam ostendebantur: contra illos clamabat tunc a fluvio, contra quos modo clamat ex Evangelio. Venit Iesus; et quid dicit ille? Ecce Agnus Dei. Si agnus innocens, et Ioannes agnus. An non et ipse innocens? Sed quis innocens? quantum innocens? Omnes ex illa traduce veniunt et ex illa propagine, de qua cantat gemens David: Ego in iniquitate conceptus sum, et in peccatis mater mea in utero me aluit 23. Solus ergo ille Agnus, qui non sic venit. Non enim in iniquitate conceptus est; quia non de mortalitate conceptus est: nec eum in peccatis mater eius in utero aluit, quem virgo concepit, virgo peperit; quia fide concepit, et fide suscepit. Ergo ecce Agnus Dei. Non habet iste traducem de Adam: carnem tantum sumpsit de Adam, peccatum non assumpsit. Qui non assumpsit de nostra massa peccatum, ipse est qui tollit nostrum peccatum. Ecce Agnus Dei, ecce qui tollit peccatum mundi.

11. Nostis quia quidam homines dicunt aliquando: Nos tollimus peccata hominibus, qui sancti sumus: si enim non fuerit sanctus qui baptizat, quomodo tollit peccatum alterius, cum sit homo ipse plenus peccato? Contra istas disputationes verba nostra non dicamus, hunc legamus: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Non sit praesumptio hominibus in homines: non transmigret passer in montes, in Domino confidat 24; et si levat oculos in montes, unde veniet auxilium ei, intellegat quia auxilium eius a Domino, qui fecit coelum et terram 25. Tantae excellentiae Ioannes, dicitur ei: Tu es Christus? Dicit: Non. Tu es Elias? Dicit: Non. Tu es propheta? Dicit: Non. Quare ergo baptizas? Ecce Agnus Dei, ecce qui tollit peccatum mundi: hic est de quo dixi: Post me venit vir qui ante me factus est, quia prior me erat 26. Post me venit, quia posterius natus est: ante me factus est, quia praelatus est mihi: prior me erat, quia in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

how humble would he still have been! And if he had said he was worthy, and had spoken thus, "He came after me who is made before me, the latchet of whose shoe I am only worthy to unloose," he would have greatly humbled himself. But when he says that he is not worthy even to do this, truly was he full of the Holy Spirit, who in such fashion as a servant acknowledged his Lord, and merited to be made a friend instead of a servant.

10. "These things were done in Bethany, beyond Jordan, where John was baptizing. The next day John saw Jesus coming unto him, and says, Behold the Lamb of God; behold Him who takes away the sin of the world!" Let no one so arrogate to himself as to say that he takes away the sin of the world. Give heed now to the proud men at whom John pointed the finger. The heretics were not yet born, but already were they pointed out; against them he then cried from the river, against whom he now cries from the Gospel. Jesus comes, and what says he? "Behold the Lamb of God!" If to be innocent is to be a lamb, then John was a lamb, for was not he innocent? But who is innocent? To what extent innocent? All come from that branch and shoot, concerning which David sings, even with groanings, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Alone, then, was He, the Lamb who came, not so. For He was not conceived in iniquity, because not conceived of mortality; nor did His mother conceive Him in sin, whom the Virgin conceived, whom the Virgin brought forth; because by faith she conceived, and by faith received Him. Therefore, "Behold the Lamb of God." He is not a branch derived from Adam: flesh only did he derive from Adam, Adam's sin He did not assume. He who took not upon Him sin from our lump, He it is who takes away our sin. "Behold the Lamb of God, who takes away the sin of the world!"

11. You know that certain men say sometimes, We take away sin from men, we who are holy; for if he be not holy who baptizes, how takes he away the sin of another, when he is a man himself full of sin? In opposition to these disputations, let us not speak our own words, let us read what John says: "Behold the Lamb of God; behold Him who takes away the sin of the world!" Let there not be presumptuous confidence of men upon men: let not the sparrow flee to the mountains, but let it trust in the Lord; and if it lift its eyes to the mountains, from whence comes aid to it, let it understand that its aid is from the Lord who made heaven and earth. So great is the excellence of John, that to him it is said, "Are you the Christ?" He says, No. Are you Elias? He says, No. Are you a prophet? He says, No. Wherefore then do you baptize? "Behold the Lamb of God; behold Him who takes away the sin of the world! This is He of whom I spoke, After me comes a Man who was made before me; for He was before me." "Comes after me," because He was born later; "was made before me,"

12. Et ego nesciebam eum, dixit: sed ut manifestaretur Israeli, propterea veni ego in aqua baptizans. Et testimonium perhibuit Ioannes, dicens: Quia vidi Spiritum de coelo descendentem quasi columbam, et mansit super eum: et ego nesciebam eum, sed qui me misit baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem et manentem super eum, hic est qui baptizat in Spiritu sancto: et ego vidi, et testimonium perhibui quia hic est Filius Dei 27. Intendat modicum Caritas vestra: Ioannes quando didicit Christum? Missus est enim ut baptizaret in aqua. Quaesitum est quare? Ut manifestaretur Israeli, dixit. Quid profuit baptismus Ioannis? Fratres mei, si profuit aliquid, et modo maneret, et baptizarentur homines baptismo Ioannis; et sic venirent ad baptismum Christi. Sed quid ait? Ut manifestaretur Israeli: id est, ipsi Israel, populo Israel ut manifestaretur Christus, venit baptizare in aqua. Accepit ministerium baptismatis Ioannes, in aqua poenitentiae parare viam Domino, non existens Dominus: at ubi cognitus est Dominus, superfluo ei via parabatur; quia cognoscentibus se ipse factus est via: itaque non duravit diu baptismus Ioannis. Sed quomodo demonstratus est Dominus? Humilis; ut ideo acciperet baptismum Ioannes, in quo baptizaretur ipse Dominus.

Opus erat Domino baptizari?

13. Et opus erat Domino baptizari? Et ego interrogans cito respondeo: Opus erat Domino nasci? opus erat Domino crucifigi? opus erat Domino mori? opus erat Domino sepeliri? Si ergo tantam suscepit pro nobis humilitatem, baptismum non erat suscepturus? Et quid profuit quia suscepit baptismum servi? Ut tu non dedignareris suscipere baptismum Domini. Intendat Caritas vestra. Futuri erant aliqui in Ecclesia excelsioris gratiae catechumeni. Fit enim aliquando ut videas catechumenum abstinentem ab omni concubitu, valem facientem saeculo, renuntiantem omnibus quae possidebat, distribuentem pauperibus; et catechumenus est, instructus etiam forte doctrina salutari supra multos fideles. Timendum est huic ne dicat apud semetipsum de Baptismate sancto quo peccata dimittuntur: Quid plus accepturus sum? Ecce ego melior sum illo fideli et illo fideli: cogitans fideles aut coniugatos, aut forte idiotas, aut habentes et possidentes res suas, quas ipse distribuit iam pauperibus, et meliorem se esse arbitrans quam ille qui iam baptizatus est, dedignetur venire ad Baptismum, dicens: Hoc sum accepturus quod habet ille et ille; et proponat sibi illos quos contemnit, et quasi sordeat illi hoc accipere quod acceperunt inferiores, quia iam videtur ipse sibi melior: et tamen omnia peccata super illum sunt, et nisi venerit ad

because preferred before me; "He was before me," because, "In the beginning was the Word, and the Word was with God, and the Word was God."

12. "And I knew Him not," he said; "but that He might be made manifest to Israel, therefore came I baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending, and abiding upon Him, the same is He who baptizes with the Holy Ghost. And I saw, and bare record that this is the Son of God." Give heed for a little, beloved. When did John learn Christ? For he was sent to baptize with water. They asked, Wherefore? That He might be made manifest to Israel, he said. Of what profit was the baptism of John? My brethren, if it had profited in any respect, it would have remained now, and men would have been baptized with the baptism of John, and thus have come to the baptism of Christ. But what says he? "That He might be made manifest to Israel,"— that is, to Israel itself, to the people Israel, so that Christ might be made manifest to it—therefore he came baptizing with water. John received the ministry of baptism, that by the water of repentance he might prepare the way for the Lord, not being himself the Lord; but where the Lord was known, it was superfluous to prepare for Him the way, for to those who knew Him He became Himself the way; therefore the baptism of John did not last long. But how was the Lord pointed out? Lowly, that John might so receive a baptism in which the Lord Himself should be baptized.

13. And was it needful for the Lord to be baptized? I instantly reply to any one who asks this question: Was it needful for the Lord to be born? Was it needful for the Lord to be crucified? Was it needful for the Lord to die? Was it needful for the Lord to be buried? If He undertook for us so great humiliation, might He not also receive baptism? And what profit was there that he received the baptism of a servant? That you might not disdain to receive the baptism of the Lord. Give heed, beloved brethren. Certain catechumens were to arise in the Church of higher grace. It sometimes comes to pass that you see a catechumen who practises continence, bids farewell to the world, renounces all his possessions, distributing them to the poor; and although but a catechumen, instructed in the saving doctrine better, perhaps, than many of the faithful. It is to be feared regarding such an one that he may say to himself about holy baptism, whereby sins are remitted, What more shall I receive? Behold, I am better than this faithful man, and this—having in his mind those among the faithful who are either married, or who are perhaps ignorant, or who keep possession of their property, while he has given his to the poor—and considering himself better than those who have been already baptized, he deigns not to come to

salutarem Baptismum, ubi peccata solvuntur, cum omni excellentia sua non potest intrare in regnum coelorum. Sed ut illam excellentiam invitaret. Dominus ad baptismum suum, ut peccata illi dimitterentur, venit ipse ad baptismum servi sui; et cum ipse non haberet quod ei dimitteretur, nec quod in illo lavaretur, suscepit a servo baptismum; et tamquam allocutus est filium superbientem et extollentem se, ac dedignantem forte accipere cum idiotis unde ei possit salus venire, et quasi dicens: Quantum te extendis? quantum extollis? quanta est excellentia tua? quanta gratia tua? maior potest esse quam mea? si ego veni ad servum, tu dedignaris venire ad Dominum? si ego suscepi baptismum servi, tu dedignaris a Domino baptizari?

14. Nam ut noveritis, fratres mei, quia non ex necessitate alicuius vinculi peccati Dominus veniebat ad ipsum Ioannem; sicut dicunt alii evangelistae, cum ad illum veniret baptizandus Dominus, ait ipse Ioannes: Tu ad me venis? ego a te debeo baptizari. Et quid ei ipse respondit? Sine modo; impleatur omnis iustitia 28. Quid est, impleatur omnis iustitia? Mori veni pro hominibus, baptizari non habeo pro hominibus? Quid est, impleatur omnis iustitia? Impleatur omnis humilitas. Quid ergo? non erat suscepturus baptismum a bono servo, qui passionem suscepit a servis malis? Intendite ergo. Baptizato Domino, si propterea baptizavit Ioannes, ut in eius baptismo Dominus ostenderet humilitatem, nemo alius baptizaretur baptismo Ioannis? Multi autem baptizati sunt baptismo Ioannis; baptizatus est Dominus baptismo Ioannis, et cessavit baptismum Ioannis: inde iam missus est in carcerem Ioannes; deinceps nemo baptizatus invenitur illo baptismo. Si ergo propterea venit et Ioannes baptizans, ut Domini humilitas nobis demonstraretur, ut quia ille suscepit a servo, nos non dedignemur suscipere a Domino; Dominum solum Ioannes baptizaret? Sed si solum Dominum Ioannes baptizaret, non deessent qui putarent sanctius fuisse baptismum Ioannis quam Christi: quasi baptismum Ioannis solus Christus meruisset baptizari, baptismum autem Christi genus humanum. Intendat Caritas vestra. Baptismo Christi baptizati sumus, non tantum nos, sed et universus orbis terrarum, et baptizatur usque in finem. Quis nostrum potest ex aliqua parte comparari Christo, cuius se Ioannes dixit indignum solvere corrigiam calceamenti? Si ergo ille Christus tantae excellentiae homo Deus, solus baptizaretur baptismo Ioannis, quid dicturi erant homines? Qualem baptismum habuit Ioannes? Magnum baptismum habuit, ineffabile sacramentum: vide, quia solus Christus meruit baptizari Ioannis baptismo. Atque ita maior videretur

baptismum, saying, Am I to receive what this man has, and this thinking of persons whom he despises, and, as it were, considers it an indignity to receive that which inferiors have received, because he appears to himself to be already better than they; and, nevertheless, all his sins are upon him, and without coming to saving baptism, wherein all sins are remitted, he cannot, with all his excellence, enter into the kingdom of heaven. But the Lord, in order to invite such excellence to his baptism, that sins might be remitted, Himself came to the baptism of His servant; and although He had no sin to be remitted, nor was there anything in Him that needed to be washed, He received baptism from a servant; and by so doing, addressed Himself to the son carrying himself proudly, and exalting himself, and disdainingly, perhaps, to receive along with the ignorant that from which salvation comes to him, and said to him: How do you extend yourself? How do you exalt yourself? How great is your excellence? How great is your grace? Can it be greater than mine? If I come to the servant, do you disdain to come to the Lord? If I have received the baptism of the servant, do you disdain to be baptized by the Lord?

14. But that you may know, my brethren, that not from a necessity of any chain of sin did the Lord come to this John, as the other evangelists say when the Lord came to him to be baptized, John himself said, "Comest Thou to me? I have need to be baptized by You." Matthew 3:14-15 What did He reply to him? "Suffer it to be so now: let all righteousness be fulfilled?" What means this, "let all righteousness be fulfilled"? I came to die for men, have I not to be baptized for men? What means "let all righteousness be fulfilled"? Let all humility be fulfilled. What then? Was not He to accept baptism from a good servant who accepted suffering at the hands of evil servants? Give heed then. The Lord being baptized, if John for this end baptized, that by means of his baptism the Lord might manifest His humility, should no one else have been baptized with the baptism of John? But many were baptized with the baptism of John. When the Lord was baptized with the baptism of John, the baptism of John ceased. John was immediately cast into prison. Afterwards we do not find that any one is baptized with that baptism. If, then, John came baptizing for this end, that the humility of the Lord might be made manifest to us, in order that we might not disdain to receive from the Lord that which the Lord had received from a servant, should John have baptized the Lord alone? But if John had baptized the Lord alone, some would have thought that the baptism of John was more holy than that of Christ: as if Christ alone had been found worthy to be baptized with the baptism of John, but the human race with that of Christ. Give heed, beloved brethren. With the baptism of Christ we have been baptized, and not only we, but the whole world, and this will continue to the end. Which of us can in any respect be compared with Christ, whose shoe's latchet John declared himself unworthy to unloose? If, then, the Christ,

baptismus servi, quam baptismus Domini. Baptizati sunt et alii baptismo Ioannis, ne melior baptismus videretur Ioannis quam Christi; baptizatus autem et Dominus, ut Domino suscipiente baptismum servi, non dedignarentur alii servi suscipere baptismum Domini: ad hoc ergo missus erat Ioannes.

15. Sed noverat Christum, an non noverat? Si non noverat, quare dicebat quando venit ad fluvium Christus: Ego a te debeo baptizari 29? hoc est: Scio qui sis. Si ergo iam noverat, certe tunc cognovit quando vidit columbam descendentem. Manifestum est quia columba non descendit super Dominum, nisi postea quam ascendit ab aqua baptismi. Dominus baptizatus ascendit ab aqua, aperti sunt coeli, et vidit super eum columbam. Si ergo post baptismum descendit columba, et antequam baptizaretur Dominus, dixit illi Ioannes: Tu ad me venis? ego a te debeo baptizari? ante, illum noverat, cui dixit: Tu ad me venis? ego a te debeo baptizari? quomodo ergo dixit: Et ego nesciebam eum; sed qui me misit baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto 30? Non parva quaestio est, fratres mei. Si vidistis quaestionem, non parum vidistis: superest ut ipsius solutionem Dominus det. Tamen illud dico, si vidistis quaestionem, non est parum. Ecce positus est Ioannes ante oculos vestros, stans ad fluvium Ioannes Baptista; ecce venit Dominus adhuc baptizandus, nondum baptizatus: audi vocem Ioannis: Tu ad me venis? ego a te debeo baptizari; ecce iam cognoscit Dominum, a quo vult baptizari. Baptizatus Dominus ascendit ab aqua, aperiuntur coeli, descendit Spiritus, modo illum cognoscit Ioannes: si modo illum cognoscit, quid dixit antea: Ego a te debeo baptizari? Si autem non eum modo cognoscit, quia iam noverat eum, quid est quod dixit: Non noveram eum; sed qui me misit baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem, et manentem super eum sicut columbam, ipse est qui baptizat in Spiritu sancto?

Vobiscum quaerite et alios interrogate.

16. Fratres, ista quaestio si hodie solvatur, gravat vos, non dubito, quia iam multa dicta sunt. Sciatis autem talem istam quaestionem esse, ut haec sola perimat partem Donati. Ad hoc dixi Caritati vestrae, ut intentos vos facerem, similiter ut soleo; simul ut oretis pro nobis et vobis, ut et nobis det Dominus digna loqui, et vos digna capere

a man of such excellence, a man who is God, had been alone baptized with the baptism of John, what were men likely to say? What a baptism was that of John! His was a great baptism, an ineffable sacrament; behold, Christ alone deserved to be baptized with the baptism of John. And thus the baptism of the servant would appear greater than the baptism of the Lord. Others were also baptized with the baptism of John, that the baptism of John might not appear better than the baptism of Christ; but baptized also was the Lord, that through the Lord receiving the baptism of the servant, other servants might not disdain to receive the baptism of the Lord: for this end, then, was John sent.

15. But did he know Christ, or did he not know Him? If he did not know Him, wherefore did He say, when Christ came to the river, "I have need to be baptized by You"? That is to say, I know who You are. If, then, he already knew Him, assuredly he knew Him when he saw the dove descending. It is evident that the dove did not descend upon the Lord until after He went up out of the water of baptism. "The Lord having been baptized, went up out of the water, and the heavens were opened, and he saw a dove descending on Him." If, then, the dove descended after the baptism, and if, before the Lord was baptized, John said to Him, "Comest Thou to me? I have need to be baptized by You;" that is to say, before he knew Him to whom he said, "Comest Thou to me? I have need to be baptized by You;"— how then said he, "And I knew Him not: but He who sent me to baptize with water, the same said to me, Upon whom you see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizes with the Holy Ghost?" It is not an insignificant question, my brethren. If you have seen the question, you have seen not a little; it remains that the Lord give the solution of it. This, however, I say, if you have seen the question, it is no small matter. Behold, John is placed before your eyes, standing beside the river. Behold John the Baptist. Behold, the Lord comes, as yet to be baptized, not yet baptized. Hear the voice of John, "Comest Thou to me? I have need to be baptized by You." Behold, already he knew the Lord, by whom He wishes to be baptized. The Lord, having been baptized, goes up out of the water; the heavens are opened, the Spirit descends; then John knows Him. If then for the first time he knew Him, why did he say before, "I have need to be baptized by You"? But if he did not then recognize Him for the first time, because he knew Him already, what is the meaning of what he said, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending, and abiding upon Him, as a dove, the same is He which baptizes with the Holy Ghost"?

16. My brethren, this question if solved today would oppress you, I do not doubt, for already have I spoken many words. But know that the question is of such a character

mereamini. Interim hodie dignamini differre. Sed hoc breviter dico interim, donec solvatur: interrogate pacifice, sine rixa, sine contentione, sine altercationibus, sine inimicitii; et vobiscum quaerite, et alios interrogate, et dicite: Hanc quaestionem proposuit nobis hodie episcopus noster, aliquando si Dominus concesserit, soluturus eam. Sed sive solvatur sive non solvatur, putate me proposuisse quod me movet: moveor enim multum. Dicit Ioannes: Ego a te debeo baptizari; tamquam Christo cognito. Si enim non noverat eum a quo volebat baptizari, temere dicebat: Ego a te debeo baptizari. Noverat ergo eum. Si noverat eum, quid est ergo quod dicit: Non noveram eum; sed qui me misit baptizare in aqua, ipse mihi dixit: Super quem videris Spiritum descendentem et manentem super eum, sicut columbam, ipse est qui baptizat in Spiritu sancto? Quid dicturi sumus? Quia non scimus quando venerit columba? Ne forte ibi lateant, legantur alii evangelistae, qui planius illud dixerunt: et invenimus apertissime tunc descendisse columbam, cum Dominus ab aqua ascendit. Super baptizatum enim aperti sunt coeli, et vidit Spiritum descendentem 31. Si iam baptizatum cognovit, venienti ad baptismum quomodo dicit: Ego a te debeo baptizari? Hanc vobiscum interim ruminare, hanc vobiscum conferte, hanc vobiscum tractate. Praestet Dominus Deus noster ut antequam a me audiatis, alicui vestrum priori eam revelet. Tamen, fratres, hoc sciatis, quia per istius quaestionis solutionem, vocem pars Donati de Baptismi gratia, ubi nebulas obtendunt imperitis, et retia tendunt avibus volantibus, si frontem habeant, omnino non habebunt: omnino eorum ora claudentur.

that alone it is able to extinguish the party of Donatus. I have said thus much, my beloved, in order to gain your attention, as is my wont; and also in order that you may pray for us, that the Lord may grant to us to speak what is suitable, and that you may be found worthy to receive what is suitable. In the meantime, be pleased to defer the question for today. But in the meantime, I say this briefly, until I give a fuller solution: Inquire peacefully, without quarreling, without contention, without altercations, without enmities; both seek by yourselves, and inquire of others, and say, "This question our bishop proposed to us today, and he will resolve it at a future time, if the Lord will." But whether it be resolved or not, reckon that I have propounded what appears to me of importance; for it does seem of considerable importance. John says, "I have need to be baptized by You," as if he knew Christ. For if he did not know Him by whom he wished to be baptized, he spoke rashly when he said, "I have need to be baptized by You." Therefore he knew Him. If he knew Him, what is the meaning of the saying, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending, and abiding upon Him, as a dove, the same is He which baptizes with the Holy Ghost"? What shall we say? That we do not know when the dove came? Lest perchance they take refuge in this, let the other evangelists be read, who have spoken of this matter more plainly, and we find most evidently that the dove then descended when the Lord came up out of the water. Upon Him baptized the heavens opened, and He saw the Spirit descending. If it was when He was already baptized that John knew Him, how says he to Him, coming to baptism, "I have need to be baptized by You"? Ponder this in the meantime with yourselves, confer upon it, treat of it, one with another. The Lord our God grant that before you hear it from me, the explanation may be revealed to some of you first. Nevertheless, brethren, know this, that by means of the solution of this question, the allegation of the party of Donatus, if they have any sense of shame, will be silenced, and their mouths will be shut regarding the grace of baptism, a matter about which they raise mists to confuse the uninstructed, and spread nets for flying birds.

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

TRACTATUS 5

Ego nesciebam eum... (Io 1, 33).

(Jn 1, 33)

Ut daretur nobis a Domino exemplum humilitatis, ad percipiendam salutem baptismatis, Christus suscepit quod ei opus non erat, sed propter nos opus erat.

1. Sicut Dominus voluit, ad diem promissionis nostrae pervenimus: praestabit etiam hoc, ut ad ipsius promissionis redditionem pervenire possimus. Tunc enim ea quae dicimus, et nobis et vobis si utilia sunt, ab ipso sunt: quae autem ab homine sunt, mendacia sunt; sicut ipse dixit Dominus noster Iesus Christus: Qui loquitur mendacium, de suo loquitur 1. Nemo habet de suo, nisi mendacium et peccatum. Si quid autem homo habet veritatis atque iustitiae, ab illo fonte est, quem debemus sitire in hac eremo, ut ex eo quasi guttis quibusdam irrorati, et in hac peregrinatione interim consolati, ne deficiamus in via, venire ad eius requiem satietatemque possimus. Si ergo qui loquitur mendacium, de suo loquitur; qui loquitur veritatem, de Dei loquitur. Verax Ioannes, veritas Christus; verax Ioannes, sed omnis verax a veritate verax est: si ergo verax est Ioannes, et verax esse homo non potest, nisi a veritate; a quo erat verax, nisi ab eo qui dixit: Ego sum veritas 2? Non ergo, posset dicere, aut veritas contra veracem, aut verax contra veritatem. Veracem veritas misit; et ideo verax erat, quoniam a veritate missus erat. Si veritas Ioannem miserat, Christus eum miserat. Sed quod Christus cum Patre facit, Pater facit: et quod Pater cum Christo facit, Christus facit. Nec seorsum Pater aliquid facit sine Filio; nec seorsum aliquid Filius sine Patre: inseparabilis caritas, inseparabilis unitas, inseparabilis maiestas, inseparabilis potestas, secundum haec verba quae ipse posuit: Ego et Pater unum sumus 3. Quis ergo misit Ioannem? Si dicamus, Pater, verum dicimus; si dicamus, Filius, verum dicimus: manifestius autem ut dicamus, Pater et Filius. Quem misit autem Pater et Filius, unus Deus misit; quia Filius dixit: Ego et Pater unum sumus. Quomodo ergo nesciebat eum a quo missus est? Dixit enim: Ego nesciebam eum; sed qui me misit baptizare in aqua, ipse mihi dixit. Interrogo Ioannem: Qui te misit baptizare in aqua,

We have arrived, as the Lord has willed it, to the day of our promise. He will grant this also, that we may arrive at the fulfillment of the promise. For then those things which we say, if they are useful to us and to you, are from Him; but those things which proceed from man are false, as our Lord Jesus Christ Himself has said, "He that speaks a lie speaks of his own." John 8:44 No one has anything of his own except falsehood and sin. But if man has any truth and justice, it is from that fountain after which we ought to thirst in this desert, so that being, as it were, bedewed by some drops from it, and comforted in the meantime in this pilgrimage, we may not fail by the way, but reach His rest and satisfying fullness. If then "he that speaks a lie speaks of his own," he who speaks the truth speaks of God. John is true, Christ is the Truth; John is true, but every true man is true from the Truth. If, then, John is true, and a man cannot be true except from the Truth, from whom was he true, unless from Him who said, "I am the truth"? John 14:6 The Truth, then, could not speak contrary to the true man, or the true man contrary to the Truth. The Truth sent the true man, and he was true because sent by the Truth. If it was the Truth that sent John, then it was Christ that sent him. But that which Christ does with the Father, the Father does; and what the Father does with Christ, Christ does. The Father does nothing apart from the Son, nor the Son anything apart from the Father: inseparable love, inseparable unity: inseparable majesty, inseparable power, according to these words which He Himself propounded, "I and my Father are one." John 10:30 Who then sent John? If we say the Father, we speak truly; if we say the Son, we speak truly; but to speak more plainly, we say the Father and the Son. But whom the Father and the Son sent, one God sent; because the Son said, "I and the Father are one." How, then, did he not know Him by whom he was sent? For he said, "I knew Him not: but He that sent

quid tibi dixit? Super quem videris Spiritum descendentem, sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto 4. Hoc tibi, o Ioannes, dixit qui te misit? Manifestum quia hoc. Quis ergo te misit? Forte Pater. Verus Deus Pater, et veritas Deus Filius: si Pater sine Filio te misit, Deus sine veritate te misit: si ideo autem verax es, quia veritatem loqueris, et ex veritate loqueris; non te misit Pater sine Filio, sed simul te misit pater et Filius: si ergo et Filius te misit cum Patre, quomodo nesciebas eum a quo missus es? Quem videras in veritate, ipse te misit ut agnosceretur in carne, et dixit: Super quem videris Spiritum descendentem sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto.

2. Hoc audivit Ioannes, ut nosset eum quem non noverat, an ut plenius nosset quem iam noverat? Si enim omni ex parte non nosset, non venienti ad fluvium ut baptizaretur diceret: Ego a te debeo baptizari, et tu venis ad me? 5 noverat ergo. Quando autem columba descendit? Iam baptizato Domino, et ab aqua ascendente. At si ille qui eum misit, dixit: Super quem videris Spiritum descendentem sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto; et non noverat eum, sed columba descendente cognovit eum; columba vero tunc descendit, quando Dominus ab aqua ascendit; tunc autem cognoverat Ioannes Dominum, quando ad eum Dominus ad aquam veniebat: manifestatur nobis quia Ioannes secundum aliquid noverat, secundum aliquid nondum noverat Dominum. Nisi autem hoc intellexerimus, mendax erat. Quomodo erat verax agnoscens, qui dicit: Tu ad me venis baptizari, et ego a te debeo baptizari? Verax est cum hoc dicit? Et quomodo rursus verax est cum dicit: Ego non noveram eum; sed qui misit me baptizare in aqua, ipse mihi dixit: Super quem videris Spiritum descendentem sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto? Innotuit per columbam Dominus, non ei qui se non noverat, sed ei qui in eo aliquid noverat, aliquid non noverat. Nostrum est ergo quaerere quid in eo Ioannes nondum noverat, et per columbam didicit.

Ab eo implenda erat humilitas.

3. Quare missus est Ioannes baptizans? Iam memini me quantum potui dixisse Caritati vestrae. Si enim baptismus Ioannis necessarius erat saluti nostrae; et modo debuit exerceri. Non enim modo non salvantur homines, aut non modo plures salvantur, aut alia tunc salus erat, et alia modo. Si mutatus est Christus, mutata est et salus: si salus

me to baptize with water, the same said unto me." I interrogate John: "Who sent you to baptize with water? What did He say to you?" "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizes with the Holy Ghost." Is it this, O John, that He said to you who sent you? It is manifest that it was this; who, then, sent you? Perhaps the Father. True God is the Father, and the Truth is God the Son: if the Father without the Son sent you, God without the Truth sent you; but if you are true, because you speak the truth, and dost speak of the Truth, the Father did not send you without the Son, but the Father and the Son together sent you. If, then, the Son sent you with the Father, how did you not know Him by whom you were sent? He whom you had seen in the Truth, Himself sent you that He might be recognized in the flesh, and said, "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizes with the Holy Ghost."

2. Did John hear this that he might know Him whom he had not known, or that he might more fully know Him whom he had already known? For if he had been entirely ignorant of Him, he would not have said to Him when He came to the river to be baptized, "I have need to be baptized by You, and You come to me?" Matthew 3:14 He knew Him therefore. But when did the dove descend? When the Lord had been baptized, and was ascending from the water. But if He who sent Him said, "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizes with the Holy Ghost," and he knew Him not, but when the dove descended he learned to know Him, and the time at which the dove descended was when the Lord was going up from the water; but John had known the Lord, when the Lord came to him to the water: it is made plain to us that John after a manner knew, and after a manner did not at first know the Lord. And unless we understand it so, he was a liar. How was he true acknowledging the Lord and saying, "Comest Thou to me to be baptized," and, "I have need to be baptized by You"? Is he true when he said this? And how is he again true when he says, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He who baptizes with the Holy Ghost"? The Lord was made known by a dove, not to him who knew Him not, but to him who in a manner knew Him, and in a manner knew Him not. It is for us to discover what, in Him, John did not know, and learned by the dove.

3. Why was John sent baptizing? Already, I recollect, I have explained that to you, beloved, according to my ability. For if the baptism of John was necessary for our salvation, it ought even now to be used. For we cannot think that men are not saved now, or that more are not saved now, or that there was one salvation then, another

in Christo est, et idem ipse Christus est, eadem nobis salus est. Sed quare missus est Ioannes baptizans? Quia oportebat baptizari Christum. Quare oportebat baptizari Christum? Quare oportuit nasci Christum? quare oportuit crucifigi Christum? Si enim viam humilitatis demonstraturus advenerat, et seipsum facturus ipsam humilitatis viam; in omnibus ab eo implenda erat humilitas. Auctoritatem dare baptismum suo hinc dignatus est, ut cognoscerent servi quanta alacritate deberent currere ad baptismum Domini, quando ipse non dedignatus est suscipere baptismum servi. Donatum enim erat hoc Ioanni, ut ipsius baptismus diceretur.

4. Hoc attendat, et distinguat, et noverit Caritas vestra. Baptismus quem accepit Ioannes, baptismus Ioannis dictus est: solus tale donum accepit: nullus ante illum iustorum, nullus post illum, ut acciperet baptismum, qui baptismus illius diceretur. Accepit quidem; non enim a se posset aliquid: si enim a se quis loquitur, mendacium de suo loquitur 6. Et unde accepit, nisi a Domino Iesu Christo? Ab illo ut baptizare posset accepit, quem postea baptizavit. Nolite mirari: sic enim hoc fecit Christus in Ioanne, quomodo quiddam fecit in matre. De Christo enim dictum est: Omnia per ipsum facta sunt 7: si omnia per ipsum, et Maria per ipsum facta est, de qua postea natus est Christus. Intendat Caritas vestra: Quomodo creavit Mariam, et creatus est per Mariam; sic dedit baptismum Ioanni, et baptizatus est a Ioanne.

5. Ad hoc ergo accepit baptismum a Ioanne, ut accipiens quod inferius erat ab inferiore, ad id quod superius erat hortaretur inferiores. Sed quare non solus ipse baptizatus est a Ioanne, si ad hoc missus erat Ioannes, per quem baptizaretur Christus, ut pararet viam Domino, id est ipsi Christo? Et hoc iam diximus; sed commemoramus, quia necessarium est praesenti quaestioni. Si solus Dominus noster Iesus Christus baptizatus esset baptismo Ioannis: tenete quod dicimus; non tantum valeat saeculum, ut deleat e cordibus vestris quod ibi scripsit Spiritus Dei; non tantum valeant spinae curarum, ut effocent semen quod seminatur in vobis: quare enim cogimur eadem repetere, nisi quia de memoria cordis vestri securi non sumus? si ergo solus Dominus baptizatus esset baptismo Ioannis, non deessent qui sic eum haberent, ut putarent baptismum Ioannis maiorem esse, quam est baptismus Christi. Dicerent enim: Usque adeo illud baptisma maius est, ut solus Christus eo baptizari meruisset. Ergo ut daretur nobis a Domino exemplum humilitatis, ad percipiendam salutem baptismatis, Christus suscepit quod ei opus non erat, sed propter nos opus erat. Et rursus, ne hoc ipsum quod accepit a Ioanne Christus, praeponeretur baptismati Christi, permissi sunt et alii

now. If Christ has been changed, the salvation has also been changed; if salvation is in Christ, and Christ Himself is the same, there is the same salvation to us. But why was John sent baptizing? Because it behooved Christ to be baptized. Wherefore did it behoove Christ to be baptized? Wherefore did it behoove Christ to be born? Wherefore did it behoove Christ to be crucified? For if He had come to point out the way of humility, and to make Himself the way of humility; in all things had humility to be fulfilled by Him. He deigned from this to give authority to His own baptism, that His servants might know with what alacrity they ought to run to the baptism of the Lord, when He Himself did not refuse to receive the baptism of a servant. This favor was bestowed upon John that it should be called his baptism.

4. Give heed to this, exercise your discrimination, and know it, beloved. The baptism which John received is called the baptism of John: alone he received such a gift. No one of the just before him and no one after him so received a baptism that it should be called his baptism. He received it indeed, for of himself he could do nothing: for if any one speaks of his own, he speaks of his own a lie. And whence did he receive it except from the Lord Jesus Christ? From Him he received power to baptize whom he afterwards baptized. Do not marvel; for Christ acted in the same manner in respect to John as in respect to His mother. For concerning Christ it was said, "All things were made by Him." John 1:3 If all things were made by him, Mary also was made by Him, of whom Christ was afterwards born. Give heed, beloved; in the same manner that He did create Mary, and was created by Mary, so did He give the baptism of John, and was baptized by John.

5. For this purpose therefore did He receive baptism from John, in order that, receiving what was inferior from an inferior, He might exhort inferiors to receive that which was superior. But wherefore was not He alone baptized by John, if John, by whom Christ was baptized, was sent for this end, to prepare a way for the Lord, that is, for Christ Himself? This we have already explained, but we recur to it, because it is necessary for the present question. If our Lord Jesus Christ had been alone baptized with the baptism of John;— hold fast what we say; let not the world have such power as to efface from your hearts what the Spirit of God has written there; let not the thorns of care have such power as to choke the seed which is being sown in you: for why are we compelled to repeat the same things, but because we are not sure of the memory of your hearts?— and if then the Lord alone had been baptized with the baptism of John, there would be persons who would so reckon it, that the baptism of John was greater than is the baptism of Christ. For they would say, that baptism is so much the greater, that Christ alone deserved to be baptized with it. Therefore, that an example of humility might be given us by the Lord, that

baptizari a Ioanne. Sed qui baptizati sunt a Ioanne, non eis suffecit: baptizati sunt enim baptismo Christi; quia non baptismus Christi erat baptismus Ioannis. Qui accipiunt baptismum Christi, baptismum Ioannis non quaerunt: qui acceperunt baptismum Ioannis, baptismum Christi quaesierunt. Ergo Christo suffecit baptismus Ioannis. Quomodo non sufficeret, quando nec ipse erat necessarius? Illi enim nullus baptismus erat necessarius; sed ad hortandos nos ad baptismum suum, suscepit baptismum servi. Et ne praeponeretur baptismus servi baptismo Domini, baptizati sunt alii baptismo conservi. Sed qui baptizati sunt baptismo conservi, oportebat ut baptizarentur baptismo Domini: qui autem baptizantur baptismo Domini, non opus habent baptismo conservi.

Ministerium et potestas.

6. Quoniam ergo acceperat Ioannes baptismum, qui proprie Ioannis diceretur; Dominus autem Iesus Christus noluit baptismum suum alicui dare, non ut nemo baptizaretur baptismo Domini, sed ut semper ipse Dominus baptizaret: id actum est, ut et per ministros Dominus baptizaret, id est, ut quos ministri Domini baptizaturi erant, Dominus baptizaret, non illi. Aliud est enim baptizare per ministerium, aliud baptizare per potestatem. Baptisma enim tale est, qualis est ille in cuius potestate datur; non qualis est ille per cuius ministerium datur. Talis erat baptismus Ioannis, qualis Ioannes: baptismus iustus tamquam iusti, tamen hominis; sed qui acceperat a Domino istam gratiam, et tantam gratiam, ut dignus esset praeire iudicem, et eum digito ostendere, et implere vocem prophetiae illius: Vox clamantis in deserto, parate viam Domino 8. Tale autem baptisma Domini, qualis Dominus: ergo baptisma Domini divinum, quia Dominus Deus.

7. Potuit autem Dominus Iesus Christus, si vellet, dare potestatem alicui servo suo, ut daret baptismum suum tamquam vice sua, et transferre a se baptizandi potestatem, et constituere in aliquo servo suo, et tantam vim dare baptismo translato in servum, quantam vim haberet baptismus datus a Domino. Hoc noluit ideo, ut in illo spes esset baptizatorum, a quo se baptizatos agnoscerent. Noluit ergo servum ponere spem in servo. Ideoque clamabat Apostolus, cum videret homines volentes ponere spem in seipso: Numquid Paulus pro vobis crucifixus est? aut in nomine Pauli baptizati estis? 9 Baptizavit ergo Paulus tamquam minister, non tamquam ipsa potestas: baptizavit autem Dominus tamquam potestas. Intendite. Et potuit hanc potestatem servis dare, et

the salvation of baptism might be obtained by us, Christ accepted what for Him was not necessary, but on our account was necessary. And again, lest that which Christ received from John should be preferred to the baptism of Christ, others also were permitted to be baptized by John. But for those who were baptized by John that baptism did not suffice: for they were baptized with the baptism of Christ; because the baptism of John was not the baptism of Christ. Those who receive the baptism of Christ do not seek the baptism of John; those who received the baptism of John sought the baptism of Christ. Therefore was the baptism of John sufficient for Christ. How should it not be sufficient, when not even it was necessary? For to Him was no baptism necessary; but in order to exhort us to receive His baptism, He received the baptism of His servant. And lest the baptism of the servant should be preferred to the baptism of the Lord, other fellow-servants were baptized with the baptism of the servant. But it behooved those fellow-servants who were baptized with that baptism to be likewise baptized with the baptism of the Lord: but those who were baptized with the baptism of the Lord do not require the baptism of the fellow-servant.

6. Since, then, John had accepted a baptism which may be properly called the baptism of John, but the Lord Jesus Christ would not give His baptism to any, not that no one should be baptized with the baptism of the Lord, but that the Lord Himself should always baptize: that was done, that the Lord should baptize by means of servants; that is to say, those whom the servants of the Lord were to baptize, the Lord baptized, not they. For it is one thing to baptize in the capacity of a servant, another thing to baptize with power. For baptism derives its character from Him through whose power it is given; not from him through whose ministry it is given. As was John, so was his baptism: the righteous baptism of a righteous man; but of a man who had received from the Lord that grace, and so great grace, that he was worthy to be the forerunner of the Judge, and to point Him out with the finger, and to fulfill the saying of that prophecy: "The voice of one crying in the wilderness, Prepare ye the way for the Lord." Isaiah 40:3 As was the Lord, such was His baptism: the baptism of the Lord, then, was divine, because the Lord was God.

7. But the Lord Jesus Christ could, if He wished, have given power to one of His servants to give a baptism of his own, as it were, in His stead, and have transferred from Himself the power of baptizing, and assigned it to one of His servants, and have given the same power to the baptism transferred to the servant as it had when bestowed by the Lord. This He would not do, in order that the hope of the baptized might be in him by whom they acknowledged themselves to have been baptized. He would not, therefore, that the servant should place his hope in the servant. And therefore the apostle exclaimed, when he saw men wishing to place their hope in

noluit. Si enim daret hanc potestatem servis, id est, ut ipsorum esset quod Domini erat, tot essent baptismi quot essent servi; ut quomodo dictum est baptisma Ioannis, sic diceretur baptisma Petri, sic baptisma Pauli, sic baptisma Iacobi, baptisma Thomae, Matthaei, Bartholomaei: illud enim baptisma Ioannis dictum est. Sed forte aliquis resistit, et dicit: Proba nobis quia illud baptisma Ioannis dictum est. Probabo, ipsa Veritate dicente, quando interrogavit Iudaeos: Baptisma Ioannis unde est? de coelo, an ex hominibus? 10 Ergo ne tot baptismata dicerentur, quot essent servi qui baptizarent accepta potestate a Domino; sibi tenuit Dominus baptizandi potestatem, servis ministerium dedit. Dicit se servus baptizare; recte dicit, sicut Apostolus dicit: Baptizavi autem et Stephanae domum 11: sed tamquam minister. Ideo si sit et malus, et contingat illi habere ministerium, et si eum homines non norunt, et Deus cum novit: permittit Deus baptizari per eum, qui sibi tenuit potestatem.

8. Hoc autem Ioannes non noverat in Domino. Quia Dominus erat, noverat; quia ab ipso debebat baptizari, noverat: et confessus est quia veritas erat ille, et ille verax missus a veritate; hoc noverat. Sed quid in eo non noverat? Quia sibi retenturus erat baptismatis sui potestatem, et non eam transmissurus et translaturus in aliquem servum: sed sive baptizaret in ministerio servus bonus, sive baptizaret in ministerio servus malus, non sciret se ille qui baptizaretur baptizari, nisi ab illo qui sibi tenuit baptizandi potestatem. Et ut noveritis, fratres, quia hoc in illo non noverat Ioannes, et hoc didicit per columbam: Dominum enim noverat, sed eum baptizandi sibi potestatem retenturum, et nulli servo eam daturum, nondum noverat; secundum hoc dixit: Et ego nesciebam eum. Et ut noveritis quia ibi hoc didicit, attendite sequentia: Sed qui misit me baptizare in aqua, ipse mihi dixit: Super quem videris Spiritum descendentem, quasi columbam, et manentem super eum, ipse est. Quid ipse est? Dominus. Sed iam noverat Dominum. Ergo putate huc usque dixisse Ioannem: Ego non noveram eum; sed qui me misit baptizare in aqua, ipse mihi dixit. Querimus quid dixerit? Sequitur: Super quem videris Spiritum descendentem, quasi columbam, et manentem super eum. Non dico sequentia; interim attendite: Super quem videris Spiritum descendentem, tamquam columbam, et manentem super eum, ipse est. Sed quid ipse est? quid me voluit per columbam docere qui me misit? Quia ipse erat Dominus? Iam noveram a quo missus eram: iam noveram eum cui dixi: Tu ad me venis baptizari? ego a te debeo baptizari: usque adeo ergo noveram Dominum, ut ego

himself, "Was Paul crucified for you? Or were ye baptized in the name of Paul?" 1 Corinthians 1:13 Paul then baptized as a servant, not as the power itself; but the Lord baptized as the power. Give heed. He was both able to give this power to His servants, and unwilling. For if He had given this power to His servants— that is to say, that what belonged to the Lord should be theirs— there would have been as many baptisms as servants; so that, as we speak of the baptism of John, we should also have spoken of the baptism of Peter, the baptism of Paul, the baptism of James, the baptism of Thomas, of Matthew, of Bartholomew: for we spoke of that baptism as that of John. But perhaps some one objects, and says, Prove to us that that baptism was called the baptism of John. I will prove it from the very words of the Truth Himself, when He asked the Jews, "The baptism of John, whence was it? From heaven, or of men?" Matthew 21:25 Therefore, lest as many baptisms should be spoken of as there are servants who received power from the Lord to baptize, the Lord kept to Himself the power of baptizing, and gave to His servants the ministry. The servant says that he baptizes; he says so rightly, as the apostle says, "And I baptized also the household of Stephanas;" 1 Corinthians 1:16 but as a servant. Therefore, if even he be bad, and he happen to have the ministration of baptism, and if men do not know him, but God knows him, God, who has kept the power to Himself, permits baptism to be administered through him.

8. But this John did not know in the Lord. That He was the Lord he knew, and that he ought to be baptized by Him he knew; and he confessed that He was the Truth, and that he, the true man, was sent by the Truth: this he knew. But what was in Him which he knew not? That he was about to retain to Himself the power of His baptism, and was not to transmit or transfer it to any servant; but that, whether a good servant baptized in a ministerial manner, or whether an evil servant baptized, the person baptized should not know that he was baptized, unless by Him who kept to Himself the power of baptizing. And that you may know, brethren, what John did not know in Him, he learned it by means of the dove: for he knew the Lord; but that He was to retain to Himself the power of baptizing, and not to give it to any servant, he did not yet know. Regarding this he said, "I knew Him not." And that you may know that he there learned this, give heed to what follows: "But He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He." What same is He? The Lord? But he already knew the Lord. Suppose, then, that John had said thus far, "I knew Him not: but He that sent me to baptize with water, the same said unto me—" We ask, what He said? It follows: "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him." I do not say what follows. In the meantime give heed: "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same

ab eo vellem baptizari, non ut a me ipse baptizaretur: et tunc mihi dixit: Sine modo; impleatur omnis iustitia 12; pati veni, baptizari non venio? impleatur omnis iustitia, ait mihi Deus meus; impleatur omnis iustitia, doceam plenam humilitatem: novi superbientes in futuro populo meo, novi aliquos in aliqua excellentiori gratia futuros homines, ut cum viderint idiotas aliquos baptizari, illi quia meliores sibi videntur, sive continentia, sive eleemosynis, sive doctrina, dedignentur isti fortasse accipere quod illi inferiores acceperunt; oportet ut sanem eos, ut non dedignentur venire ad baptisma Domini, quia ego veni ad baptisma servi.

Nemo apostolorum dixit: baptisma meus.

9. Iam ergo hoc noverat Ioannes, et noverat Dominum. Quid ergo docuit columba? quid voluit per columbam, id est, per Spiritum sanctum sic venientem docere, qui miserat eum, cui ait: Super quem videris Spiritum descendentem, tamquam columbam, et manentem super eum, ipse est? Quis ipse est? Dominus. Novi. Sed numquid hoc iam noveras, quia Dominus iste baptizandi habens potestatem, eam potestatem nulli servo daturus est, sed sibi eam retenturus est, ut omnis qui baptizatur per servi ministerium, non imputet servo, sed Domino? numquid hoc iam noveras? Non hoc noveram: adeo quid mihi dixit? Super quem videris Spiritum descendentem tamquam columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto. Non ait: Ipse est Dominus; non ait, ipse est Christus; non ait, ipse est Deus; non ait, ipse est Iesus; non ait, ipse est qui natus est de Virgine Maria, posterior te, prior te: non ait hoc; iam enim hoc noverat Ioannes. Sed quid non noverat? Tantam potestatem Baptismi ipsum Dominum habiturum et sibi retenturum, sive praesentem in terra, sive absentem corpore in coelo et praesentem maiestate, sibi retenturum Baptismi potestatem: ne Paulus diceret: Baptismus meus; ne Petrus diceret: Baptismus meus. Ideo videte, intendite voces Apostolorum. Nemo Apostolorum dixit: Baptismus meus. Quamvis unum omnium esset Evangelium, tamen invenis dixisse: Evangelium meum: non invenis dixisse: Baptisma meum.

10. Hoc ergo didicit Ioannes, fratres mei. Quod didicit Ioannes per columbam, discamus et nos. Non enim columba Ioannem docuit, et Ecclesiam non docuit, cui Ecclesiae dictum est: Una est columba mea 13. Columba doceat columbam; noverit columba quod Ioannes didicit per columbam. Spiritus sanctus in specie columbae descendit. Hoc autem quod discebat Ioannes in columba, quare in columba didicit?

is He." But what same is He? What did He who sent me mean to teach me by means of a dove? That He was Himself the Lord. Already I knew by whom I was sent; already I knew Him to whom I said, "Comest Thou to me to be baptized? I have need to be baptized by You." So far, then, did I know the Lord, that I wished to be baptized by Him, not that He should be baptized by me; and then He said to me, "Suffer it to be so now; for thus it becomes us to fulfill all righteousness." Matthew 3:15 I came to suffer; do I not come to be baptized? "Let all righteousness be fulfilled," says my God to me. Let all righteousness be fulfilled; let me teach entire humility. I know that there will be proud ones in my future people; I know that some men then will be eminent in some grace, so that when they see ordinary persons baptized, they, because they consider themselves better, whether in continence, or in almsgiving, or in doctrine, will perhaps not deign to receive what has been received by their inferiors. It was needful that I should heal them, so that they should not disdain to come to the baptism of the Lord, because I came to the baptism of the servant.

9. Already, then, John knew this, and he knew the Lord. What then did the dove teach? What did He desire to teach by means of the dove— that is, by means of the Holy Spirit thus coming to teach who had sent him to whom He said, "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He"? Who is this He? The Lord? I know. But did you already know this, that the same Lord having the power to baptize, was not to give that power to any servant, but to retain it to Himself, so that all who were baptized by the ministration of the servant, should not impute their baptism to the servant, but to the Lord? Did you already know this? I did not know this: so what did He say to me? "Upon whom you shall see the Spirit descending as a dove, and abiding upon Him, the same is He who baptizes with the Holy Ghost." He does not say, "He is the Lord;" He does not say, "He is the Christ;" He does not say, "He is God;" He does not say, "He is Jesus;" He does not say, "He is the One who was born of the Virgin Mary, after you, before you." This He does not say, for this John did already know. But what did he not know? That this great authority of baptism the Lord Himself was to have, and to retain to Himself, whether present in the earth or absent in body in the heaven, and present in majesty; lest Paul should say, my baptism; lest Peter should say, my baptism. Therefore see, give heed to the words of the apostles. None of the apostles said, my baptism. Although there was one gospel of all, yet you find that they said, my gospel: you do not find that they say, my baptism.

10. This, then, my brethren, John learned. What John learned by means of the dove let us also learn. For the dove did not teach John without teaching the Church, the Church to which it was said, "My dove is one." Song of Songs 6:8 Let the dove teach

Oportebat enim ut disceret: nec hoc forte oportebat, nisi ut per columbam disceret. Quid dicam de columba, fratres mei? aut quando mihi sufficit facultas vel cordis vel linguae, dicere quomodo volo? Et forte non digne volo quomodo dicendum est; nec si tamen possum dicere quomodo volo: quanto minus quomodo dicendum est? Ego a meliore hoc audire vellem, non vobis dicere.

11. Discit Ioannes eum quem noverat: sed in eo discit in quo eum non noverat; in quo noverat non discit. Et quid noverat? Dominum. Quid non noverat? Potestatem dominici baptismi in nullum hominem a Domino transituram, sed ministerium plane transiturum: potestatem a Domino in neminem, ministerium et in bonos et in malos. Non exhorreat columba ministerium malorum, respiciat Domini potestatem. Quid tibi facit malus minister, ubi bonus est Dominus? Quid te impedit malitiosus praeco, si est benevolus iudex? Ioannes didicit per columbam hoc. Quid est quod didicit? Ipse repetat: Ipse mihi dixit, inquit: Super quem videris Spiritum descendentem, tamquam columbam, et manentem super eum, hic est qui baptizat in Spiritu sancto. Non ergo te decipiant, o columba, seductores, qui dicunt: Nos baptizamus. Columba, agnosce quid docuit columba. Hic est qui baptizat in Spiritu sancto. Per columbam discitur quia hic est; et tu eius potestate putas te baptizari, cuius ministerio baptizaris? Si hoc putas, nondum es in corpore columbae; et si non es in corpore columbae, non mirandum quia simplicitatem non habes. Simplicitas enim maxime per columbam designatur.

12. Quare per simplicitatem columbae didicit Ioannes, quia hic est qui baptizat in Spiritu sancto, fratres mei, nisi quia columbae non erant qui Ecclesiam dissipaverunt? Accipitres erant, milvi erant. Non laniat columba. Et vides illos invidiam nobis facere, quasi de persecutionibus quas passi sunt. Corporales quidem passi quasi persecutiones, cum essent flagella Domini manifeste dantis disciplinam ad tempus, ne damnet in aeternum, si eam non cognoverint, seque correxerint. Illi vero persequuntur Ecclesiam, qui dolis persequuntur; illi gravius cor feriunt, qui linguae gladio feriunt; illi acerbius sanguinem fundunt, qui Christum, quantum in ipsis est, in homine occidunt. Perterriti videntur quasi iudicio potestatum. Quid tibi facit potestas, si bonus es? Si autem malus es, time potestatem: Non enim frustra gladium portat 14, dicit Apostolus. Tuum gladium noli educere, quo percutis Christum. Christiane, quid tu persequeris in christiano? quid in te persecutus est imperator? Carnem persecutus est;

the dove; let the dove know what John learned by the dove. The Holy Spirit descended in the form of a dove. But this which John learned in the dove, wherefore did he learn it in the dove? For it behooved him to learn, and perhaps it did not so much behoove him to learn as to learn by the dove. What shall I say, my brethren, concerning the dove? Or when will faculty of tongue or heart suffice to speak as I wish? And perchance, my wish falls short of my duty in speaking; even if I were able to speak as I wish, how much less am I able to speak as I ought? I could wish to hear one better than myself speak this, rather than speak of it to you.

11. John learns to know Him whom he knew; but he learns in Him with regard to what he did not know; with regard to what he did know, he does not learn. And what did he know? The Lord. What did he not know? That the power of the Lord's baptism was not to pass from the Lord to any man, but that the ministration of it plainly would do so; the power from the Lord to no one, the ministration both to good and bad. Let not the dove shrink from the ministration of the bad, but have regard to the power of the Lord. What injury does a bad servant do to you where the Lord is good? What impediment can the malicious herald put in your way if the judge is well-disposed? John learned by means of the dove this. What is it that he learned? Let him repeat it himself. "The same said unto me," says he, "Upon whom you shall see the Spirit descending as a dove, and abiding on Him, this is He which baptizes with the Holy Ghost." Let not those seducers deceive you, O dove, who say, We baptize. Acknowledge, dove, what the dove has taught: "This is He which baptizes with the Holy Ghost." By means of the dove we are taught that this is He; and do you think that you are baptized by his authority by whose ministration you are baptized? If you think this, you are not as yet in the body of the dove; and if you are not in the body of the dove, it is not to be wondered at that you have not simplicity; for by means of the dove, simplicity is chiefly designated.

12. Wherefore, my brethren, by the simplicity of the dove did John learn that "This is He which baptizes with the Holy Ghost," unless to show that these are not doves who have scattered the Church? Hawks they were, and kites. The dove does not tear. And you see that they hold us up to hatred, for the persecutions, as they call them, which they have suffered. Bodily persecutions, indeed, if they are to be so called, they have suffered, since these were the scourges of the Lord, plainly administering temporal correction, lest He should have to condemn them eternally, if they did not acknowledge it and amend themselves. They truly persecute the Church who persecute by means of deceit; they strike the heart more heavily who strike with the sword of the tongue; they shed blood more bitterly who, as far as they can, slay Christ in man. They seem to be in fear, as it were, of the judgment of the authorities.

tu in christiano spiritum persequeris. Non occidis tu carnem. Et tamen nec carni parcunt: quotquot potuerunt caedendo necaverunt; nec suis nec alienis pepercerunt. Notum est hoc omnibus. Invidiosa est potestas, quia legitima est: invidiose facit, qui iure facit: sine invidia facit, qui praeter leges facit. Attendat unusquisque vestrum, fratres mei, quid habeat christianus. Quod homo est, commune cum multis: quod christianus est, secernitur a multis; et plus ad illum pertinet quod christianus, quam quod homo. Nam quod christianus, renovatur ad imaginem Dei, a quo homo factus est ad imaginem Dei 15: quod autem homo, posset et malus, posset et paganus, posset et idololatra. Hoc tu persequeris in christiano, quod melius habet: hoc enim illi vis auferre unde vivit. Vivit enim temporaliter secundum spiritum vitae, quo corpus animatur; vivit autem ad aeternitatem secundum Baptisma quod accepit a Domino: hoc illi vis tollere, quod accepit a Domino; hoc illi vis tollere unde vivit. Latrones eos quos volunt exspoliare, sic volunt, ut ipsi plus habeant, et illi nihil habeant: tu et tollis huic, et apud te non erit plus; non enim plus tibi fit, quia huic tollis. Sed vere hoc faciunt, quod hi qui tollunt animam; et alteri tollunt, et ipsi duas animas non habent.

Hic est qui baptizat.

13. Quid ergo vis auferre? Unde tibi displicet quem vis rebaptizare? Dare non potes quod iam habet, sed facis negare quod habet. Quid acerbius faciebat paganus, persecutor Ecclesiae? Exserebantur gladii adversus martyres, mittebantur bestiae, ignes admovebantur: utquid ista? Ut diceret qui ista patiebatur: Non sum christianus. Quid doces tu eum quem vis rebaptizare, nisi ut primo dicat: Non sum christianus? Ad quod aliquando persecutor proferebat flammam, ad hoc tu producis linguam: seducendo facis quod ille occidendo non fecit. Et quid est quod daturus es, et cui daturus es? Si tibi verum dicat, et non seductus a te mentiatur, dicturus est: Habeo. Interrogas: Habes Baptisma? Habeo, dicit. Quamdiu habeo dicit, inquis, non sum daturus. Et noli dare: quod enim vis dare, haerere in me non potest; quia quod accepi, auferri a me non potest. Sed tamen exspecta; videam quid me vis docere. Dic, inquit, primo: Non habeo. Sed hoc habeo: si dixero: Non habeo, mentior; quod enim habeo, habeo. Non habes, inquit. Doce quia non habeo. Malus tibi dedit. Si malus Christus,

What does the authority do to you if you are good? But if you are evil, fear the authority; "For he bears not the sword in vain," Romans 13:4 says the apostle. Draw not the sword wherewith you strike Christ. Christian, what do you persecute in a Christian? What did the Emperor persecute in you? He persecuted the flesh; you in a Christian persecute the Spirit. You do not slay the flesh. And, nevertheless, they do not spare the flesh; as many as they were able, they slew with the sword; they spared neither their own nor strangers. This is known to all. The authority is hated because it is legitimate; he acts in a hated manner who acts according to the law; he acts without incurring hatred who acts contrary to the laws. Give heed, each one of you, my brethren, to what the Christian possesses. His humanity he has in common with many, his Christianity distinguishes him from many, and his Christianity belongs to him more strictly than his humanity. For, as a Christian, he is renewed after the image of God, by whom man was made after the image of God; Colossians 3:10 but as a man he might be bad, he might be a pagan, he might be an idolater. This you persecute in the Christian, which is his better part; for this by which he lives you wish to take away from him. For he lives tempo rally according to the spirit of life, by which his body is animated, but he lives for eternity according to the baptism which he received from the Lord; you wish to take this away from him which he received from the Lord, this you wish to take away from him by which he lives. Robbers, with regard to those whom they wish to despoil, have the purpose to enrich themselves and to deprive their victims of all that they have; but you take from him, and with you there will not be anything more, for there does not accrue more to you because you take from him. But, truly, they do the same as those who take away the natural life: they take it away from another, and yet they themselves have not two lives.

13. What, then, do you wish to take away? What displeases you in the man whom you wish to rebaptize? You are not able to give what he already has, but you make him deny what he has. What greater cruelty did the pagan persecutor of the Church commit? Swords were stretched out against the martyrs, wild beasts were let loose, fires were applied: for what purpose these things? In order that the sufferer might be induced to say, I am not a Christian. What do you teach him whom you wish to rebaptize, unless that he first say, I am not a Christian? For the same purpose for which the persecutor put forth the flame, you put forth the tongue; you do by seducing what he did not do by slaying. And what is it you give, and to whom are you to give it? If he tells you the truth, and does not lie, seduced by you, he will say, I have. Thou ask, Have you baptism? I have, he says. As long as he says, I have, you say, I will not give. And do not give, for that which you wish to give cannot cleave to me; because what I received cannot be taken away from me. But wait,

malus mihi dedit. Non, inquit, malus Christus: sed non tibi Christus dedit. Quis ergo mihi dedit? responde: ego me a Christo scio accepisse. Dedit tibi, inquit, sed traditor nescio quis, non Christus. Videro quis fuerit minister, videro quis fuerit praeco; de officiali non disputo, iudicem attendo: et forte quod obicis officiali, mentiris: sed nolo discutere; causam officialis sui cognoscat Dominus amborum: forte si exigam ut probes, non probas; imo mentiris: probatum est te probare non potuisse: sed non ibi pono causam meam, ne cum studiose coepero defendere homines innocentes, putes me spem meam vel in hominibus innocentibus posuisse: fuerint homines qualeslibet, ego a Christo accepi, ego a Christo baptizatus sum. Non, inquit, sed ille episcopus te baptizavit, et ille episcopus illis communicat. A Christo sum baptizatus, ego novi. Unde nosti? Docuit me columba quam vidit Ioannes. O milve male, non me dilanias a visceribus columbae: in columbae membris numeror; quia quod columba docuit, hoc novi. Tu mihi dicis: Ille te baptizavit, aut ille te baptizavit; per columbam mihi et tibi dicitur: Hic est qui baptizat: cui credo, milvo, an columbae?

14. Certe tu mihi dic, ut per illam lucernam confundaris, qua confusi sunt et priores inimici, pares tui pharisaei, qui cum interrogarent Dominum, in qua potestate ista faceret: Interrogabo et ego vos, inquit, istum sermonem: Dicite mihi: Baptisma Ioannis unde est? de coelo an ex hominibus? Et illi qui praeparabant iaculari dolos, irretiti sunt quaestione, coeperunt volvere apud semetipsos, et dicere: Si dixerimus quia de coelo est, dicturus est nobis: Quare non credidistis ei? 16 Ioannes enim dixerat de Domino: Ecce Agnus Dei, ecce qui tollit peccatum mundi 17. Quid ergo quaeritis, in qua potestate facio? O lupi, in potestate Agni facio quod facio. Sed ut nossetis Agnum, quare non credidistis Ioanni, qui dixit: Ecce Agnus Dei, ecce qui tollit peccatum mundi? Scientes ergo illi quid dixisset Ioannes de Domino, dixerunt apud se: Si dixerimus quia de coelo est baptismus Ioannis, dicet nobis: Quare ergo non credidistis ei? Si dixerimus quia ex hominibus est, lapidabimur a populo; quia prophetam habent Ioannem. Hinc timebant homines, hinc veritatem fateri confundebantur. Tenebrae tenebras responderunt, sed a luce superatae sunt. Quid enim responderunt? Nescimus: quod sciebant, dixerunt, nescimus. Et Dominus, nec ego vobis dico, inquit, in qua potestate ista facio 18. Et confusi sunt primi inimici. Unde? De lucerna. Quis erat lucerna? Ioannes. Probamus quia lucerna erat? Probamus. Dominus enim dicit: Ille erat lucerna ardens et lucens 19. Probamus quia

nevertheless; let me see what you would teach me. Say, he said, in the first place, I have not. But this I have; if I shall say, I have not, I lie; for what I have I have. You have not, he says. Teach me that I have it not. An evil man gave it to you. If Christ is evil, an evil man did give it to me. Christ, he says, is not evil; but Christ did not give it to you. Who then gave it to me? Reply, I know that I received it from Christ. He who gave it to you, he says, was not Christ, but some traditor. I shall see to it who was the minister; I shall see who was the herald. Concerning the official, I do not dispute; I give heed to the Judge: and, perchance, in your objection to the official, you speak falsely. But I decline to discuss it; let the Lord of both decide the cause of His own official. If, perhaps, I were to ask for proof, you could give none; indeed, you lie, it has been proved that you were not able to give proof. But I do not place my case on this, lest from my zealous defense of innocent men you infer that I have placed my hope even on innocent men. Let the men be what they may, I received from Christ, I was baptized by Christ. No, he says; not Christ, but that bishop baptized you, and that bishop communicates to them. By Christ I have been baptized, I know. How do you know? The dove taught me, which John saw. O evil kite, you may not tear me from the bowels of the dove. I am numbered among the members of the dove, because what the dove taught, this I know. You say to me, This man or that baptized you: by means of the dove it is said to me and to you, "This is He which baptizes." Which shall I believe, the kite or the dove?

14. Tell me certainly, that you may be confounded by that lamp by which also were the former enemies confounded, who were like to you, the Pharisees, who, when they questioned the Lord by what authority He did those things: "I also," said He, "will ask you this question, Tell me, the baptism of John, whence is it? From heaven, or of men?" And they, who were preparing to spread their wiles, were entangled by the question, and began to debate with themselves, and say, "If we shall answer, It is from heaven, He will say unto us, Wherefore did ye not believe him?" For John had said of the Lord, "Behold the Lamb of God, who takes away the sin of the world!" John 1:29 Why then do you inquire by what authority I act? O wolves, what I do, I do by the authority of the Lamb. But that you may know the Lamb, why do you not believe John, who said, "Behold the Lamb of God, who takes away the sin of the world"? They, then, knowing what John had said regarding the Lord, said among themselves, "If we shall say that John's baptism is from heaven, He will say unto us, Wherefore then did ye not believe him? If we shall say, It is of men, the people will stone us; for they hold John as a prophet." Hence, they feared men; hence, they were confounded to confess the truth. Darkness replied with darkness; but they were overcome by the light. For what did they reply? "We know not;" regarding that which they knew, they said, "We know not." And the Lord said, "Neither tell I you

et de ipso confusi sunt inimici? Psalmum audi: Paravi, inquit, lucernam Christo meo; inimicos eius induam confusione 20.

Donum Christi non contaminatur.

15. Adhuc in huius vitae tenebris ad lucernam fidei ambulamus: teneamus et nos lucernam Ioannem, confundamus et inde inimicos Christi; imo ipse confundat inimicos suos per lucernam suam. Interrogemus et nos quod Dominus Iudaeos, interrogemus et dicamus: Baptisma Ioannis unde est? de coelo, an ex hominibus? Quid dicturi sunt, videte, si non et ipsi tamquam inimici de lucerna confunduntur. Quid dicturi sunt? Si dixerint: Ex hominibus; et ipsi sui eos lapidabunt: si autem dixerint: De coelo; dicamus eis: Quare ergo non credidistis ei? Dicunt fortasse: Credimus ei. Quomodo ergo dicitis quia vos baptizatis, et Ioannes dicit: Hic est qui baptizat? Sed ministros, inquiunt, tanti iudicis iustos oportet esse, per quos baptizatur. Et ego dico, et omnes dicimus, quia iustos oportet esse tanti iudicis ministros: sint ministri iusti, si volunt; si autem noluerint esse iusti qui cathedram Moysi sedent, securum me fecit magister meus, de quo Spiritus eius dixit: Hic est qui baptizat. Quomodo securum me fecit? Scribae, inquit, et pharisaei cathedram Moysi sedent; quae dicunt, facite; quae autem faciunt, facere nolite: dicunt enim, et non faciunt 21. Si fuerit minister iustus, computo illum cum Paulo, computo illum cum Petro; cum istis computo iustos ministros: quia vere iusti ministri gloriam suam non quaerunt; ministri enim sunt, pro iudicibus haberi nolunt, spem in se poni exhorrescunt: ergo computo cum Paulo iustum ministrum. Quid enim dicit Paulus? Ego plantavi, Apollo rigavit; sed Deus incrementum dedit: neque qui plantat est aliquid, neque qui rigat; sed qui incrementum dat Deus 22. Qui vero fuerit superbus minister, cum zabulo computatur: sed non contaminatur donum Christi, quod per illum fluit purum, quod per illum transit liquidum venit ad fertilem terram. Puta quia ipse lapideus est, quia ex aqua fructum ferre non potest: et per lapideum canalem transit aqua, transit aqua ad areolas; in canali lapideo nihil generat, sed tamen hortis plurimum fructum affert. Spiritualis enim virtus Sacramenti ita est ut lux: et ab illuminandis pura excipitur, et si per immundos transeat, non inquinatur. Sint plane ministri iusti, et gloriam suam non quaerant, sed illius cuius ministri sunt: non dicant: Baptisma meum est; quia non est ipsorum. Attendant ipsum Ioannem. Ecce Ioannes plenus erat Spiritu sancto; et baptismum de coelo habebat, non ex hominibus: sed quatenus habebat? Ipse dixit: Parate viam Domino 23. Ubi autem cognitus est Dominus, ipse factus est via; non iam opus erat baptisate Ioannis, quo pararetur via Domino.

by what authority I do these things." Matthew 21:23-27 And the first enemies were confounded. How? By the lamp. Who was the lamp? John. Can we prove that he was the lamp? We can prove it; for the Lord says: "He was a burning and a shining lamp." John 5:35 Can we prove also that the enemies were confounded by him? Listen to the psalm: "I have prepared," he says, "a lamp for my Christ. His enemies I will clothe with shame."

15. As yet, in the darkness of this life, we walk by the lamp of faith: let us hold also to the lamp John, and let us confound by him the enemies of Christ; indeed, let Christ Himself confound His own enemies by His own lamp. Let us put the question which the Lord put to the Jews, let us ask and say, "The baptism of John, whence is it? From heaven, or of men?" What will they say? Mark, if they are not as enemies confounded by the lamp. What will they say? If they shall say, Of men, even their own will stone them; but if they shall say, From heaven, let us say to them, Wherefore, then, did ye not believe him? They perhaps say, We believe him. Wherefore, then, do you say that you baptize, when John says, "This is He which baptizes"? But it behooves, they say, the ministers of so great a Judge who baptize, to be righteous. And I also say, and all say, that it behooves the ministers of so great a Judge to be righteous; let the ministers, by all means, be righteous if they will; but if they will not be righteous who sit in the seat of Moses, my Master made me safe, of whom His Spirit said, "This is He which baptizes." How did He make me safe? "The scribes and the Pharisees," He says, "sit in Moses' seat: what they say, do; but what they do, that do not ye: for they say, and do not." Matthew 23:2-3 If the minister is righteous, I reckon him with Paul, I reckon him with Peter; with those I reckon righteous ministers: because, in truth, righteous ministers seek not their own glory; for they are ministers, they do not wish to be thought judges, they abhor that one should place his hope on them; therefore, I reckon the righteous minister with Paul. For what does Paul say? "I have planted, Apollos watered; but God gave the increase. Neither is he that plants anything, nor he that waters; but God who gives the increase." 1 Corinthians 3:6-7 But he who is a proud minister is reckoned with the devil; but the gift of Christ is not contaminated, which flows through him pure, which passes through him liquid, and comes to the fertile earth. Suppose that he is stony, that he cannot from water rear fruit; even through the stony channel the water passes, the water passes to the garden beds; in the stony channel it causes nothing to grow, but nevertheless it brings much fruit to the gardens. For the spiritual virtue of the sacrament is like the light: both by those who are to be enlightened is it received pure, and if it passes through the impure it is not stained. Let the ministers be by all means righteous, and seek not their own glory, but His glory whose ministers they are; let them not say, The baptism is mine; for it is not theirs. Let them give heed

16. Tamen quid nobis solent dicere? Ecce post Ioannem baptizatum est. Antequam enim bene ista quaestio tractaretur in Ecclesia catholica, multi in ea erraverunt, et magni et boni: sed quia de membris columbae erant, non se praeciderunt, et factum est in eis quod dixit Apostolus: Si quid aliter sapitis, hoc quoque vobis Deus revelabit 24. Unde isti qui se separaverunt, indociles facti sunt. Quid ergo solent dicere? Ecce post Ioannem baptizatum est; post haereticos non baptizatur? Quia quidam qui habebant baptismum Ioannis, iussi sunt a Paulo baptizari 25: non enim habebant baptismum Christi. Quid ergo exaggeras meritum Ioannis, et quasi abicis infelicitatem haereticorum? Et ego tibi concedo sceleratos esse haereticos: sed haeretici baptismum Christi dederunt, quod baptismum non dedit Ioannes.

17. Recurro ad Ioannem, et dico: Hic est qui baptizat. Sic enim melior Ioannes quam haereticus, quomodo melior Ioannes quam ebriosus, quomodo melior Ioannes quam homicida. Si post deteriorem baptizare debemus, quia post meliorem baptizarunt Apostoli; quicumque apud ipsos baptizati fuerint ab ebrioso, non dico ab homicida, non dico a satellite alicuius scelerati, non dico a raptore rerum alienarum, non dico ab oppressore pupillorum, non a separatore coniugum; nihil horum dico: quod solemne est dico, quod quotidianum est dico, quo vocantur omnes dico, et in ista civitate, quando eis dicitur: Alogiemus, bene sit nobis, et tali die festo Ianuariarum non debes ieiunare; ea dico levia, quotidiana: ab ebrioso homine cum baptizatur, quis est melior: Ioannes an ebriosus? Responde, si potes, quod ebriosus tuus melior sit quam Ioannes: nunquam hoc audebis. Ergo tu quia sobrius es, baptiza post ebriosum tuum. Si enim post Ioannem baptizaverunt Apostoli, quanto magis debet post ebriosum sobrius baptizare? An dicis: In unitate mecum est ebriosus? Ergo Ioannes amicus sponsi, non erat in unitate cum sponso?

18. Sed tibi ipsi dico, quisquis es: Tu es melior, an Ioannes? Non audebis dicere: Ego sum melior quam Ioannes. Ergo post te baptizent tui, si te fuerint meliores. Si enim post Ioannem baptizatum est, erubescere quia post te non baptizatur. Dicturus es: Sed ego baptismum Christi habeo, et doceo. Aliquando ergo agnosce iudicem, et noli praeco superbus esse. Baptismum Christi das, ideo non post te baptizatur: post

unto John. Behold, John was full of the Holy Spirit; and he had his baptism from heaven, not from men; but how long had he it? He said himself, "Prepare ye the way for the Lord." John 1:23 But when the Lord was known, Himself became the way; there was no longer need for the baptism of John to prepare the way for the Lord.

16. What, however, are they accustomed to say against us? "Behold, after John, baptism was given." For before that question was properly treated in the Catholic Church, many erred in it, both great and good men; but because they were members of the dove, they did not cut themselves off, and in their case that happened which the apostle said, "If in any thing you are otherwise minded, God shall reveal even this unto you." Philippians 3:15 Whence those who separated themselves became unteachable. What then are they wont to say? Behold, after John baptism was given; after heretical baptism is it not to be given? Because certain who had the baptism of John were commanded by Paul to be baptized, Acts 19:3-5 for they had not the baptism of Christ. Why then, say they, do you exaggerate the merit of John, and, as it were, underrate the misery of heretics? I also grant to you that the heretics are wicked; but the heretics gave the baptism of Christ, which baptism John did not give.

17. I go back to John, and say, "This is he which baptizes." For John is better than a heretic, just as John is better than a drunkard, as John is better than a murderer. If we ought to baptize after the worse because the apostles baptized after the better, whosoever among them were baptized by a drunkard,— I do not say by a murderer, I do not say by the satellite of some wicked man, I do not say by the robber of other men's goods, I do not say by the oppressor of orphans, or a separator of married persons; I speak of none of these; I speak of what happens every year, of what happens every day; I speak of what all are called to, even in this city, when it is said to them, Let us play the part of the irrational, let us have pleasure, and on such a day as this of the calends of January we ought not to fast: these are the things I speak of, these trifling everyday proceedings—when one is baptized by a drunkard, who is better? John or the drunkard? Reply, if you can, that the drunkard is better than John! This you will never venture to do. Do you then, as a sober man, baptize after your drunkard. For if the apostles baptized after John, how much more ought the sober to baptize after the drunkard? Or do you say, the drunkard is in unity with me? Was not John then, the friend of the Bridegroom, in unity with the Bridegroom?

18. But I say to you yourself, whoever you are, Are you better than John? You will not venture to say: I am better than John. Then let your own baptize after you if they are better. For if baptism was administered after John, blush that baptism is not administered after you. You will say, But I have and teach the baptism of Christ.

Ioannem ideo baptizatum est, quia non Christi baptismum dabat, sed suum; quia sic acceperat ut ipsius esset. Non ergo tu melior quam Ioannes: sed baptismus qui per te datur, melior quam Ioannis. Ipse enim Christi est, iste autem Ioannis. Et quod dabatur a Paulo, et quod dabatur a Petro, Christi est: et si datum est a Iuda, Christi erat. Dedit Iudas, et non baptizatum est post Iudam; dedit Ioannes, et baptizatum est post Ioannem: quia si datus est a Iuda baptismus, Christi erat; qui autem a Ioanne datus est, Ioannis erat. Non Iudam Ioanni, sed baptismum Christi etiam per Iudae manus datum, baptismo Ioannis etiam per manus Ioannis dato recte praeponimus. Etenim dictum est de Domino antequam pateretur, quia baptizabat plures quam Ioannes: deinde adiunctum est: Quamvis ipse non baptizaret, sed discipuli eius 26. Ipse, et non ipse: ipse potestate, illi ministerio; servitute ad baptizandum illi admovebant, potestas baptizandi in Christo permanebat. Ergo baptizabant discipuli eius, et ibi adhuc erat Iudas inter discipulos eius: quos ergo baptizavit Iudas, non sunt iterum baptizati; et quos baptizavit Ioannes, iterum baptizati sunt? Plane iterum, sed non iterato baptismo. Quos enim baptizavit Ioannes, Ioannes baptizavit: quos autem baptizavit Iudas, Christus baptizavit. Sic ergo quos baptizavit ebriosus, quos baptizavit homicida, quos baptizavit adulter, si baptismus Christi erat, Christus baptizavit. Non timeo adulterum, non ebriosum, non homicidam; quia columbam attendo, per quam mihi dicitur: Hic est qui baptizat.

19. Caeterum, fratres mei, delirum est dicere quia melioris meriti fuit, non dico Iudas, sed quilibet hominum, quam ille de quo dictum est: In natis mulierum nemo exsurrexit maior Ioanne Baptista 27. Non ergo huic quisquam servus, sed bapisma Domini etiam per servum malum datum, baptismati etiam amici servi praeponitur. Audi quales commemorat apostolus Paulus falsos fratres, invidia praedicantes verbum Dei, et quid de illis dicit: Et in hoc gaudeo, sed et gaudebo 28. Christum enim annuntiabant, per invidiam quidem, sed tamen Christum. Non per quid, sed quem vide: per invidiam tibi praedicatur Christus? vide Christum, vita invidiam. Noli imitari malum praedicatorum, sed imitare bonum qui tibi praedicatur. Christus ergo a quibusdam per invidiam praedicabatur. Et quid est invidere? Horrendum malum. Ipso malo zabolus deiectus est, ipsum deiecit multum maligna pestis: et habebant illam quidam Christi praedicatores, quos tamen praedicare permittit Apostolus. Quare? Quia Christum praedicabant. Qui autem invidet, odit; et qui odit, quid de illo dicitur? Audi apostolum Ioannem: Qui odit fratrem suum, homicida est 29. Ecce post Ioannem baptizatum est, post homicidam non baptizatum est; quia Ioannes dedit baptismum suum, homicida

Acknowledge, then, now the Judge, and do not be a proud herald. You give the baptism of Christ, therefore baptism is not administered after you: after John it was administered, because he gave not the baptism of Christ, but his own; for he had in such manner received it that it was his own. You are then not better than John: but the baptism given through you is better than that of John; for the one is Christ's, but the other is that of John. And that which was given by Paul, and that which was given by Peter, is Christ's; and if baptism was given by Judas it was Christ's. Judas gave baptism and after Judas baptism was not repeated; John gave baptism, and baptism was repeated after John: because if baptism was given by Judas, it was the baptism of Christ; but that which was given by John, was John's baptism. We prefer not Judas to John; but the baptism of Christ, even when given by the hand of Judas, we prefer to the baptism of John, rightly given even by the hand of John. For it was said of the Lord before He suffered, that He baptized more than John; then it was added: "Howbeit, Jesus Himself baptized not, but His disciples." John 4:1-2 He, and not He: He by power, they by ministry; they performed the service of baptizing, the power of baptizing remained in Christ. His disciples, then, baptized, and Judas was still among his disciples: and were those, then, whom Judas baptized not again baptized; and those whom John baptized were they again baptized? Plainly there was a repetition, but not a repetition of the same baptism. For those whom John baptized, John baptized; those whom Judas baptized, Christ baptized. In like manner, then, they whom a drunkard baptized, those whom a murderer baptized, those whom an adulterer baptized, if it was the baptism of Christ, were baptized by Christ. I do not fear the adulterer, the drunkard, or the murderer, because I give heed unto the dove, through whom it is said to me, "This is He which baptizes."

19. But, my brethren, it is madness to say that— I will not say Judas— but that any man was better than he of whom it was said, that "Among those that are born of women, there has not arisen a greater than John the Baptist." Matthew 11:11 No servant then is preferred to him; but the baptism of the Lord, even when given through an evil servant, is preferred to the baptism even of a servant who was a friend. Listen to the sort of persons whom the Apostle Paul mentions, false brethren, preaching the word of God through envy, and what he says of them: "And I therein do rejoice, yea, and will rejoice." Philippians 1:15-18 They proclaimed Christ, through envy indeed, but still they proclaimed Christ. Consider not the why, but the whom: through envy is Christ preached to you. Behold Christ, avoid envy. Do not imitate the evil preacher, but imitate the Good One who is preached to you. Christ then was preached by some out of envy. And what is envy? A shocking evil. By this evil was the devil cast down; this malignant pest it was which cast him down; and certain preachers of Christ were possessed by it, whom, nevertheless, the apostle

dedit baptismum Christi. Quod Sacramentum tam sanctum est, ut nec homicida ministrante polluatur.

20. Non respuo Ioannem, sed potius credo Ioanni. Quid credo Ioanni? Quod didicit per columbam. Quid didicit per columbam? Hic est qui baptizat in Spiritu sancto 30. Iam ergo, fratres, tenete hoc, et cordibus vestris infigite. Si enim hodie voluero plenius dicere quare per columbam, tempus non sufficit. Quia enim res discenda insinuata est Ioanni per columbam, quam non noverat in Christo Ioannes, quamvis iam nosset Christum, exposui quantum arbitror Sanctitati vestrae: sed quare hanc ipsam rem per columbam oportuit demonstrari, si breviter dici posset, dicerem: sed quia diu dicendum est, et onerare vos nolo, quomodo adiutus sum orationibus vestris, ut illud quod promisi, implerem; adiuvante etiam atque etiam pia intentione et votis bonis, et illud apparebit vobis, quare Ioannes quod didicit in Domino, quia ipse est qui baptizat in Spiritu sancto, et nulli servo suo translegavit potestatem baptizandi, non debuit discere nisi per columbam.

permitted to preach. Wherefore? Because they preached Christ. But he who envies, hates; and he who hates, what is said concerning him? Listen to the Apostle John: "He who hates his brother is a murderer." 1 John 3:15 Behold, after John baptism was given, after a murderer baptism was not given; because John gave his own baptism, the murderer gave the baptism of Christ. That sacrament is so sacred that not even the ministration of a murderer pollutes it.

20. I do not reject John, but rather I believe John. In what do I believe John? In that which he learned through the dove? What did he learn through the dove? "This is He which baptizes with the Holy Ghost." Now therefore, brethren, hold this fast and impress it upon your hearts; for if I would more fully explain today, Wherefore through the dove? time fails. For I have, I think, to some extent made plain to you, holy brethren, that a matter which had to be learned was instilled into John by means of the dove, a matter with regard to Christ which John did not know, although he already knew Christ; but why it behooved this matter to be pointed out by means of the dove, I would say, were it possible to say it briefly: but because it would take long to say, and I am unwilling to burden you, since I have been helped by your prayers to perform my promise; with the renewed help of your pious attention and good wishes, it will likewise become clear to you, wherefore John with regard to that matter which he learned regarding the Lord, namely, that it is "He which baptizes with the Holy Ghost," and that to none of His servants had he transferred the power of baptizing— why this it became him not to learn except through the dove.

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

TRACTATUS 6

Hic est qui baptizat (Io 1, 32-33).

(Jn 1, 32-33)

Christus est qui baptizat in Spiritu Sancto. Petrus baptizet, hic est qui baptizat; Paulus baptizet, hic est qui baptizat; Iudas baptizet, hic est qui baptizat.

1. Fateor Sanctitati vestrae, timueram ne frigus hoc frigidus vos ad conveniendum faceret: sed quia ista celebritate et frequentia vestra, spiritu vos fervere de monstratis, non dubito quia etiam orastis pro me, ut debitum vobis exsolvam. Promiseram enim in nomine Christi disserere hodie, cum angustia temporis tunc impediret, ne id possemus explicare tractando, quare Deus per columbae speciem ostendere voluerit Spiritum sanctum. Hoc ut explicetur, illuxit nobis dies hodiernus; et sentio audiendi cupiditate et pia devotione vos celebrius congregatos. Exspectionem vestram Deus impleat ex ore nostro. Amastis enim ut veniretis: sed amastis, quid? Si nos, et hoc bene; nam volumus amari a vobis, sed nolumus in nobis. Quia ergo in Christo vos amamus, in Christo nos redamate, et amor noster pro invicem gemat ad Deum: ipse enim gemitus columbae est.

Gemitus columbae.

2. Si ergo gemitus columbae est, quod omnes novimus, gemunt autem columbae in amore; audite quid dicat Apostolus, et nolite mirari quia in columbae specie voluit demonstrari Spiritus sanctus: Quid enim oremus, sicut oportet, inquit, nescimus: sed ipse Spiritus interpellat pro nobis gemitibus inenarrabilibus 1. Quid ergo, fratres mei, hoc dicturi sumus, quia Spiritus gemit, ubi perfecta et aeterna beatitudo est ei cum Patre et Filio? Spiritus enim sanctus Deus, sicut Dei Filius Deus, et Pater Deus. Ter dixi Deus, sed non dixi tres deos: magis enim Deus ter, quam dii tres; quia Pater et Filius et Spiritus sanctus unus Deus: hoc optime nostis. Non ergo Spiritus Sanctus in

1. I Confess to you, holy brethren, I was afraid the cold would have made you cold in assembling yourselves together; but since you prove by this, your crowded assembly, that you are fervent in spirit, I doubt not that you have also prayed for me, that I may pay you what I owe. For I promised you in the name of Christ that, as the shortness of the time prevented us from expounding it before, I would today discuss why God was pleased to manifest the Holy Ghost in the form of a dove. That this may be explained, this day has dawned on us; and I perceive that from eagerness to hear, and pious devotion, you have come together in greater number than usual. May God, by our mouth, fulfill your expectation. For your coming together is of your love; but love of what? If of us, even that is well; for we desire to be loved by you, but not in ourselves. Because we love you in Christ, do you love us in Christ in return, and let our love mutually sigh towards God; for the note of the dove is a sighing or moaning.

2. Now if the dove's note is a moaning, as we all know it to be, and doves moan in love, hear what the apostle says, and wonder not that the Holy Ghost willed to be manifested in the form of a dove: "For what we should pray for as we ought," says he, "we know not; but the Spirit Himself intercedes for us with groanings which cannot be uttered." Romans 8:26 What then, my brethren? Shall we say this, that the Spirit groans where He has perfect and eternal blessedness with the Father and the Son? For the Holy Spirit is God, even as the Son of God is God, and the Father God. I have said "God" thrice, but not three Gods; for indeed it is God thrice rather than three Gods; because the Father, and the Son, and the Holy Ghost are one God: this

semetipso apud semetipsum in illa Trinitate, in illa beatitudine, in illa aeternitate substantiae gemit: sed in nobis gemit, quia gemere nos facit. Nec parva res est, quod nos docet Spiritus sanctus gemere: insinuat enim nobis quia peregrinamur, et docet nos in patriam suspirare, et ipso desiderio gemimus. Cui bene est in hoc saeculo, imo qui putat quod ei bene sit, qui laetitia rerum carnalium, et abundantia temporalium, et vana felicitate exultat, habet vocem corvi: vox enim corvi clamosa est, non gemebunda. Qui autem novit in pressura se esse mortalitatis huius, et peregrinari se a Domino 2, nondum tenere illam perpetuam quae nobis promissa est beatitudinem, sed habere illam in spe, habiturus in re, cum Dominus venerit in manifestatione praeclarus, qui prius in humilitate venit occultus; qui hoc novit, gemit. Et quamdiu propter hoc gemit, bene gemit: Spiritus illum docuit gemere, a columba didicit gemere. Multi enim gemunt in infelicitate terrena, vel quassati damnis, vel aegritudine corporis praegravati, vel carceribus inclusi, vel catenis colligati, vel fluctibus maris iactati, vel aliquibus inimicorum insidiis circumsepti gemunt: sed non columbae gemitu gemunt, non amore Dei gemunt, non spiritu gemunt. Ideo tales cum ab ipsis pressuris fuerint liberati, exsultant in grandibus vocibus: ubi apparet quia corvi sunt, non columbae. Merito de arca missus est corvus, et non est reversus; missa est columba; et reversa est: illas duas aves misit Noe 3. Habebat ibi corvum, habebat et columbam; utrumque hoc genus arca illa continebat: et si arca figurabat Ecclesiam, videtis utique quia necesse est ut in isto diluvio saeculi utrumque genus contineat Ecclesia, et corvum, et columbam. Qui sunt corvi? Qui sua quaerunt. Qui columbae? Qui ea quae Christi sunt quaerunt 4.

3. Propterea ergo cum mitteret Spiritum sanctum, duobus modis eum ostendit visibiliter; per columbam, et per ignem: per columbam, super Dominum baptizatum; per ignem, super discipulos congregatos. Cum enim ascendisset Dominus in coelum post resurrectionem, peractus cum discipulis suis quadraginta diebus, impleto die Pentecostes, misit eis Spiritum sanctum, sicut promiserat. Spiritus ergo tunc veniens implevit locum illum, factoque primo sonitu de coelo tamquam ferretur flatus vehemens, sicut in Actibus Apostolorum legimus: Visae, inquit, illis sunt linguae divisae velut ignis, qui et insedit super unumquemque eorum; et coeperunt linguis loqui, sicut Spiritus dabat eis pronuntiare 5. Hac vidimus columbam super Dominum, hac linguas divisas super discipulos congregatos: ibi simplicitas, hic fervor ostenditur. Sunt enim qui dicuntur simplices, et pigri sunt: vocantur simplices, sunt autem segnes. Non talis erat Stephanus plenus Spiritu sancto: simplex erat, quia nemini nocebat;

you know full well. It is not then in Himself with Himself in that Trinity, in that blessedness, in that His eternal substance, that the Holy Spirit groans; but in us He groans because He makes us to groan. Nor is it a little matter that the Holy Spirit teaches us to groan, for He gives us to know that we are sojourners in a foreign land, and He teaches us to sigh after our native country; and through that very longing do we groan. He with whom it is well in this world, or rather he who thinks it is well with him, who exults in the joy of carnal things, in the abundance of things temporal, in an empty felicity, has the cry of the raven; for the raven's cry is full of clamor, not of groaning. But he who knows that he is in the pressure of this mortal life, a pilgrim "absent from the Lord," 2 Corinthians 5:6 that he does not yet possess that perpetual blessedness which is promised to us, but that he has it in hope, and will have it in reality when the Lord shall come openly in glory who came before in humility concealed; he, I say, who knows this does groan. And so long as it is for this he groans, he does well to groan; it was the Spirit that taught him to groan, he learned it from the dove. Many indeed groan by reason of earthly misery. They are shattered, it may be, by losses, or weighed down by bodily ailment, or shut up in prisons, or bound with chains, or tossed about on the waves of the sea, or hedged in by the ensnaring devices of their enemies. Therefore do they groan, but not with the moaning of the dove, not with love of God, not in the Spirit. Accordingly, when such are delivered from these same afflictions, they exult with loud voices, whereby it is made manifest that they are ravens, not doves. It was with good reason that a raven was sent forth from the ark, and returned not again; a dove was sent forth, and it returned. These two birds Noah sent forth. Genesis 8:6, 9 He had there the raven, and also the dove. That ark contained both kinds; and if the ark was a figure of the Church, you see indeed that in the present deluge of the world, the Church must of necessity contain both kinds, as well the raven as the dove. Who are the ravens? They who seek their own. Who are the doves? They who seek the things that are Christ's. Philippians 2:21

3. Therefore, when He sent the Holy Spirit He manifested Him visibly in two ways—by a dove and by fire: by a dove upon the Lord when He was baptized, by fire upon the disciples when they were gathered together. For when the Lord had ascended into heaven after His resurrection, having spent forty days with His disciples, and the day of Pentecost being fully come, He sent unto them the Holy Spirit as He had promised. Accordingly the Spirit coming at that time filled the place, and there was first a sound from heaven as of a rushing mighty wind, as we read in the Acts of the Apostles, and "there appeared unto them," it says, "cloven tongues as of fire, and it sat upon each of them; and they began to speak with tongues, as the Spirit gave them utterance." Here we have seen a dove descending upon the Lord; there, cloven

fervens erat, quia impios arguebat. Non enim tacuit Iudaeis: eius sunt verba illa flammantia: Dura cervice, et non circumcisi corde et auribus, vos semper restitistis Spiritui Sancto 6. Magnus impetus: sed columba sine felle saevit. Nam ut noveritis quia sine felle saeviebat, illi auditis his verbis qui corvi erant, ad lapides statim adversus columbam cucurrerunt; coepit Stephanus lapidari: et qui paulo ante fremens et fervens spiritu, tamquam in inimicos impetum fecerat, et tamquam violentus invectus erat in verbis igneis atque ita flammantibus, ut audistis: Dura cervice, et non circumcisi corde et auribus: ut qui ea verba audiret, putaret Stephanum, si ei liceret, statim illos velle consumi: venientibus in se lapidibus ex manibus eorum, genu fixo ait: Domine, ne statuas illis hoc delictum 7. Inhaeserat unitati columbae. Prior enim illud fecerat magister, super quem descendit columba; qui pendens in cruce ait: Pater, ignosce illis, quia nesciunt quid faciunt 8. Ergo ne Spiritu sanctificati dolum habeant, in columba demonstratum est: ne simplicitas frigida remaneat, in igne demonstratum est. Nec moveat, quia linguae divisae sunt. Distant enim linguae, ideo divisis linguis apparuit. Linguae, inquit, divisae velut ignis, qui et insedit super unumquemque eorum. Distant inter se linguae, sed linguarum distantia non sunt schismata. In linguis divisis noli dissipationem timere, unitatem cognosce in columba.

4. Sic ergo, sic oportebat demonstrari Spiritum sanctum venientem super Dominum, ut intellegat unusquisque, si habet Spiritum sanctum, simplicem se esse debere sicut columbam; habere cum fratribus veram pacem, quam significant oscula columbarum. Habent enim oscula et corvi, sed in corvis falsa pax, in columba vera pax. Non omnis ergo qui dicit: Pax vobiscum, quasi columba audiendus est. Unde ergo discernuntur oscula corvorum ab osculis columbarum? Osculantur corvi, sed laniant; a laniatu innocens est natura columbarum: ubi ergo laniatus, non est vera in osculis pax; illi habent veram pacem, qui Ecclesiam non laniaverunt. Nam corvi de morte pascuntur, hoc columba non habet; de frugibus terrae vivit, innocens eius victus est: quod vere, fratres, mirandum est in columba. Sunt passeris brevissimi, vel muscas occidunt: nihil horum columba; non enim de morte pascitur. Qui laniaverunt Ecclesiam, de mortibus pascuntur. Potens est Deus, rogemus ut reviviscant qui devorantur ab eis et non sentiunt. Multi agnoscunt, quia reviviscunt; nam ad eorum adventum quotidie

tongues upon the assembled disciples: in the former, simplicity is shown; in the latter, fervency. Now there are who are said to be simple, who are only indolent; they are called simple, but they are only slow. Not such was Stephen, full of the Holy Ghost: he was simple, because he injured no one; he was fervent, because he reproved the ungodly. For he held not his peace before the Jews. His are those burning words: "You stiff-necked and uncircumcised of heart and ears, you do always resist the Holy Spirit." Mighty impetuosity; but it is the dove without gall raging. For that you know that he was fierce without gall, see how, upon hearing these words, they who were the ravens immediately took up stones and rushed together upon this dove. They begin to stone Stephen; and he who a little before stormed and glowed with ardor of spirit,— who had, as it were, made an onset on his enemies, and like one full of violence had attacked them in such fiery and burning words as you have heard, "You stiff-necked and uncircumcised in heart and ears," that any one who heard those words might fancy that Stephen, if he were allowed, would have them consumed at once—but when the stones thrown from their hands reached him, with fixed knee he says, "Lord, lay not this sin to their charge." Acts 7:51-59 He held fast to the unity of the dove. For his Master, upon whom the dove descended, had done the same thing before him; who, while hanging on the cross, said, "Father, forgive them, for they know not what they do." Luke 23:34 Wherefore by the dove it is shown that they who are sanctified by the Spirit should be without guile; and that their simplicity should not continue cold is shown us by the fire. Nor let it trouble you that the tongues were divided; for tongues are diverse, therefore the appearance was that of cloven tongues. "Cloven tongues," it says, "as of fire, and it sat upon each of them." There is a diversity of tongues, but the diversity of tongues does not imply schisms. Be not afraid of separation in the cloven tongues; in the dove recognize unity.

4. Hence in this manner it behooved the Holy Spirit to be manifested when coming upon the Lord, that every one might understand that if he has the Holy Spirit he ought to be simple as the dove, to have true peace with his brethren, that peace which the kisses of doves signify. Ravens have their kisses too; but in the case of the ravens it is a false peace, in that of the dove a true peace. Not every one, therefore, who says, "Peace be with you," is to be listened to as if he were a dove. How then are the kisses of ravens distinguished from those of doves? Ravens kiss, but they tear; the nature of doves is innocent of tearing. Where consequently there is tearing, there is not true peace in the kisses. They have true peace who have not torn the Church. Ravens feed upon carrion, it is not so with the dove; it lives on the fruits of the earth, its food is innocent. This, brethren, is really worthy of admiration in the dove. Sparrows are very small birds, but yet they kill flies at least. The dove does nothing of this sort,

gratulamur in nomine Christi. Vos tantum sic estote simplices, ut sitis ferventes; et fervor vester in linguis sit. Nolite tacere; ardentibus linguis loquentes, accendite frigidus.

5. Quid enim, fratres mei? quis non videat quod illi non vident? Nec mirum; quia qui inde reverti nolunt, sicut corvus qui de arca emissus est. Quis enim non videat quod illi non vident? Et ipsi Spiritui sancto ingrati sunt. Ecce columba descendit super Dominum, et super Dominum baptizatum; et apparuit ibi sancta illa et vera Trinitas, quae nobis unus Deus est. Ascendit enim Dominus ab aqua, sicut in Evangelio legimus: Et ecce aperti sunt ei coeli, et vidit Spiritum descendentem velut columbam, et mansit super eum: et statim vox consecuta est: Tu es Filius meus dilectus, in quo mihi complacui 9. Apparet manifestissima Trinitas, Pater in voce, Filius in homine, Spiritus in columba. In ista Trinitate quo missi sunt Apostoli, videamus quod videmus, et quod mirum est quia illi non vident: non enim vere non vident, sed ad id quod facies eorum ferit, oculos claudunt. Quo missi sunt discipuli, in nomine Patris et Filii et Spiritus sancti, ab illo de quo dictum est: Hic est qui baptizat. Dictum est enim ministris ab eo qui sibi tenuit hanc potestatem.

Una est columba.

6. Hoc enim in illo vidit Ioannes, et cognovit quod non noverat: non quia eum non noverat Filium Dei, aut cum non noverat Dominum, aut non noverat Christum, aut vero et hoc non noverat quia ipse baptizaturus esset in aqua et Spiritu sancto; nam et hoc noverat: sed quia ita ut sibi teneret ipsam potestatem, et in nullum ministrorum eam transferret, hoc est quod didicit in columba. Per hanc enim potestatem, quam Christus solus sibi tenuit, et in neminem ministrorum transfudit, quamvis per ministros suos baptizare dignatus sit, per hanc stat unitas Ecclesiae, quae significatur in columba, de qua dictum est: Una est columba mea, una est matri suae 10. Si enim, ut iam dixi, fratres mei, transferretur potestas a Domino ad ministrum, tot baptismata essent, quot ministri essent, et iam non staret unitas Baptismi.

for it does not feed on what is dead. They who have torn the Church feed on the dead. God is mighty; let us pray that they who are devoured by them, and perceive it not, may come to life again. Many acknowledge that they do come to life again, for at their coming we daily express joy with them in the name of Christ. Be simple, but only in such wise that you be fervent, and let your fervor be in your tongues. Hold not your peace, speak with glowing tongues, set those that are cold on fire.

5. For why, my brethren? Who does not see what they do not? And no wonder; for they who are unwilling to return from that are just like the raven that was sent forth from the ark. For who does not see what they see not? They are unthankful even to the Holy Spirit Himself. See, the dove descended upon the Lord, upon the Lord when baptized: and thereupon was manifested that holy and real Trinity, which to us is one God. For the Lord went up out of the water, as we read in the Gospel: "And, lo, the heavens were opened unto Him, and He saw the Spirit descending like a dove, and it abode upon Him: and immediately a voice followed, You are my beloved Son, in whom I am well pleased." Matthew 3:16 The Trinity most manifestly appears: the Father in the voice, the Son in the man, the Spirit in the dove. In this Trinity let us see, as we do see, whereunto the apostles were sent forth, and what it is wonderful those men do not see. Not indeed that they really do not see, but that they really shut their eyes to that which strikes them in the very face: that whereunto the disciples were sent forth in the name of the Father, and of the Son, and of the Holy Ghost, by Him of whom it is said, "This is He that baptizes:" it was said, in fact, to His ministers, by Him who has retained this authority to Himself.

6. Now this it was in Him that John saw, and came to know which he did not know. Not that he did not know Him to be the Son of God, or that he did not know Him to be the Lord, or not know Him to be the Christ; or that he did not know this too, that it was He who should baptize with water and with the Holy Ghost. This he did know; but that he should do this so as to retain the authority to Himself and transfer it to none of His ministers, this is what he learned in the dove. For by this authority, which Christ has retained to Himself alone, and conferred upon none of His ministers, though He has deigned to baptize by His ministers; by this authority, I say, stands the unity of the Church, which is figured in the dove, concerning which it is said, "My dove is one, the only one of her mother." Song of Songs 6:8 For if, as I have already said, my brethren, the authority were transferred by the Lord to His minister, there would be as many baptisms as ministers, and the unity of baptism would no longer exist.

7. Intendite, fratres: antequam veniret Dominus noster Iesus Christus ad baptismum (nam post baptismum descendit columba in qua cognovit Ioannes quiddam proprium, cum ei dictum esset: Super quem videris Spiritum descendentem sicut columbam, et manentem super eum, ipse est qui baptizat in Spiritu sancto), noverat quia ipse baptizat in Spiritu sancto; sed quia tali proprietate, ut potestas ab eo non transiret in alterum, quamvis eo donante, hoc ibi didicit. Et unde probamus quia iam et hoc noverat Ioannes, quia baptizaturus erat Dominus in Spiritu sancto; ut hoc intellegatur didicisse in columba, quod ita erat baptizaturus Dominus in Spiritu sancto, ut in neminem alium hominem potestas illa transiret? unde probamus? Columba iam baptizato Domino descendit: ante autem quam veniret Dominus ut baptizaretur a Ioanne in Iordane, diximus quia noverat eum, illis vocibus ubi ait: Tu ad me venis, baptizari? ego a te debeo baptizari 11. Sed ecce Dominum noverat, noverat Filium Dei: unde probamus quod iam noverat quia ipse baptizaret in Spiritu sancto? Antequam veniret ad fluvium, cum multi ad Ioannem concurrerent baptizari, ait illis: Ego quidem baptizo vos in aqua: qui autem post me venit, maior me est, cuius non sum dignus corrigiam calceamenti solvere; ipse vos baptizabit in Spiritu sancto et igni 12: iam et hoc noverat. Quid ergo per columbam didicit, ne mendax postea inveniat (quod avertat a nobis Deus opinari); nisi quamdam proprietatem in Christo talem futuram, ut quamvis multi ministri baptizaturi essent, sive iusti, sive iniusti, non tribueretur sanctitas Baptismi, nisi illi super quem descendit columba, de quo dictum est: Hic est qui baptizat in Spiritu sancto 13? Petrus baptizet, hic est qui baptizat: Paulus baptizet, hic est qui baptizat; Iudas baptizet, hic est qui baptizat.

8. Nam si pro diversitate meritorum Baptisma sanctum est, quia diversa sunt merita, diversa erunt baptismata; et tanto quisque aliquid melius putatur accipere, quanto a meliore videtur accepisse. Ipsi sancti, intellegite fratres, boni pertinentes ad columbam, pertinentes ad sortem civitatis illius Ierusalem, ipsi boni in Ecclesia, de quibus dicit Apostolus: Novit Dominus qui sunt eius 14; diversarum gratiarum sunt, non omnes paria merita habent: sunt alii aliis sanctiores, sunt alii aliis meliores. Quare ergo si unus ab illo, verbi gratia, iusto sancto baptizetur, alius ab alio inferioris meriti apud Deum, inferioris gradus, inferioris continentiae, inferioris vitae, unum tamen et par et aequale est quod acceperunt, nisi quia hic est qui baptizat? Quomodo ergo cum baptizat bonus et melior, non ideo iste bonum accepit, et ille melius; sed quamvis

7. Mark, brethren; before our Lord Jesus Christ came to His baptism (for it was after the baptism that the dove descended, whereby John recognized something that was peculiar to Him, since he was told, "Upon whom you shall see the Spirit descending like a dove, and remaining on Him, the same is He that baptizes with the Holy Ghost"), John knew that He it was that baptizes with the Holy Ghost; but that it should be with this peculiarity, that the authority should not pass from Him to another, notwithstanding He confers it, this is what he learned there. And whence do we prove that John did already know that the Lord was to baptize with the Holy Ghost; so that what he must be understood to have learned by the dove is, that the Lord was to baptize with the Holy Ghost in such wise that the authority should not pass from Him to any other man? Whence do we prove this? The dove descended after the Lord was baptized; but before the Lord came to be baptized by John in the Jordan, we have said that John knew Him, on the evidence of those words, in which he says, "Comest Thou to me to be baptized? I have need to be baptized by You." Well, he did know Him to be the Lord, knew Him to be the Son of God; how do we prove that he knew already that the same was He who should baptize with the Holy Ghost? Before He came to the river, while many people were running together to John to be baptized, he says to them, "I indeed baptize you with water; but He that comes after me is greater than I, the latchet of whose shoes I am not worthy to loose; the same shall baptize you with the Holy Ghost, and with fire." Matthew 3:14 Already he knew this also. What then did he learn from the dove, that he may not afterwards be found a liar (which God forbid we should think), if it be not this, that there was to be a certain peculiarity in Christ, such that, although many ministers, be they righteous or unrighteous, should baptize, the virtue of baptism would be attributed to Him alone on whom the dove descended, and of whom it was said, "This is He that baptizes with the Holy Ghost"? Peter may baptize, but this is He that baptizes; Paul may baptize, yet this is He that baptizes; Judas may baptize, still this is He that baptizes.

8. For if the sanctity of baptism be according to the diversity of merits in them that administer it, then as merits are diverse there will be diverse baptisms; and the recipient will imagine that what he receives is so much the better, the better he appears to be from whom he received it. The saints themselves— understand brethren, they that belong to the dove, that have their part in that city of Jerusalem, the good themselves in the Church, of whom the apostle says, "The Lord knows them that are His" 2 Timothy 2:19 — are endued with different graces, and do not all possess like merits. Some are more holy than others, some are better than others. Therefore if one receive baptism from him, for example, who is a righteous saint, another from another who is of inferior merit with God, of inferior degree, of inferior

bonus et melior fuerint ministri, unum et aequale est quod acceperunt, non est melius in illo, et inferius in isto: sic et cum baptizat malus ex aliqua vel ignorantia Ecclesiae, vel tolerantia (aut enim ignorantur mali, aut tolerantur, toleratur palea, quousque in ultimo ventiletur area), illud quod datum est, unum est, nec impar propter impares ministros; sed par et aequale, propter: Hic est qui baptizat.

9. Ergo, dilectissimi, videamus quod videre illi nolunt; non quod non videant, sed quod se videre doleant: quasi clausum sit contra illos. Quo missi sunt discipuli, in nomine Patris et Filii et Spiritus sancti, ut baptizarent tamquam ministri? quo missi sunt? Ite, dixit, baptizate gentes 15. Audistis, fratres, quomodo venit illa haereditas: Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae 16. Audistis quomodo a Sion prodiit lex, et verbum Domini ab Ierusalem 17: ibi enim audierunt discipuli: Ite, baptizate gentes in nomine Patris et Filii et Spiritus sancti 18. Intenti facti sumus, cum audiremus: Ite, baptizate gentes. In cuius nomine? In nomine Patris et Filii et Spiritus sancti. Iste unus Deus, quia non, in nominibus Patris et Filii et Spiritus sancti; sed, in nomine Patris et Filii et Spiritus sancti. Ubi unum nomen audis, unus est Deus: sicut de semine Abrahae dictum est, et exponit Paulus apostolus: In semine tuo benedicentur omnes gentes: non dixit: In seminibus, tamquam in multis; sed tamquam in uno: Et semine tuo, quod est Christus 19. Sicut ergo quia ibi non dicit, in seminibus, docere te voluit Apostolus, quia unus est Christus: sic et hic cum dictum est, in nomine, non, in nominibus; quomodo ibi, in semine, non, in seminibus; probatur unus Deus Pater et Filius et Spiritus sanctus.

10. Sed: Ecce, inquit discipuli ad Dominum, audivimus in quo nomine baptizemus, ministros nos fecisti, et dixisti nobis: Ite, baptizate in nomine Patris et Filii et Spiritus sancti: quo ibimus? Quo? non audistis? Ad haereditatem meam. Interrogatis: Quo ibimus? Ad id quod emi sanguine meo. Quo ergo? Ad gentes, inquit. Putavi quia dixit: Ite, baptizate Afros in nomine Patris et Filii et Spiritus sancti. Deo gratias: solvit Dominus quaestionem, docuit columba. Deo gratias: ad gentes Apostoli missi sunt; si ad gentes, ad omnes linguas. Hoc significavit Spiritus sanctus divisus in linguis, unitus in columba. Hae linguae dividuntur, hac columba copulat. Linguae gentium

contineat, of inferior life, how notwithstanding is that which they receive one, equal and like, if it be not because, "This is He that baptizes"? Just, then, as when the good and the better administer baptism, one man does not receive a good thing, another a better; but, notwithstanding that the ministers were one good the other better, they receive what is one and equal, not a better in the one case and a worse in the other; so, too, when a bad man administers baptism, through the ignorance or forbearance of the Church (for bad men either are not known as such, or are borne with; the chaff is tolerated until the floor be fully purged at the last), that which is given is one, not unlike because the ministers are unlike, but like and equal because "This is He that baptizes."

9. Therefore, beloved, let us see what those men desire not to see; not what they may not see, but what they grieve to see, as though it were shut against them. Whither were the disciples sent to baptize as ministers, in the name of the Father, and of the Son, and of the Holy Ghost? Whither were they sent? "Go," said He, "baptize the nations." You have heard, brethren, how that inheritance comes, "Ask of me, and I will give You the nations for Your inheritance, and the utmost bounds of the earth for Your possessions." You have heard how that "from Sion went forth the law, and the word of the Lord from Jerusalem." Isaiah 2:3 For it was there the disciples were told, "Go, baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19 We became attentive when we heard, "Go, baptize the nations." In whose name? "In the name of the Father, and of the Son, and of the Holy Ghost." This is one God; for it says not in the "names" of the Father, and of the Son, and of the Holy Ghost, but "in the name of the Father, and of the Son, and of the Holy Ghost." Where you hear one name, there is one God; just as it was said of Abraham's seed, and the Apostle Paul expounds it, "In your seed shall all nations be blessed; he said not, In seeds, as in many, but as in one, and in your seed which is Christ." Wherefore, just as the apostle wished to show you that, because in that place it is not said "in seeds," Christ is one; so here too, when it is said, "in the name," not in the names, even as these, "in seed," not in seeds, is it proved that the Father, and the Son, and the Holy Ghost are one God.

10. But lo, say the disciples to the Lord, we are told in what name we are to baptize; You have made us ministers, and hast said to us, "Go, baptize in the name of the Father, and of the Son, and of the Holy Ghost." Whither shall we go? Whither? Have you not heard? To Mine inheritance. You ask, Whither shall we go? To that which I bought with my blood. Whither then? To the nations, says He. I fancied that He said, Go, baptize the Africans in the name of the Father, and of the Son, and of the Holy Ghost. Thanks be to God, the Lord has solved the question the dove has taught us.

concordarunt, et una lingua Africae discordavit? Quid evidentius, fratres mei? In columba unitas, in linguis gentium societas. Aliquando enim et linguae per superbiam discordaverunt, et tunc sunt factae linguae ex una multae. Post diluvium enim superbi quidam homines, velut adversus Deum se munire conantes, quasi aliquid esset excelsum Deo, aut aliquid tutum superbiae, erexerunt turrin; quasi ne diluvio. si postea fieret, delerentur. Audierant enim et recensuerant quia omnis iniquitas erat deleta diluvio: ab iniquitate temperare nolebant; altitudinem turris contra diluvium requirebant; aedificaverunt turrin excelsam. Vidit Deus superbiam ipsorum, et hunc errorem illis immitti fecit, ut non se cognoscerent loquentes; et factae sunt diversae linguae per superbiam 20. Si superbia fecit diversitates linguarum, humilitas Christi congregavit diversitates linguarum. Iam quod illa turris dissociaverat, Ecclesia colligit. De una lingua factae sunt multae; noli mirari, superbia hoc fecit: de multis linguis fit una; noli mirari, caritas hoc fecit. Quia etsi soni diversi linguarum sunt, in corde unus Deus invocatur, una pax custoditur. Unde debuit ergo, carissimi, demonstrari Spiritus sanctus, unitatem quamdam designans, nisi per columbam, ut pacatae Ecclesiae diceretur: Una est columba mea 21? Unde debuit humilitas, nisi per avem simplicem et gementem, non per avem superbam et exaltantem se sicut corvus?

Praeter columbam baptismus non est.

11. Et forte dicent: Quia ergo columba, et una columba, praeter unam columbam Baptismus esse non potest: ergo si apud te est columba, vel tu es columba, quando ad te venio, tu da mihi quod non habeo. Scitis hoc ipsorum esse: modo vobis apparebit non esse de voce columbae, sed de clamore corvi. Nam paululum attendat Caritas vestra, et timete insidias: imo cavete, et excipite verba contradicentium respuenda, non transglutienda et visceribus danda. Facite inde quod fecit Dominus, quando illi obtulerunt amarum potum; gustavit, et respuit 22: sic et vos, audite, et abicite. Quid enim dicunt? videamus. Ecce, inquit, tu es columba, o Catholica, tibi dictum est: Una est columba mea, una est matri suae 23: tibi certe dictum est. Exspecta, noli me interrogare: si mihi dictum est, proba primum; si mihi dictum est, cito volo audire. Inquit: Tibi dictum est. Respondeo voce Catholicae: Mihi. Hoc autem, fratres, quod ore meo solius sonuit, sonuit, ut arbitror, et de cordibus vestris, et omnes pariter diximus, Ecclesiae catholicae dictum est: Una est columba mea, una est matri suae. Praeter ipsam columbam, inquit: Baptismus non est; ego praeter ipsam columbam sum

Thanks be to God, it was to the nations the apostles were sent; if to the nations, then to all tongues. The Holy Spirit signified this, being divided in the tongues, united in the dove. Here the tongues are divided, there the dove unites them. The tongues of the nations agreed, perhaps that of Africa alone disagreed. What can be more evident, my brethren? In the dove the unity, in the tongues the community of the nations. For once the tongues became discordant through pride, and then of one became many tongues. For after the flood certain proud men, as if endeavoring to fortify themselves against God, as if anything were high for God, or anything could give security to pride, raised a tower, apparently that they might not be destroyed by a flood, should there come one thereafter. For they had heard and considered that all iniquity was swept away by a flood; to abstain from iniquity they would not; they sought the height of a tower as a defense against a flood; they built a lofty tower. "God saw their pride, and frustrated their purpose by causing that they should not understand one another's speech, and thus tongues became diverse through pride." Genesis 11:1-9 If pride caused diversities of tongues, Christ's humility has united these diversities in one. The Church is now bringing together what that tower had sundered. Of one tongue there were made many; marvel not: this was the doing of pride. Of many tongues there is made one; marvel not: this was the doing of charity. For although the sounds of tongues are various, in the heart one God is invoked, one peace preserved. How then should the Holy Spirit have been manifested when signifying a unity, if not by the dove, so that it might be said to the Church brought into a state of peace, "My dove is one"? How ought humility to have been represented but by an innocent, sorrowing bird; not by a proud, exulting bird like the raven?

11. But perhaps they will say: Well, as it is a dove, and the dove is one, baptism there cannot be apart from the one dove. Therefore if the dove is with you, or if you be yourself a dove, do you give me, when I come to you, that which I have not. You know that this is what they say; but you will presently see that it is not of the voice of the dove, but of the clamor of the raven. For attend a little, beloved, and fear their devices; nay, beware of them, and listen to the words of gainsayers only to reject them, not to swallow them and take them into your bowels. Do therein what the Lord did when they offered Him the bitter draught, "He tasted, and spat it out;" Matthew 27:34 so also you hear and cast away. What indeed say they? Let us see. Lo, says he, "You are the dove." O Catholic Church, it is to you it is said, "My dove is one, the only one of her mother," to you certainly is it said. Stop, do not question me; prove first whether to me it was said; if it was said to me, I would hear it at once. "To you," says he, "it was said." I answer, in the voice of the Catholic Church, "To me." And this answer, brethren, sounding forth from my mouth alone, has sounded, as I believe, also from your hearts, and we all affirmed together, yea, to the Catholic

baptizatus; ergo non habeo Baptismum: si Baptismum non habeo, quare mihi non das quando ad te venio?

12. Et ego interrogo: interim sequestremus, cui dictum sit: Una est columba mea, una est matri suae; adhuc quaerimus: aut mihi dictum est, aut tibi dictum est; sequestremus cui dictum sit. Hoc ergo quaero, si columba est simplex, innocens, sine felle, pacata in osculis, non saeva in unguibus; quaero utrum ad huius columbae membra pertineant avari, raptores, subdoli, ebriosi, flagitiosi: membra sunt columbae huius? Absit, inquit. Et revera, fratres, quis hoc dixerit? Ut nihil aliud dicam, raptores solos si dicam, membra accipitris possunt esse, non membra columbae: milvi rapiunt, accipitres rapiunt, corvi rapiunt; columbae non rapiunt, non dilaniant: ergo raptores non sunt membra columbae. Non apud vos fuit vel unus raptor? Quare manet Baptismus quem dedit accipiter, non columba? Quare non baptizatis apud vos ipsos post raptores et adulteros et ebriosos, post avaros apud vos ipsos? An isti omnes membra columbae sunt? Sic dehonestatis columbam vestram, ut ei membra vulturina faciatis. Quid ergo, fratres, quid dicimus? Mali et boni sunt in Ecclesia catholica: ibi autem soli mali sunt. Sed forte inimico animo hoc dico: et hoc postea requiratur. Et ibi certe dicunt quia sunt boni et mali: nam si dixerint solos bonos se habere; credant illis sui, et subscribo. Non sunt apud nos, dicant, nisi sancti, iusti, casti, sobrii; non adulteri, non feneratores, non fraudatores, non periuri, non vinolenti: dicant; non enim attendo linguas ipsorum, sed tango corda ipsorum. Cum autem noti sint nobis et vobis et suis, sicut et vos et vobis in catholica et illis noti estis; nec nos eos reprehendamus, nec illi se palpent. Nos fatemur in Ecclesia et bonos et malos esse, sed tamquam grana et paleam. Aliquando qui baptizatur a grano, palea est; et qui baptizatur a palea, granum est. Alioquin si qui baptizatur a grano, valet; et qui baptizatur a palea, non valet: falsum est: Hic est qui baptizat 24. Si autem verum est: Hic est qui baptizat: et quod ab illo datur, valet; et quomodo columba, baptizat. Non enim malus ille columba est, aut ad membra columbae pertinet: nec hic potest dici in Catholica, nec apud illos, si illi dicunt, columbam esse Ecclesiam suam. Quid ergo intellegimus, fratres? Quoniam manifestum est, et omnibus notum, et si nolint convincuntur: quia et ibi quando dant mali, non post illos baptizatur; et hic quando dant mali, non post illos baptizatur. Columba non baptizat post corvum: corvus quare vult baptizare post columbam?

Church was it said, "One is my dove, the only one of her mother." Apart from this dove, says he further, there is no baptism: I was baptized apart from this dove, consequently have not baptism; if I have not baptism, why do you not give it me when I come to you?

12. I also will put questions; let us meanwhile lay aside the inquiry as to whom this was said, "My dove is one, the only one of her mother;"— as yet we are inquiring— it was said either to me or to you; let us postpone the question as to whom it was said. This is what I ask, if the dove is simple, innocent, without gall, peaceful in its kisses, not fierce with its talons, I ask whether the covetous, the rapacious, the crafty, the sottish, the infamous, belong to the members of this dove? Are they members of this dove? Far be the thought, says he. And who would really say this, brethren? To speak of nothing else, if I mention the rapacious alone, members of the hawk they may be, not members of the dove. Kites seize and plunder, so do hawks, so do ravens; doves do not plunder nor tear, consequently they who snatch and rob are not members of the dove. Was there not even one rapacious person among you? Why abides the baptism, which in this case the hawk, not the dove, has given? Why do you not among yourselves baptize after robbers, after adulterers, after drunkards? Why not baptize after the avaricious among yourselves? Are these all members of the dove? You so dishonor your dove that you make those that have the nature of the vulture her members. What, then, brethren, what say we? There are the bad and the good in the Catholic Church, but with them the bad only. But perhaps I say this with a hostile feeling: let this too be afterwards examined. They do say, certainly, that among them are the good and the bad; for, should they assert that they have only the good, let their own credit it, and I subscribe. With us, let them say, there are none but holy, righteous, chaste, sober men; no adulterers, no usurers, no deceivers, no false swearers, no wine-bibbers;— let them say this, for I heed not their tongues, I touch their hearts. But since they are well known to us, and to you, and to their own, just as you are known both to yourselves in the Catholic Church and to them, neither let us find fault with them, nor let them flatter themselves. We confess that in the Church there are good and bad, yet as the grain and the chaff. Sometimes he who is baptized by the grain is chaff, and he who is baptized by the chaff is grain. Otherwise, if his baptism who is baptized by the grain stands good, and his who is baptized by the chaff not, then it is not true, "This is He that baptizes." But if it is true "This is He that baptizes," then what is given by the chaff stands good, and he baptizes in like manner as the dove. For the bad man (who administers baptism) is not the dove, nor belongs to the members of the dove, nor can he possibly be affirmed to be so, either with us in the Catholic Church or with them, if they assert that their Church is the dove. What then are we to understand, brethren? Since it is evident, and known

13. Intendat Caritas vestra: et quare designatum est nescio quid per columbam, ut baptizato Domino veniret columba, id est, Spiritus sanctus in specie columbae, et maneret super eum, cum in adventu columbae hoc cognosceret Ioannes, propriam quamdam potestatem in Domino ad baptizandum? Quia per hanc propriam potestatem, sicut dixi, pax Ecclesiae firmata est. Et potest fieri ut habeat aliquis Baptismum praeter columbam: ut prosit ei Baptismus praeter columbam, non potest. Intendat Caritas vestra, et intellegat quod dico: nam et ista circumventionem saepe seducunt fratres nostros qui pigri et frigidi sunt. Simus simpliciores et ferventiores. Ecce, inquit, ego accepi, an non accepi? Respondeo: Accepisti. Si ergo accepi, non est quod mihi des; securus sum, etiam testimonio tuo: et ego enim me dico accepisse, et tu me fateris accepisse; utriusque lingua securum me facit: quid ergo mihi promittis? quare me vis catholicum facere, quando non mihi aliquid daturus es amplius, et me iam accepisse fateris quod te habere dicis? Ego autem quando dico: Veni ad me, dico quia non habes tu, qui fateris quia habeo: quare dicis: Veni ad me?

Baptismus sine caritate nihil prodest.

14. Docet nos columba. Respondet enim de capite Domini, et dicit: Baptismum habes, caritatem autem qua gemo non habes. Quid est hoc, inquit: Baptismum habeo, caritatem non habeo? Sacramenta habeo, et caritatem non? Noli clamare; ostende mihi quomodo habeat caritatem, qui dividit unitatem. Ego, inquit, habeo Baptismum. Habes, sed Baptismus ille sine caritate nihil tibi prodest; quia sine caritate tu nihil es. Nam Baptismus ille, etiam in illo qui nihil est, non est nihil: Baptisma quippe illud aliquid est, et magnum aliquid est; propter illum de quo dictum est: Hic est qui baptizat. Sed ne putares illud quod magnum est, tibi aliquid prodesse posse si non fueris in unitate, super baptizatum columba descendit, tamquam dicens: Si Baptismum habes, esto in columba, ne non tibi prosit quod habes. Veni ergo ad columbam, dicimus: non ut incipias habere quod non habebas, sed ut prodesse tibi incipiat quod habebas. Foris enim habebas Baptismum ad perniciem: intus si habueris, incipit prodesse ad salutem

to all, and they must admit, though it be against their will, that when with them bad men give baptism, it is not given after those bad men; and with us, too, when the bad give baptism, it is not given after them. The dove does not baptize after the raven; why then would the raven baptize after the dove?

13. Consider, beloved, why also was there a something pointed out by means of the dove, as that the dove— namely, the Holy Spirit in the shape of a dove— came to the Lord on being baptized, and rested upon Him, while by the coming of the dove John learned this, that there dwelt in the Lord a power peculiarly His own to baptize? Because it was by this power peculiar to Himself, as I have said, the peace of the Church was made secure. And yet it may be that one may have baptism apart from the dove; but that baptism apart from the dove should do him good, is impossible. Consider, beloved, and understand what I say, for by this deception they mislead such of our brethren as are dull and cold. Let us be more simple and more fervent. See, say they, have I received, or have I not? I answer, You have received. Well, if I have received, there is nothing which you can give me; I am safe, even on your own evidence. For I affirm that I have received, and you, too, confess that I have received: I am safe by the confession of both: what then do you promise me? Why would you make me a Catholic, when you would not give me anything further, seeing you confess that I have already received that which you affirm yourself to possess? But when I say, Come to me, I say that you do not possess, who yet confesses that I do. Why do you say, Come to me?

14. The dove teaches us. From the head of the Lord she answers, and says, You have baptism, but the charity with which I groan you have not. How is this, says he, I have baptism, and have not charity? Have I the sacraments, and not charity? Do not shout: show me how can he who divides unity have charity? I, says he, have baptism. You have; but that baptism, without charity, profits you nothing; because without charity you are nothing. The baptism itself, even in him who is nothing, is not nothing. Baptism, indeed, is something, aye, something great, for His sake, of whom it is said, "This is He that baptizes." But lest you should fancy that that which is great can profit you anything, if you be not in unity, it was after He was baptized that the dove descended, as if intimating, If you have baptism, be in the dove, lest what you have profit you not. Come, then, to the dove, we say; not that you may begin to have what you had not before, but that what you did have may begin to profit you. For you had baptism to destruction without; if you shall have it within, it begins to profit you to salvation.

15. Non enim tantum tibi non proderat Baptisma, et non etiam oberat. Et sancta possunt obesse: in bonis enim sancta ad salutem insunt; in malis ad iudicium. Certe enim, fratres, novimus quid accipiamus, et utique sanctum est quod accipimus, et nemo dicit, non esse sanctum: et quid ait Apostolus? Qui autem manducat et bibit indigne, iudicium sibi manducat et bibit 25. Non ait quia illa res mala est: sed quia ille malus, male accipiendo, ad iudicium accipit bonum quod accipit. Num enim mala erat buccella quae tradita est Iudae a Domino 26? Absit. Medicus non daret venenum: salutem medicus dedit; sed indigne accipiendo, ad perniciem accepit qui non pacatus accepit. Sic ergo et qui baptizatur. Habeo, inquit, mihi. Fateor, habes: observa quod habes; eo ipso quod habes damnaberis. Quare? Quia rem columbae praeter columbam habes. Si rem columbae in columba habeas, securus habes. Puta te esse militarem: si characterem imperatoris tui intus habeas, securus militas; si extra habeas, non solum tibi ad militiam non prodest character ille, sed etiam pro desertore punieris. Veni ergo, veni, et noli dicere: Iam habeo, iam sufficit mihi. Veni; columba te vocat, gemendo te vocat. Fratres mei, vobis dico; gemendo vocate, non rixando: vocate orando, vocate invitando, vocate ieiunando; de caritate intellegant quia doletis illos. Non dubito, fratres mei, quia si videant dolorem vestrum, confundentur, et reviviscent. Veni ergo, veni: noli timere; time si non venis: imo non time, sed plange. Veni, gaudebis si veneris: gemes quidem in tribulationibus peregrinationis; sed gaudebis in spe. Veni ubi est columba, cui dictum est: Una est columba mea, una est matri suae 27. Columbam unam vides super caput Christi, linguas non vides in toto orbe terrarum? Idem Spiritus per columbam, idem et per linguas: si per columbam idem Spiritus, et per linguas idem Spiritus, Spiritus Sanctus orbi terrarum datus est, a quo te praecidisti, ut clames cum corvo, non ut gemas cum columba. Veni ergo.

16. Sed sollicitus es forte, et dicis: Foris baptizatus, timeo ne inde sim reus, quia foris accepi. Iam coepisti cognoscere quid gemendum sit: verum dicis, quia reus es; non quia accepisti, sed quia foris accepisti. Tene ergo quod accepisti, emenda quod foris accepisti: accepisti rem columbae, praeter columbam: duo sunt quae audis; Accepisti, et: Praeter columbam accepisti: quod accepisti, approbo; quia foris accepisti, improbo. Tene ergo quod accepisti; non mutatur, sed agnoscitur: character est Regis mei, non ero sacrilegus; corrigo desertorem, non immuto characterem.

15. For not only was baptism not profitable to you, and not also hurtful. Even holy things may be hurtful. In the good, indeed, holy things are to salvation; in the evil, to judgment. For we certainly know, brethren, what we receive, and what we receive is at any rate holy, and no one says that it is not: and what says the apostle? "But he that eats and drinks unworthily, eats and drinks judgment to himself." 1 Corinthians 11:29 He does not say that the thing itself is bad, but that the evil man, by receiving it amiss, receives the good thing which he does receive to judgment. Was that morsel which the Lord delivered to Judas evil? God forbid. The physician would not give poison; it was health the physician gave; but by unworthily receiving it, he who received it not being at peace, received it unto destruction. So likewise also he who is baptized. I have (baptism), says he, for myself. You have it, I admit. Give good heed to what you have; by that very thing which you have you will be condemned. Wherefore? Because you have what belongs to the dove apart from the dove. If you have what is the dove's in the dove, you are safe. Suppose yourself a soldier: if you have your general's mark within the lines, you serve in safety; but if you have it out of bounds, not only that mark will not be of advantage to you for service, but you will even be punished as a deserter. Come, then, come, and do not say, I have already, I have enough. Come; the dove is calling you, calling you by her sighing. My brethren, to you I say, call by groaning, not by quarreling; call by praying, by invitation, by fasting; let them by your charity understand that you pity them. I doubt not, my brethren, that if they see your sorrow they will be astonished, and will come to life again. Come, then, come; be not afraid; be afraid if you do not come; nay, be not afraid, rather bewail yourself. Come, you will rejoice if you will come; you will indeed groan in the tribulations of your pilgrimage, but you will rejoice in hope. Come where the dove is, to whom it was said, "My dove is one, the only one of her mother." Do you see not the one dove upon the head of Christ, do you not see the tongues throughout the whole world? It is the same Spirit by the dove and by the tongues: if by the dove the same Spirit, and by the tongues the same Spirit, then was the Holy Spirit given to the whole world, from which Spirit you have cut yourself off, that you might clamor with the raven, not that you might sigh with the dove. Come, then.

16. But you are anxious, it may be, and sayest, I was baptized without; I fear lest therefore I am guilty, in that I was baptized without. Already you begin to know what you have to bewail. You say truly that you are guilty, not because of your receiving, but because of your receiving without. Keep then what you have received; amend your receiving it without. You have received what is the dove's apart from the dove. Here are two things said to you: You have received, and, Apart from the dove you have received. In that you have received, I approve; that you have received without,

17. Noli de Baptismate gloriari, quia dico, ipsum est; ecce dico, ipsum est; tota Catholica dicit, ipsum est: advertit columba, et agnoscit, et gemit, quia ipsum foris habes; videt ibi quod agnoscat, videt et quod corrigat. Ipsum est, veni. Gloriaris quia ipsum est, et non vis venire? Quid ergo mali, qui non pertinent ad columbam? Ait tibi columba: Et mali inter quos gemo, qui non pertinent ad membra mea, et necesse est ut inter illos gemam, nonne habent quod te habere gloriaris? nonne multi ebriosi habent Baptismum? nonne multi avari? nonne multi idololatrae, et quod est peius, furtim? nonne Pagani ad idola eunt, vel ibant publice? nunc occulte Christiani sortilegos quaerunt, mathematicos consulunt. Et isti habent Baptismum, sed columba gemit inter corvos. Quid ergo gaudes, quia habes? hoc habes quod habet et malus. habeto humilitatem, caritatem, pacem: habeto bonum quod nondum habes, ut prosit tibi bonum quod habes.

18. Nam quod habes, habuit et Simon magus: Actus Apostolorum testes sunt, ille liber canonicus omni anno in Ecclesia recitandus. Anniversaria solemnitate post passionem Domini nostis illum librum recitari, ubi scriptum est quomodo conversus sit Apostolus, et ex persecutore praedicator factus 28: ubi etiam die Pentecostes missus est Spiritus sanctus in linguis divisus velut ignis 29. Ibi legimus multos credidisse in Samaria per praedicationem Philippi 30: intellegitur autem sive unus ex Apostolis, sive ex diaconis; quia septem ibi diaconos legimus ordinatos, inter quos est etiam nomen Philippi 31. Per Philippi ergo praedicationem crediderunt Samaritae; Samaria coepit abundare fidelibus: ibi erat iste Simon magus; per magicas factiones suas dementaverat populum, ut eum virtutem Dei putarent: commotus tamen signis quae a Philippo fiebant, etiam ipse credidit; sed quomodo ipse crediderit, posteriora sequentia demonstraverunt: baptizatus est autem et Simon. Audierunt hoc Apostoli, qui erant Ierusalem; missi sunt ad illos Petrus et Ioannes, invenerunt multos baptizatos: et quia nullus ipsorum adhuc acceperat Spiritum sanctum, sicut tunc descendebat, ad ostendendam significationem gentium crediturarum, ut linguis loquerentur in quos descendebat Spiritus sanctus; imposuerunt illis manus orantes pro eis, et acceperunt Spiritum sanctum. Simon ille, qui non erat in Ecclesia columba, sed corvus, quia ea quae sua sunt quaerebat, non quae Iesu Christi 32; unde in Christianis potentiam magis amaverat quam iustitiam, vidit per impositionem manuum Apostolorum dari Spiritum sanctum (non quia ipsi dabant, sed quia ipsis orantibus

I disapprove. Keep then what you have received, it is not changed, but recognized: it is the mark of my king, I will not profane it. I will correct the deserter, not change the mark.

17. Boast not of your baptism because I call it a real baptism. Behold, I say that it is so; the whole Catholic Church says that it is so; the dove regards it, and acknowledges it, and groans because you have it without; she sees therein what she may acknowledge, sees also what she may correct. It is a real baptism, come. Thou boastest that it is real, and yet will you not come? What then of the wicked, who do not belong to the dove? Says the dove to you, Even the wicked, among whom I groan, who belong not to my members, and it must needs be that I groan among them, have not they that which you boast of having? Have not many drunkards baptism? Have not many covetous? Have not many idolaters, and, what is worse, who are such by stealth? Do not the pagans resort, or at least did resort, publicly to idols? And now Christians secretly seek out diviners and consult astrologers. And yet these have baptism; but the dove groans among ravens. Why then do you boast in the having it? This that you have, the wicked man also has. Have humility, charity, peace; have the good thing which as yet you have not, so that the good thing which you have may profit you.

18. For what you have, even Simon Magus had: the Acts of the Apostles are witness, that canonical book which has to be read in the Church every year. You know that every year, in the season following the Lord's Passion, that book is read, wherein it is written, how the apostle was converted, and from a persecutor became a preacher; Acts ix also, how on the day of Pentecost the Holy Spirit was sent in cloven tongues as of fire. Acts ii There we read that in Samaria many believed through the preaching of Philip: and he is understood to have been either one of the apostles or one of the deacons; for we read there that seven deacons were ordained, among whom is the name of Philip. Well, then, through the preaching of Philip the Samaritans believed; Samaria began to abound in believers. This Simon Magus was there. By his magical arts he had so befooled the people, that they fancied him to be the power of God. Impressed, however, by the signs which were done by Philip, he also believed; but in what manner he believed, the events that followed afterwards proved. And Simon also was baptized. The apostles, who were at Jerusalem, heard this. Peter and John were sent to those in Samaria; they found many baptized; and as none of them had as yet received the Holy Ghost—in like manner as He at that time descended, so as that they on whom the Holy Spirit came should speak with tongues, for a manifest token that the nations would believe—they laid their hands on them, praying for them, and they received the Holy Ghost. This Simon— who was not a dove but a

datus est), et ait Apostolis: Quid vultis a me accipere pecuniae, ut et per impositionem manuum mearum detur Spiritus sanctus? Et ait illi Petrus: Pecunia tua tecum sit in perditionem; quoniam donum Dei putasti pecunia comparandum. Cui dicit: Pecunia tua tecum sit in perditionem? Utique baptizato. Iam Baptisma habebat: sed columbae visceribus non haerebat. Audi quia non haerebat; verba ipsa Petri apostoli adverte: sequitur enim: Non est tibi pars neque sors in hac fide; in felle enim amaritudinis video te esse 33. Columba fel non habet: Simon habebat; ideo separatus erat a columbae visceribus. Baptisma illi quid proderat? Noli ergo de Baptismate gloriari, quasi ex ipso salus tibi sufficiat: noli irasci, depone fel, veni ad columbam; hic tibi proderit quod foris non solum non proderat, sed etiam oberat.

19. Neque dicas: Non venio, quia foris sum baptizatus. Ecce incipe habere caritatem, incipe habere fructum, inveniatur in te fructus, mittet te columba intro. Invenimus hoc in Scriptura. Imputribilibus lignis arca fuerat fabricata 34: imputribilia ligna sancti sunt, fideles pertinentes ad Christum. Quomodo enim in templo lapides vivi de quibus aedificatur templum, homines fideles dicti sunt; sic ligna imputribilia homines perseverantes in fide. In ipsa ergo arca ligna imputribilia erant; arca enim Ecclesia est: ibi baptizat columba; arca enim illa in aqua ferebatur: ligna imputribilia intus baptizata sunt. Invenimus quaedam ligna foris baptizata, omnes arbores quae erant in mundo. Ipsa tamen aqua erat, non erat altera: omnis de coelo venerat, et de abyssis fontium: ipsa erat aqua in qua baptizata sunt ligna imputribilia quae erant in arca, in qua baptizata sunt ligna foris. Missa est columba, et primo non invenit requiem pedibus suis: rediit ad arcam; plena enim erant aquis omnia, et maluit redire quam rebaptizari. Corvus autem ille emissus est antequam siccaret aqua: rebaptizatus redire noluit; mortuus est in his aquis. Avertat Deus corvi illius mortem. Nam quare non est reversus, nisi quia aquis interceptus est? At vero columba non inveniens requiem pedibus suis, cum ei undique clamaret aqua: Veni, veni, hic tingere; quomodo clamant isti haeretici: Veni, veni, hic habes: non inveniens illa requiem pedibus suis, reversa est ad arcam. Et misit illam Noe iterum, sicut vos mittit arca, ut loquamini illis: et quid fecit postea columba? Quia erant ligna foris baptizata, reportavit ad arcam ramum de oliva. Ramus ille et folia et fructum habebat 35: non sint in te sola verba, non sint in

raven in the Church, because he sought his own things, not the things which are Jesus Christ's; whence he loved the power which was in the Christians more than the righteousness— Simon, I say, saw that the Holy Spirit was given by the laying on of the hands of the apostles (not that it was given by them, but given in answer to their prayers), and he said to them, "How much money will you that I give you, so that by the laying on of my hands also, the Holy Ghost may be given? And Peter said unto him, Your money perish with you, because you thought that the gift of God was to be bought with money." To whom said he, "Your money perish with you"? Undoubtedly to one that was baptized. Baptism he had already; but he did not cleave to the bowels of the dove. Understand that he did not; attend to the very words of the Apostle Peter, for he goes on, "You have no part nor lot in this faith: for I see that you are in the gall of bitterness." Acts 8:5-23 The dove has no gall; Simon had, and for that reason he was separated from the bowels of the dove. What did baptism profit him? Do not therefore boast of your baptism, as if that were of itself enough for your salvation. Be not angry, put away your gall, come to the dove. Here that will profit you, which without not only did not profit you, but even was prejudicial to you.

19. Neither say, I will not come, because I was baptized without. So, begin to have charity, begin to have fruit, let there be fruit found in you, and the dove will send you within. We find this in Scripture. The ark was made of incorruptible wood. The incorruptible timbers are the saints, the faithful that belong to Christ. For as in the temple the living stones of which it is built are said to be faithful men, so likewise the incorruptible timbers are they who persevere in the faith. In that same ark, then, the timbers were incorruptible. Now the ark is the Church, it is there the dove baptizes; for the ark was borne on the water, the incorruptible timbers were baptized within. We find that certain timbers were baptized without, such as all the trees that were in the world. Nevertheless the water was the same, not another sort; all had come from heaven, or from abysses of the fountains. It was the same water in which the incorruptible timbers which were in the ark were baptized, and in which the timbers that were without were baptized. The dove was sent forth, and at first found no rest for its feet; it returned to the ark, for all was full of water, and it preferred to return rather than be rebaptized. But the raven was sent out before the water was dried up. Rebaptized, it desired not to return, and died in those waters. May God avert from us that raven's death. For why did not the raven return, unless because it was taken off by the waters? But on the other hand, the dove not finding rest for its feet, while the water was crying to it on every side, "Come, come, dip yourself here;" just as these heretics cry, "Come, come, here you have it;" the dove, finding no rest for its feet, returned to the ark. And Noah sent it out a second time, just as the ark

te sola folia; sit fructus, et redis ad arcam, non per teipsum, columba te revocat. Gemite foris, ut illos intro revocetis.

20. Etenim fructus iste olivae, si discutiatur, invenies quid erat. Olivae fructus, caritatem significat. Unde hoc probamus? Quomodo enim oleum a nullo humore premitur, sed disruptis omnibus exsilit et supereminet: sic et caritas non potest premi in ima; necesse est ut ad superna emineat. Propterea de illa dicit Apostolus: Adhuc supereminentiorem viam vobis demonstro 36. Quia diximus de oleo, quia supereminet, ne forte non de caritate dixerit Apostolus: Supereminentiorem viam vobis demonstro, audiamus quid sequitur: Si linguis hominum loquar et angelorum, caritatem autem non habeam, factus sum tamquam aeramentum sonans, aut cymbalum tinniens 37. I nunc: Donate, et clama: Disertus sum: i nunc, et clama: Doctus sum. Quantum disertus? quantum doctus? numquid linguis Angelorum locutus es? Et tamen si linguis Angelorum loquereris, caritatem non habens, audirem aera sonantia et cymbala tinnientia. Soliditatem aliquam quaero, fructum in foliis inveniam: non sint sola verba, habeant olivam, redeant ad arcam.

21. Sed, inquires, habeo sacramentum. Verum dicis: Sacramentum divinum est; habes Baptisma, et ego confiteor. Sed quid dicit idem apostolus? Si sciero omnia sacramenta, et habuero prophetiam et omnem fidem, ita ut montes transferam 38: ne forte et hoc diceris: Credidi, sufficit mihi. Sed quid dicit Iacobus? Et daemones credunt, et contremiscunt 39. Magna est fides, sed nihil prodest si non habeat caritatem. Confitebantur et daemones Christum. Ergo credendo, sed non diligendo dicebant: Quid nobis et tibi? 40 Fidem habebant, caritatem non habebant: ideo daemones erant. Noli de fide gloriari; adhuc daemonibus comparandus es. Noli dicere Christo: Mihi et tibi quid est? Unitas enim Christi tibi loquitur. Veni, cognosce pacem, redi ad viscera columbae. Foris baptizatus es; habeto fructum, et redis ad arcam.

22. Et tu: Quid nos quaeritis, si mali sumus? Ut boni sitis. Ideo vos quaerimus, quia mali estis: nam si mali non essetis, invenissemus vos, non vos quaereremus. Qui bonus est, iam inventus est: qui malus est, adhuc quaeritur. Ideo vos quaerimus; redite ad arcam. Sed iam habeo Baptismum. Si omnia sacramenta sciero, et habuero prophetiam

sends you out to speak to them; and what did the dove afterwards? Because there were timbers without that were baptized, it brought back to the ark an olive branch. That branch had both leaves and fruit. Let there not be in you words only, nor leaves only; let there be fruit, and you return to the ark, not of yourself, the dove calls you back. Groan ye without, that you may call them back within.

20. Moreover, as to this fruit of the olive, if the matter be examined, you will find what it was. The fruit of the olive signifies charity. How do we prove this? Just as oil is kept down by no liquid, but bursting through all, bounds up and overtops them; so likewise charity cannot be pressed to the bottom, but must of necessity show itself at the top. Therefore the apostle says of it, "Yet show I unto you a more excellent way." Since we have said of oil that it overtops other liquids, in case it should not be of charity, the apostle said, "I show you a more excellent way," let us hear what follows. "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." Go now, Donatus, and cry, "I am eloquent," go now, and cry, "I am learned." How far eloquent? How far learned? Have you spoken with the tongues of angels? Yet though you were to speak with the tongues of angels, not having charity, I should hear only sounding brass and tinkling cymbals. I want solidity; let me find fruit among the leaves; let there be not words merely, let them have the olive, let them return to the ark.

21. But I have the sacrament, you will say. You say the truth; the sacrament is divine; you have baptism, and that I confess. But what says the apostle? "If I should know all mysteries, and have prophecy and all faith, so that I could remove mountains;" in case you should say this, "I believe; enough for me." But what says James? "The devils believe and tremble." James 2:19 Faith is mighty, but without charity it profits nothing. The devils confessed Christ. Accordingly it was from believing, but not from loving, they said, "What have we to do with You?" Mark 1:24 They had faith, but not charity; hence they were devils. Boast not of faith; so far you are on a level with the devils. Say not to Christ, What have I to do with You? For Christ's unity speaks to you. Come, learn peace, return to the bowels of the dove. You have been baptized without; have fruit, and you return to the ark.

22. But do you say, "Why do you seek us if we are bad men?" That you may be good. The reason why we seek you is, because you are bad; for if you were not bad, we should have found you, and would not be seeking you. He who is good is already found; he who is bad is still sought after. Consequently, we are seeking you; return ye to the ark. "But I have baptism already." "Though I should know all mysteries, and have prophecy and all faith, so as to remove mountains, but have not charity, I

et omnem fidem, ita ut montes transferam, caritatem autem non habeam, nihil sum. Fructum ibi videam, olivam ibi videam, et revocaris ad arcam.

Non es in columba si es pro Donato.

23. Sed quid ais? Ecce nos multa mala patimur. Haec si pro Christo pateremini, non pro honoribus vestris. Audite quod sequitur: iactant se enim aliquando, quia eleemosynas multas faciunt, dant pauperibus; quia patiuntur molestias: sed pro Donato non pro Christo. Vide quomodo patiaris: nam si pro Donato pateris, pro superbo pateris; non es in columba, si pro Donato pateris. Non erat ille amicus sponsi: nam si amicus esset sponsi, gloriam sponsi quaereret, non suam 41. Vide amicum sponsi dicentem: Hic est qui baptizat. Ille non erat amicus sponsi, pro quo pateris. Non habes vestem nuptialem; et si ad convivium venisti, foras habes mitti 42; imo quia foras missus es, ideo miser es: redi aliquando, et noli gloriari. Audi quid dicat Apostolus: Si distribuero omnia mea pauperibus, et tradidero corpus meum ut ardeam, caritatem autem non habeam. Ecce quod non habes. Si tradidero, inquit, corpus meum ut ardeam; et utique pro nomine Christi: sed quia sunt multi qui iactanter illud faciunt, non cum caritate, ideo: Si tradidero corpus meum ut ardeam, caritatem autem non habeam, nihil mihi prodest 43. Caritate fecerunt martyres illi qui in tempore persecutionis passi sunt; caritate fecerunt: isti autem de tumore et de superbia faciunt; nam cum persecutor desit, seipsos praecipitant. Veni ergo, ut habeas caritatem. Sed nos habemus martyres. Quos martyres? Non sunt columbae, ideo volare conati sunt, et de petra ceciderunt.

Si columba sumus, gemamus, toleremus, speremus.

24. Omnia ergo, fratres mei, videtis, quia clamant adversus illos, omnes paginae divinae, omnis prophetia, totum Evangelium, omnes apostolicae litterae, omnis gemitus columbae; et nondum evigilant, nondum expergiscuntur. Sed si columba sumus, gemamus, toleremus, speremus; aderit misericordia Dei, ut efferveat ignis Spiritus sancti in simplicitate vestra; et venient. Non est desperandum; orate, praedicate, diligite; prorsus potens est Dominus. Iam coeperunt cognoscere frontem suam: multi cognoverunt, multi erubuerunt; aderit Christus, ut cognoscant et caeteri. Et certe, fratres mei, vel palea sola ibi remaneat, omnia grana colligantur: quidquid ibi fructificavit, redeat ad arcam per columbam.

am nothing." Let me see fruit there; let me see the olive there, and you are called back to the ark.

23. But what do you say? "Behold, we suffer many evils." Would that you suffered these for Christ, not for your own honor! Hear what follows: They, indeed, boast sometimes, because they do many alms, give to the poor; because they suffer afflictions: but it is for Donatus, not for Christ. Consider how you suffer, for if you suffer for Donatus, it is for a proud man: you are not in the dove if you are suffering for Donatus. Donatus was not the friend of the Bridegroom; for had he been, he would have sought the glory of the Bridegroom, not his own. See the friend of the Bridegroom saying, "This is He that baptizes." He, for whom you are suffering, was not the friend of the Bridegroom. You have not the wedding garment; and if you have come to the feast, you will be put out of doors; nay, you have been cast out of doors already, and for that reason you are wretched: return at length, and do not boast. Hear what the apostle says: "Though I should distribute all my goods to the poor, and give my body to be burnt, but have not charity." See what you do not have. "Though," he says, "I should give my body to be burnt;" and that, too, for the name of Christ; but since there are many who do this boastfully, not with charity, therefore, "Though I should give my body to be burnt, and have not charity, it profits me nothing." 1 Corinthians 13:2-3 It was by charity those martyrs, who suffered in time of persecution, did this; but these men do it of their vanity and pride; for in the absence of a persecutor, they throw themselves headlong into destruction. Come, then, that you may have charity. "But we have our martyrs." What martyrs? They are not doves; hence they attempted to fly, and fell over the rock.

24. You see then, my brethren, that all things cry against them, all the divine pages, all prophecy, the whole gospel, all the apostolic letters, every sigh of the dove, and yet they awake not, they do not yet rouse from their sleep. But if we are the dove, let us groan, let us persevere, let us hope; God's compassion will be with you, that the fire of the Holy Spirit may glow in your simplicity; and they will come. There must be no despairing; pray, preach, love; the Lord is able to the utmost. Already they begin to be sensible of their shame; many have become sensible of it, and blushed; Christ will aid, that the rest also may become sensible of it. However, my brethren, at least let the chaff alone remain there; let all the grain be gathered together; let whatever has borne fruit among them return to the ark by the dove.

25. Modo deficientes ubique, quid nobis proponunt, non invenientes quid dicant? Villas nostras tulerunt, fundos nostros tulerunt. Proferunt testamenta hominum. Ecce ubi Gaius Seius donavit fundum Ecclesiae, cui praeerat Faustinus. Cuius episcopus erat Faustinus Ecclesiae? quid est Ecclesia? Ecclesiae, dixit, cui praeerat Faustinus: sed non Ecclesiae praeerat Faustinus, sed parti praeerat. Columba autem Ecclesia est. Quid clamas? Non devoravimus villas, columba illas habeat: quaeratur quae sit columba, et ipsa habeat. Nam nostis, fratres mei, quia villae istae non sunt Augustini: et si non nostis, et putatis me gaudere in possessione villarum, Deus novit, ipse scit quid ego de illis villis sentiam, vel quid ibi sufferam; novit gemitus meos, si mihi aliquid de columba impertire dignatus est. Ecce sunt villae: quo iure defendis villas? divino an humano? Respondeant: Divinum ius in Scripturis habemus, humanum ius in legibus regum. Unde quisque possidet quod possidet? nonne iure humano? Nam iure divino, Domini est terra et plenitudo eius 44: pauperes et divites Deus de uno limo fecit, et pauperes et divites una terra supportat. Iure tamen humano dicit: Haec villa mea est, haec domus mea, hic servus meus est. Iure ergo humano, iure imperatorum. Quare? Quia ipsa iura humana per imperatores et reges saeculi Deus distribuit generi humano. Vultis legamus leges imperatorum, et secundum ipsas agamus de villis? Si iure humano vultis possidere, recitemus leges imperatorum: videamus si voluerunt aliquid ab haeticis possideri. Sed quid mihi est imperator? Secundum ius ipsius possides terram. Aut tolle iura imperatorum, et quis audet dicere: Mea est illa villa, aut meus est ille servus, aut domus haec mea est? Si autem ut teneantur ista ab hominibus, iura acceperunt regum, vultis recitemus leges, ut gaudeatis quia vel unum hortum habetis, et non imputetis nisi mansuetudini columbae, quia vel ibi vobis permittitur permanere? Leguntur enim leges manifestae, ubi praeceperunt imperatores, eos qui praeter Ecclesiae catholicae communionem usurpant sibi nomen Christianum, nec volunt in pace colere pacis auctorem, nihil nomine Ecclesiae audeant possidere.

26. Sed quid nobis et imperatori? Sed iam dixi, de iure humano agitur. Et tamen Apostolus voluit serviri regibus, voluit Honorari reges, et dixit: Regem reveremini 45. Noli dicere: Quid mihi et regi? Quid tibi ergo et possessioni? Per iura regum

25. Failing everywhere else, what do they now allege against us, not finding what to say? They have taken away our houses, they have taken away our estates. They bring forward wills. "See, Gaius Seius made a grant of an estate to the church over which Faustinus presided." Of what church was Faustinus bishop? What is the church? To the church over which Faustinus presided, said he. But Faustinus presided not over a church, but over a sect. The dove, however, is the Church. Why cry out? We have not devoured houses; let the dove have them. Let inquiry be made who the dove is, and let her have them. For you know, my brethren, that those houses of theirs are not Augustine's; and if you know it not, and imagine that I delight in the possession of them, God knows, yea, knows my judgment respecting those estates, and even what I suffer in that matter; He knows my groaning, since He has deigned to impart to me somewhat of the dove. Behold, there are those estates; by what right do you assert your claim to them? By divine right, or by human? Let them answer: Divine right we have in the Scriptures, human right in the laws of kings. By what right does every man possess what he possesses? Is it not by human right? For by divine right, "The earth is the Lord's, and the fullness thereof." The poor and the rich God made of one clay; the same earth supports alike the poor and the rich. By human right, however, one says, This estate is mine, this house is mine, this servant is mine. By human right, therefore, is by right of the emperors. Why so? Because God has distributed to mankind these very human rights through the emperors and kings of this world. Do you wish us to read the laws of the emperors, and to act by the estates according to these laws? If you will have your possession by human right, let us recite the laws of the emperors; let us see whether they would have the heretics possess anything. But what is the emperor to me? You say. It is by right from him that you possess the land. Or take away rights created by emperors, and then who will dare say, That estate is mine, or that slave is mine, or this house is mine? If, however, in order to their possessing these things, men have received rights derived from kings, will you that we read the laws, that you may be glad in having even a single garden, and impute it to nothing but the clemency of the dove that you are permitted to remain in possession even there? For there are to be read well known laws, in which the emperors have directed that those who, being outside the communion of the Catholic Church, usurp to themselves the name of Christians, and are not willing in peace to worship the Author of peace, may not dare to possess anything in the name of the Church.

26. But what have we to do with the emperor? But I have already said that we are treating of human right. And yet the apostle would have us obey kings, would have us honor kings, and said, "Honor the king." 1 Peter 2:17 Do not say, What have I to do with the king? as in that case, what have you to do with the possession? It is by

possidentur possessiones. Dixisti: Quid mihi et regi? noli dicere possessiones tuas; quia ad ipsa iura humana renuntiasti, quibus possidentur possessiones. Sed de divino iure ago, ait. Ergo Evangelium recitemus; videamus quo usque Ecclesia catholica Christi est, super quem venit columba, quae docuit: Hic est qui baptizat. Quomodo ergo iure divino possideat, qui dicit: Ego baptizo; cum dicat columba: Hic est qui baptizat 46; cum dicat Scriptura: Una est columba mea, una est matri suae? Quare laniastis columbam? Imo laniastis viscera vestra: nam vobis laniatis, columba integra perseverat. Ergo, fratres mei, si ubique non habent quod dicant, ego dico quod faciant: veniant ad Catholicam, et nobiscum habebunt non solum terram, sed etiam illum qui fecit coelum et terram.

the rights derived from kings that possessions are enjoyed. You have said, What have I to do with the king? Say not then that the possessions are yours; because it is to those same human rights, by which men enjoy their possessions, you have referred them. But it is with divine right I have to do, says he. Well, let us read the Gospel; let us see how far extends the Catholic Church of Christ, upon whom the dove came, which taught, "This is He that baptizes." In what way, then, can he possess by divine right, who says, "I baptize;" while the dove says, "This is He that baptizes;" while the Scripture says, "My dove is one, the only one of her mother"? Why have you torn the dove?— nay, rather, have torn your own bowels, for while you are yourselves torn to pieces, the dove continues entire. Therefore, my brethren, if, driven from every point, they have nothing to say, I will tell them what to do; let them come to the Catholic Church, and together with us, they will have not only the earth, but Him also who made heaven and earth.

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

TRACTATUS 7

Videbitis caelum apertum (Io 1, 34-51).

(Jn 1, 34-51)

O popule vivens ex fide, antequam te per apostolos meos vocarem, cum esses sub umbra mortis, et tu me non videres, ego te vidi.

1. Congaudemus frequentiae vestrae, quia ultra quam sperare potuimus, alacriter convenistis. Hoc est quod nos laetificat, et consolatur in omnibus laboribus, et periculis vitae huius, amor vester in Deum, et pium studium, et certa spes, et fervor spiritus. Audistis cum Psalmus legeretur, quia inops et pauper clamat ad Deum in hoc saeculo 1. Vox enim est, ut saepius audistis, et meminisse debetis, non unius hominis, et tamen unius hominis: non unius, quia fideles multi; multa grana inter paleas gementia, diffusa toto orbe terrarum: unius autem, quia membra Christi omnes; ac per hoc unum corpus. Iste ergo populus inops et pauper, non novit gaudere de saeculo: et dolor eius intus est, et gaudium eius intus est, ubi non videt nisi ille qui exaudit gementem, et coronat sperantem. Laetitia saeculi, vanitas. Cum magna expectatione speratur ut veniat, et non potest teneri cum venerit. Iste enim dies qui laetus est perditus hodie in ista civitate, cras utique non erit: nec iidem ipsi cras hoc erunt quod hodie sunt. Et transeunt omnia, et evolant omnia, et sicut fumus vanescunt: et vae qui amant talia! Omnis enim anima sequitur quod amat. Omnis caro fenum, et omnis honor carnis quasi flos feni; fenum aruit, flos decidit: Verbum autem Domini manet in aeternum 2. Ecce quod ames, si vis manere in aeternum. Sed dicere habebas: Unde possum apprehendere Verbum Dei? Verbum caro factum est, et habitavit in nobis 3.

Pascamur epulis Dei.

2. Quapropter, carissimi, ad inopiam nostram et paupertatem nostram pertineat et quod illos dolemus qui sibi abundare videntur. Gaudium enim ipsorum quasi phreneticorum est. Quomodo autem phreneticus gaudet in insaniam plerumque, et ridet;

1. We rejoice at your numbers, for you have come together with readiness and in greater numbers than we could have hoped. This it is that delights and consoles us in all the labors and dangers of this life, your love towards God, and pious zeal, and assured hope, and fervor of spirit. You heard when the psalm was read, "that the needy and poor man cries to God in this world." For it is the voice, as you have often heard, and ought to remember, not of one man, and yet of one man; not of one, because the faithful are many— many grains groaning amid the chaff diffused throughout the whole world— but of one, because all are members of Christ, and thus one body. This people, then, poor and needy, does not know to rejoice with the world: its grief is within, and its joy is within, where no one sees but He who listens to him who groans, and crowns him who hopes. The rejoicing of the world is vanity. With great expectation is it hoped for and it cannot, when it comes, be held fast. For this day which is a day of rejoicing in this city to the lost, tomorrow will, of course, cease to be; nor will they themselves be the same tomorrow that they are today. And all things pass away, fly away, and vanish like smoke; and woe to those who love such things! For every soul follows what it loves. "All flesh is grass, and all the goodness thereof as the flower of the field: the grass withers, the flower fades; but the word of the Lord abides forever." Isaiah 40:1-8 Behold what you must love if you desire to abide for ever. But you had this to reply: How can I apprehend the word of God? "The Word was made flesh, and dwelt among us." John 1:14

2. Wherefore, beloved, let it belong to our neediness and poverty to grieve for those who seem to themselves to abound. For their joy is as that of madmen. But as a madman rejoices for the most part in his madness, and laughs, and grieves over him

et plangit illum qui sanus est: sic et nos, carissimi, si recepimus medicinam de coelo venientem, quia et nos omnes phrenetici eramus, tamquam salvi facti, quia ea quae diligebamus non diligimus, gemamus ad Deum de iis qui adhuc insaniunt. Potens est enim ut et ipsos salvos faciat. Et opus est ut respiciant se, et displiceant sibi. Spectare volunt, et spectare se non noverunt. Nam si aliquantum oculos ad se convertant, vident confusionem suam. Quod donec fiat, alia sint studia nostra, alia sint avocamenta animae nostrae. Plus valet dolor noster, quam gaudium illorum. Quantum pertinet ad numerum fratrum, difficile est ut quisquam illa celebritate raptus fuerit ex viris: quantum autem ad sororum numerum, contristat nos, et hoc magis dolendum est, quia non ipsae potius ad Ecclesiam currunt, quas debuit si non timor, certe verecundia de publico revocare. Viderit hoc qui videt, et aderit misericordia eius, ut sanet omnes. Nos autem qui convenimus, pascamur epulis Dei, et sit gaudium nostrum sermo ipsius. Invitavit enim nos ad Evangelium suum: et ipse cibus noster est, quo nihil dulcius; sed si quis habet palatum sanum in corde.

Fructus est totus caritas.

3. Bene autem arbitror meminisse Caritatem vestram hoc Evangelium lectionibus congruis ex ordine recitari: et puto vobis non excidisse quae iam tractata sunt, maxime recentiora de Ioanne et columba. De Ioanne scilicet, quid novum didicerit in Domino per columbam, qui iam noverat Dominum. Et hoc inventum est inspirante Spiritu Dei, quod iam quidem Ioannes noverat Dominum; sed quod ipse Dominus ita esset baptizaturus, ut baptizandi potestatem a se in neminem transfunderet, hoc didicit per columbam, quia dictum et erat: Super quem videris Spiritum descendentem velut columbam, et manentem super eum, hic est qui baptizat in Spiritu Sancto 4. Quid est, hic est? Non alius, etsi per alium. Quare autem per columbam? Multa dicta sunt, nec possum, nec opus est omnia retexere: praecipue tamen propter pacem; quia et ligna quae baptizata sunt foris, quia fructum in eis invenit columba, ad arcam attulit: sicut meministis columbam emissam a Noe de arca, quae diluvio natabat, et baptismo abluebatur, non mergebatur. Cum ergo esset emissa, attulit ramum olivae: sed non sola folia habebat, habebat et fructum 5. Itaque hoc optandum est fratribus nostris qui foris baptizantur, ut habeant fructum: non illos sinet columba foris, nisi ad arcam reducerit. Fructus autem est totus caritas, sine qua nihil est homo, quidquid aliud habuerit. Et hoc uberrime ab Apostolo dictum commemoravimus et recensuimus. Ait enim: Si linguis hominum loquar et Angelorum, caritatem autem non habeam, factus sum velut aeramentum sonans, aut cymbalum tinniens: et si habuero omnem scientiam, et sciam omnia sacramenta, et habeam omnem prophetiam, et habuero omnem fidem, (fidem autem quomodo dixit omnem?) ut montes transferam, caritatem autem non habeam, nihil sum. Et si distribuero omnia mea pauperibus, et si tradidero

who is in his senses, so let us, beloved, if we have received the medicine coming from heaven, because we all were madmen, as if made whole, because those things which we did love we do not love—let us, I say, groan unto God for those who are yet in madness, for He is able to save them also. And there is need that they should look upon themselves and be displeased with themselves: to behold they desire, and to behold themselves they have not known. For if they for a little turn their eyes upon themselves, they see their own confusion. But until this take place, let our pursuits be different, let the recreations of our souls be different; our grief avails more than their joy. As far as regards the number of the brethren, it is difficult to conceive that any one of the men should have been carried away by that celebration; but as regards the number of the sisters, it grieves us, and this is a greater cause for grief, that they do not rather repair to the Church, whom if not fear, modesty at all events ought to deter from the public scene. May He see to this who sees it; and may His mercy be present to heal all. Let us who have come together feed upon the feast of God, and let our joy be His word. For He has invited us to His gospel, and He is our food, than whom nothing is sweeter, if only a man have a healthy palate in his heart.

3. But I imagine, beloved brethren, that you remember that this Gospel is read in order in suitable portions; and I think that it has not escaped you what has lately been treated of, specially the recent matters concerning John and the dove. Concerning John, namely, what new thing he learned concerning the Lord by means of the dove, although he had already known the Lord. And this was discovered by the inspiration of the Spirit of God, that John indeed already knew the Lord, but that the Lord Himself was to baptize, that the power of baptizing He would not transfer from Himself to any one, this he learned by means of the dove, because it was said to him, "On whom you shall see the Spirit descending as a dove, and abiding upon Him, this is He which baptizes with the Holy Ghost." John 1:33 What is "This is He"? Not another, although by means of another. But why by means of a dove? Many things were said, and I am not able, nor is there need that I should go over all—principally, however, to denote peace, because also the trees which were baptized outside, because the dove found in them fruit, it brought to the ark, as you remember the dove sent out by Noah from the ark, which floated on the flood and was washed by baptism, was not submerged. When, then, it was sent forth, it brought an olive branch; but it had not leaves alone, it had also fruit. Genesis 8:8-11 This, then, we ought to wish for our brethren who are baptized outside, that they may have fruit; the dove will not permit them to remain outside, but bring them back to the ark. For the whole of fruit is charity, without which a man is nothing, whatever else he have. And this, which is most fully said by the apostle, we have mentioned and recounted. For he says, "Though I speak with the tongues of men and of angels, and have not

corpus meum ut ardeam, caritatem autem non habeam, nihil mihi prodest 6. Nullo modo autem possunt dicere se habere caritatem, qui dividunt unitatem. Haec dicta sunt: sequentia videamus.

4. Perhibuit Ioannes testimonium, quia vidit. Quale testimonium perhibuit? Quia ipse est Filius Dei 7. Oportebat ergo ut ille baptizaret qui est Filius Dei unicus, non adoptatus. Adoptati filii, ministri sunt Unici: Unicus habet potestatem, adoptati ministerium. Licet baptizet minister non pertinens ad numerum filiorum, quia male vivit et male agit, quid nos consolatur? Hic est qui baptizat.

5. Altera die iterum stabat Ioannes, et ex discipulis eius duo, et respiciens Iesum ambulans dicit: Ecce Agnus Dei 8. Utique singulariter iste Agnus: nam et discipuli dicti sunt agni: Ecce ego mitto vos sicut agnos in medio luporum 9. Dicti sunt et ipsi lumen: Vos estis lumen mundi 10: sed aliter ille de quo dictum est: Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum 11. Sic et Agnus singulariter, solus sine macula, sine peccato; non cuius maculae abstersae sint, sed cuius macula nulla fuerit. Quid enim? quia dicebat Ioannes de Domino: Ecce Agnus Dei, ipse Ioannes non erat agnus? non erat vir sanctus? non erat amicus sponsi? Ergo singulariter ille: Hic est Agnus Dei; quia singulariter huius Agni sanguine solo homines redimi potuerunt.

Ecce spectacula christianorum.

6. Fratres mei, si agnoscimus pretium nostrum quia sanguis est Agni; qui sunt illi qui hodie celebrant festivitatem sanguinis, nescio cuius mulieris? et quam ingrati sunt? Raptum est aurum, dicunt, de aure mulieris, et cucurrit sanguis, et positum est aurum in trutina vel statera, et praeponderavit multum de sanguine. Si pondus ad inclinandum aurum habuit sanguis mulieris, quale pondus habet ad inclinandum mundum sanguis Agni, per quem factus est mundus? Et quidem ille spiritus nescio quis, ut premeret pondus, placatus est sanguine. Immundi spiritus noverant venturum Iesum Christum, audierant ab Angelis, audierant ex Prophetis, et sperabant eum venturum. Nam si non sperabant, unde clamaverunt: Quid nobis et tibi est? venisti ante tempus perdere nos?

charity, I have become as sounding brass or a tinkling cymbal; and though I should have all knowledge, and know all mysteries, and have all prophecy, and should have all faith" (but in what sense did he say all faith?), "so that I could remove mountains, and have not charity, I am nothing. And though I should distribute all my goods to the poor, and though I should give my body to be burned, and have not charity, it profits me nothing." 1 Corinthians 13:1-3 But in no manner are they able to say that they have charity who divide unity. These things were said: let us see what follows.

4. John bare record because he saw. What record did he bear? "That this is the Son of God." It behooved, then, that He should baptize who is God's only Son, not His adopted son. Adopted sons are the ministers of the only Son: the only Son has power; the adopted, the ministry. In the case that a minister baptizes who does not belong to the number of sons, because he lives evilly and acts evilly, what is our consolation? "This is He which baptizes."

5. "The next day, John stood, and two of his disciples; and looking upon Jesus as He walked, he says, Behold the Lamb of God!" Assuredly, in a special sense, the Lamb; for the disciples were also called lambs: "Behold, I send you as lambs in the midst of wolves." Matthew 10:16 They were also called light: "You are the light of the world;" Matthew 5:14 but in another sense is He called so, concerning whom it was said, "That was the true light, which lights every man that comes into the world." John 1:9 In like manner was He called the dove in a special sense, alone without stain, without sin; not one whose sins have been washed away, but One who never had stain. For what? Because John said concerning the Lord, "Behold the Lamb of God," was not John himself a lamb? Was he not a holy man? Was he not the friend of the Bridegroom? Wherefore, with a special meaning, said John of Him, "This is the Lamb of God;" because solely by the blood of this Lamb alone could men be redeemed.

6. My brethren, if we acknowledge our price, that it is the blood of the Lamb, who are they who this day celebrate the festival of the blood of I know not what woman, and how ungrateful are they! The gold was snatched, they say, from the ear of a woman, and the blood ran, and the gold was placed on a pair of scales or on a balance, and the advantage was much on the side of the blood. If the blood of a woman was sufficiently weighty to outweigh the gold, what power to outweigh the world has the blood of the Lamb by whom the world was made? And, indeed, that spirit, I know not who, was pacified by the blood that he should depress the weight. Impure spirits knew that Jesus Christ would come, they had heard of His coming from the angels, they had heard of it from the prophets, and they expected it. For if they were not

scimus qui sis, Sanctus Dei 12. Venturum sciebant, sed tempus ignorabant. Sed quid audistis in Psalmo de Ierusalem? Quoniam beneplacitum habuerunt servi tui lapides eius, et pulveris eius miserebuntur: tu exurgens, inquit, misereberis Sion, quoniam venit tempus ut misereris eius 13. Quando venit tempus ut miseretur Deus, venit Agnus. Qualis Agnus quem lupi timent? qualis Agnus est qui leonem occisus occidit? Dictus est enim diabolus leo circumiens et rugiens, quaerens quem devoret 14: sanguine Agni victus est leo. Ecce spectacula Christianorum. Et quod est amplius, illi oculis carnis vident vanitatem, nos cordis oculis veritatem. Ne putetis, fratres, quod sine spectaculis nos dimisit Dominus Deus noster: nam si nulla sunt spectacula, cur hodie convenistis? Ecce quod diximus, vidistis, et exclamastis: non exclamaretis, nisi vidissetis. Et magnum est hoc spectare per totum orbem terrarum, victum leonem sanguine Agni, educta de dentibus leonum membra Christi, et adiuncta corpori Christi. Ergo nescio quid simile imitatus est quidam spiritus, ut sanguine simulacrum suum emi vellet, quia noverat pretioso sanguine quandocumque redimendum esse genus humanum. Fingunt enim spiritus mali umbras quasdam honoris sibimetipsis, ut sic decipiant eos qui sequuntur Christum. Usque adeo, fratres mei, ut illi ipsi qui seducunt per ligaturas, per praecantationes, per machinamenta inimici, misceant praecantationibus suis nomen Christi: quia iam non possunt seducere Christianos, ut dent venenum, addunt mellis aliquid, ut per id quod dulce est, lateat quod amarum est, et bibatur ad perniciem. Usque adeo ut ego noverim aliquo tempore illius Pilleati sacerdotem solere dicere: Et ipse Pilleatus christianus est. Ut quid hoc, fratres, nisi quia aliter non possunt seduci Christiani?

7. Ne quaeratis ergo alibi Christum, quam ubi se vobis voluit praedicari Christus; et quomodo vobis voluit praedicari, sic illum tenete, sic in corde vestro scribite. Murus est adversus omnes impetus et adversus omnes insidias inimici. Nolite timere, nec tentat ille, nisi permissus fuerit: constat illum nihil facere, nisi permissus fuerit aut missus. Mittitur tamquam angelus malus a potestate dominante; permittitur, quando aliquid petit: et hoc, fratres, non fit, nisi ut probentur iusti, puniantur iniusti. Quid ergo times? Ambula in Domino Deo tuo, certus esto: quod te non vult pati, non pateris; quod te permiserit pati, flagellum corrigentis est, non poena damnantis. Ad haereditatem sempiternam erudimur, et flagellari dedignamur! Fratres mei, si recusaret quisquam puer colaphis aut flagellis caedi a patre suo, quomodo diceretur

expecting it, why did they exclaim, "What have we to do with You? Are You come before the time to destroy us? We know who You are; the Holy One of God." Mark 1:24 They expected that He would come, but they were ignorant of the time. But what have you heard in the psalm regarding Jerusalem? "For Your servants have taken pleasure in her stones, and will pity the dust thereof. You shall arise," says he, "and have mercy upon Zion: for the time has come that You will have mercy upon her." When the time came for God to have mercy, the Lamb came. What sort of a Lamb whom wolves fear? What sort of a Lamb is it who, when slain, slew a lion? For the devil is called a lion, going about and roaring, seeking whom he may devour. 1 Peter 5:8 By the blood of the Lamb the lion was vanquished. Behold the spectacles of Christians. And what is more: they with the eyes of the flesh behold vanity, we with the eyes of the heart behold truth. Do not think, brethren, that our Lord God has dismissed us without spectacles; for if there are no spectacles, why have ye come together today? Behold, what we have said you saw, and you exclaimed; you would not have exclaimed if you had not seen. And this is a great thing to see in the whole world, the lion vanquished by the blood of the Lamb: members of Christ delivered from the teeth of the lions, and joined to the body of Christ. Therefore some spirit or other contrived the counterfeit that His image should be bought for blood, because he knew that the human race was at some time to be redeemed by the precious blood. For evil spirits counterfeit certain shadows of honor to themselves, that they may deceive those who follow Christ. So much so, my brethren, that those who seduce by means of amulets, by incantations, by the devices of the enemy, mingle the name of Christ with their incantations: because they are not now able to seduce Christians, so as to give them poison they add some honey, that by means of the sweet the bitter may be concealed, and be drunk to ruin. So much so, that I know that the priest of that Pilleatus was sometimes in the habit of saying, Pilleatus himself also is a Christian. Why so, brethren, unless that they were not able otherwise to seduce Christians?

7. Do not, then, seek Christ elsewhere than where Christ wished Himself to be preached to you; and as He wished Himself to be preached to you, in that fashion hold Him fast, in that manner write Him on your heart. It is a wall against all the assaults, and against all the snares of the enemy. Do not fear, he does not tempt unless he has been permitted; it is certain that he does nothing unless permitted or sent. He is sent as an evil angel by a power holding him in control: he is permitted when he asks anything; and this, brethren, does not take place unless that the just may be tried, the unjust punished. Why, then, do you fear? Walk in the Lord your God; be assured, what He does not wish you to suffer you do not suffer; what He permits you to suffer is the scourge of one correcting, not the punishment of one

superbus, desperatus, ingratus paternae disciplinae? Et utquid erudit pater homo filium hominem? Ut possit non perdere temporalia quae illi acquisivit, quae illi collegit, quae non vult eum perdere, quae ipse qui relinquit, non potuit in sempiternum tenere. Non docet filium cum quo possideat, sed qui post eum possideat. Fratres mei, si filium docet pater successorem, et quem docet et ipsum similiter per illa omnia transiturum, qua et ille qui monebat transiturus est; quomodo vultis erudiat nos Pater noster, cui non successuri, sed ad quem accessuri sumus, et cum quo in aeternum mansuri in haereditate, quae non marcescit, nec moritur, nec grandinem novit? Et ipse haereditas et ipse Pater est. Hunc possidebimus, et erudiri non debemus? Sufferamus ergo eruditionem Patris. Non quando nobis dolet caput, curramus ad praecantatores, ad sortilegos et remedia vanitatis. Fratres mei, non vos plangam? Quotidie invenio ista; et quid faciam? Nondum persuadeo Christianis in Christo spem esse ponendam? Ecce, si cui factum est remedium, moriatur, (quam multi enim cum remediis mortui sunt? et quam multi sine remediis vixerunt?) qua fronte exiit anima ad Deum? Perdidit signum Christi, accepit signum diaboli. An forte dicat: Non perdidit signum Christi? Ergo signum Christi cum signo diaboli habuisti. Non vult Christus communionem, sed solus vult possidere quod emit. Tanti emit ut solus possideat: tu facis ei consortem diabolum, cui te per peccatum vendideras. Vae duplici corde 15 qui in corde suo partem faciunt Deo, partem faciunt diabolo. Iratus Deus, quia fit ibi pars diabolo, discedit, et totum diabolus possidebit. Non frustra itaque Apostolus dicit: Neque detis locum diabolo 16. Cognoscamus ergo Agnum, fratres, cognoscamus pretium nostrum.

8. Stabat Ioannes, et ex discipulis eius duo 17. Ecce duo de discipulis Ioannis: quia talis erat Ioannes amicus sponsi, non quaerebat gloriam suam, sed testimonium perhibebat veritati: numquid voluit apud se remanere discipulos suos, ut non sequerentur. Dominum? Magis ipse ostendit discipulis suis quem sequerentur. Habebant enim illum tamquam Agnum: et ille: Quid me attenditis! ego non sum Agnus; Ecce Agnus Dei: de quo etiam superius dixerat: Ecce Agnus Dei. Et quid nobis

condemning. We are being educated for an eternal inheritance, and do we spurn to be scourged? My brethren, if a boy were to refuse the punishment of cuffs or stripes from his father, would he not be called proud, incorrigible, ungrateful towards paternal discipline? And for what does an earthly father educate his son? That he may not lose the temporal things which he has acquired for him, which he has collected for him, which he does not wish him to lose, which he who leaves them cannot retain eternally. He does not teach a son with whom he is to possess, but one who is to possess after him. My brethren, if a father teaches a son who is to succeed him, and teaches him also that he will have to pass through all these things, in same way as he who is admonishing him is destined to pass through them, how do you wish that He educate us, our Father to whom we are not to succeed, but to whom we are to approach, and with whom we are to abide eternally in an inheritance which does not decay nor die, and which no storms can desolate? He is Himself both the inheritance and the Father. Shall we possess Him, and ought we not to undergo training? Let us hear the instruction of the Father. When our headaches, let us not have recourse to the superstitious intercessor, to the diviners and remedies of vanity. My brethren, shall I not mourn over you? Daily do I find these things; and what shall I do? Not yet have I persuaded Christians that their hope ought to be placed in God. Behold, if one dies to whom one of these remedies has been given (and how many have died with remedies, and how many have lived without them!), with what confidence does the spirit go forth to God? He has lost the sign of Christ, and has received the sign of the devil. Perhaps he may say that he has not lost the sign of Christ. You can have, then, the sign of Christ along with the sign of the devil. Christ does not desire community of ownership, but He desires to possess alone what He has purchased. He has bought at so great a price that He may possess alone: you make Him the partner of that devil to whom you sold yourself by your sin. "Woe to the double-hearted," Sirach 2:12 to those who in their hearts give part to God and part to the devil. God, being angry that the devil has part there, departs, and the devil will possess the whole. Not in vain, therefore, says the apostle, "Neither give place to the devil." Ephesians 4:27 Let us know the Lamb, then, brethren; let us know our price.

8. "John stood, and two of his disciples." Behold two of John's disciples: since John, the friend of the Bridegroom, was such as he was, he sought not his own glory, but bore witness to the truth. Did he wish that his disciples should remain with him and not follow the Lord? Rather he himself showed his disciples whom they should follow. For they accounted of him as though he were the lamb; and he said, "Why do you give heed to me? I am not the lamb; behold the Lamb of God," of whom also he had already said, Behold the Lamb of God. And what benefit does the Lamb of

prodest Agnus Dei? Ecce, ait, qui tollit peccatum mundi 18. Secuti sunt illum, hoc audito, duo qui erant cum Ioanne.

Veniat, doceat nos, et colloquatur nobis.

9. Videamus sequentia. Ecce Agnus Dei: hoc Ioannes. Et audierunt eum duo discipuli loquentem, et secuti sunt Iesum. Conversus autem Iesus, et videns eos sequentes se, dicit eis: Quid quaeritis? Qui dixerunt: Rabbi (quod dicitur interpretatum Magister), ubi habitas? 19 Non sic illum sequebantur quasi iam ut inhaerent illi: nam manifestum est quando illi inhaeserunt, quia de navi eos vocavit. In his enim duobus erat Andreas, sicut modo audistis; Andreas autem frater Petri erat: et novimus in Evangelio quod Petrum et Andream Dominus de navi vocavit, dicens: Venite post me, et faciam vos piscatores hominum 20. Et ex illo iam inhaeserunt illi, ut non recederent. Modo ergo quod illum sequuntur isti duo, non quasi non recessuri sequuntur; sed videre voluerunt ubi habitaret, et facere quod scriptum est: Limen ostiorum eius exterat pes tuus; surge ad illum venire assidue et erudire praeceptis eius 21. Ostendit eis ille ubi maneret: venerunt et fuerunt cum illo. Quam beatum diem duxerunt, quam beatam noctem! Quis est qui nobis dicat quae audierint illi a Domino? Aedificemus et nosmetipsi in corde nostro, et faciamus domum quo veniat ille, et doceat nos; colloquatur nobis.

Offer sacrificium humilitatis.

10. Quid quaeritis? Qui dixerunt ei: Rabbi, (quod interpretatum dicitur Magister), ubi habitas? Dicit eis: Venite, et videte. Et venerunt, et viderunt ubi maneret, et apud eum manserunt die illo: hora autem erat quasi decima 22. Nihilne arbitramur pertinuisse ad Evangelistam, dicere nobis quota hora erat? Potest fieri ut nihil ibi nos animadvertere, nihil quaerere voluerit? Decima erat hora. Numerus iste legem significat, quia in decem praeceptis data est lex. Venerat autem tempus ut impleretur lex per dilectionem; quia a Iudaeis non poterat impleri per timorem. Unde Dominus dicit: Non veni solvere legem, sed implere 23. Merito ergo decima hora eum secuti sunt ad testimonium amici sponsi duo isti: et decima hora audivit: Rabbi, quod interpretatur Magister. Si decima hora Rabbi Dominus audivit, et decimus numerus ad legem pertinet; magister legis non est nisi dator legis. Nemo dicat quia alius dedit legem, et alius docet legem: ipse illam docet qui illam dedit; ipse est magister legis suae, et docet illam. Et misericordia est in lingua ipsius, ideo misericorditer docet legem, sicut dictum est de sapientia: Legem autem et misericordiam in lingua portat 24. Noli timere, ne implere legem non possis, fuge ad misericordiam. Si multum est

God confer upon us? "Behold," he says, "who takes away the sin of the world." The two who were with John followed Him when they heard this.

9. Let us see what follows: "Behold the Lamb of God." This John said, and the two disciples heard him speak, and followed Jesus. Then Jesus turned and saw them following, and says unto them, "What do you seek?" And they said, "Rabbi (that is to say, being interpreted, Master), where dwellest Thou?" They did not follow Him in such manner as that they should cleave to Him; for it is plain when they clave unto Him, for He called them from the ship. For one of the two was Andrew, as you have just heard, and Andrew was the brother of Peter; and we know from the Gospel that the Lord called Peter and Andrew from the ship, saying, "Come ye after me, and I will make you fishers of men." Matthew 4:19 And from that time they clave unto Him, so as not to go away. On the present occasion these two followed Him, not as those who were not again to leave Him, but to see where He dwelt, and to fulfill the Scripture: "Let your foot wear out the threshold of His doors; arise to come to Him continually, and be instructed in His precepts." Sirach 6:36-37 He showed them where He dwelt: they came and remained with Him. What a blessed day they spent, what a blessed night! Who can make known to us those things which they heard from the Lord? Let us also build in our heart, and make a house into which He may come and teach us, and have converse with us.

10. "What do you seek?" They said unto Him, "Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He says to them, Come and see. And they came and saw where He dwelt, and abode with Him that day: and it was about the tenth hour." Do we think that it did in no wise pertain to the evangelist to tell us what hour it was? Is it possible that he wished us to give heed to nothing in that, to inquire after nothing? It was the tenth hour. That number signifies the law, because the law was given in ten commandments. But the time had come for the law to be fulfilled by love, because it could not be fulfilled by the Jews by fear. Hence the Lord says, "I am not come to destroy the law, but to fulfill." Matthew 5:17 Suitably, then, at the tenth hour did these two follow Him, at the testimony of the friend of the Bridegroom, and that He at the tenth hour heard "Rabbi (which is interpreted, Master)." If at the tenth hour the Lord heard Rabbi, and the tenth number pertains to the law, the master of the law is no other than the giver of the law. Let no one say that one gave the law, and that another teaches the law: for the same teaches it who gave it; He is the Master of His own law, and teaches it. And mercy is in His tongue, therefore mercifully teaches He the law, as it is said regarding wisdom, "The law and mercy does she carry in her tongue." Proverbs 31:26 Do not fear that you are not able to fulfill the law, flee to mercy. If you can not fulfill the law, make use of that

ad te legem implere, utere pacto illo, utere chirographo, utere precibus quas tibi constituit et composuit iurisperitus coelestis.

11. Qui enim habent causam, et volunt supplicare imperatori, quaerunt aliquem scholasticum iurisperitum, a quo sibi preces componantur; ne forte si aliter petierint quam oportet, non solum non impetrent quod petunt, sed et poenam pro beneficio consequantur. Cum ergo quaerent supplicare Apostoli, et non invenirent quomodo adirent imperatorem Deum, dixerunt Christo: Domine, doce nos orare 25: hoc est: Iurisperite noster, assessor, imo consessor Dei, compone nobis preces. Et docuit Dominus de libro iuris coelestis, docuit quomodo orarent: et in ipso quod docuit, posuit quamdam conditionem: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris 26. Si non secundum legem petieris, reus eris. Contremiscis imperatorem factus reus? offer sacrificium humilitatis, offer sacrificium misericordiae, dic in precibus: Dimitte mihi, quoniam et ego dimitto. Sed si dicis, fac. Quid enim facturus es, quo iturus es, si mentitus fueris in precibus? Non quomodo dicitur in foro, carebis beneficio rescripti; sed nec rescriptum impetrabis. Iuris enim forensis est ut qui in precibus mentitus fuerit, non illi prosit quod impetravit. Sed hoc inter homines, quia potest falli homo; potuit falli imperator, quando preces misisti: dixisti enim quod voluisti, et cui dixisti, nescit an verum sit; dimisit te adversario tuo convincendum, ut si ante iudicem convictus fueris de mendacio, quia non potuit ille nisi praestare, nesciens an fueris mentitus, ibi carebis ipso beneficio rescripti, quo perduxisti rescriptum. Deus autem qui novit utrum mentiaris, an verum dicas, non facit ut in iudicio tibi non prosit; sed nec impetrare te permittit, quia ausus es mentiri veritati.

Videte ne ab Agno recedatis.

12. Quid ergo facturus es? dic mihi. Implere legem ex omni parte, ita ut in nullo offendas, difficile est: reatus ergo certus est; remedio uti non vis? Ecce, fratres mei, quale remedium posuit Dominus contra aegritudines animae. Quod ergo? Cum caput tibi dolet, laudamus si Evangelium ad caput tibi posueris, et non ad ligaturam cucurreris. Ad hoc enim perducta est infirmitas hominum, et ita plangendi sunt homines qui currunt ad ligaturas, ut gaudeamus quando videmus hominem in lecto suo constitutum, iactari febribus et doloribus, nec alicubi spem posuisse, nisi ut sibi Evangelium ad caput poneret: non quia ad hoc factum est, sed quia praelatum est Evangelium ligaturis. Si ergo ad caput ponitur ut quiescat dolor capitis, ad cor non ponitur ut sanetur a peccatis? Fiat ergo. Quid fiat? Ponatur ad cor, sanetur cor. Bonum

covenant, make use of the bond, make use of the prayers which the heavenly One, skilled in the law, has ordained and composed for you.

11. For those who have a cause, and wish to supplicate the emperor, seek for some one skilled in the law, and trained in the schools, to compose their petition for them; lest perchance, if they ask in an unbecoming manner, they not only do not obtain what they seek, but get punishment instead of a benefit. When, therefore, the apostles sought to petition, and could not find how to approach the Emperor God, they said unto Christ, "Lord, teach us to pray;" that is to say, "O you who are our skilled One in the law, our Assessor, yea, the Concessor of God, compose for us prayers." And the Lord taught them from the book of the celestial law, taught them how to pray; and in that which He taught, He laid down a certain condition: "Forgive us our debts, as we also forgive our debtors." Luke 11:1-4 If you seek not according to the law, you become guilty. Do you not tremble before the Emperor, having become guilty? Offer the sacrifice of humility, offer the sacrifice of mercy; pray, saying, Forgive me, for I also forgive. But if you say, do. For what will you do? Whither will you go if you have lied in your prayers? Not as it is said in the forum, you shall lose the benefit of the rescript; but you shall not obtain a rescript. For it is the law of the forum that he who shall have lied in his petition shall derive no benefit from that which he has obtained. But this among men, because a man can be deceived: the emperor might have been deceived, when you addressed to him your petition; for you said what you would, and he to whom you spoke knew not whether it was true or false; he sent you away to your adversary to be confuted if possible, so that if before the judge you should be convicted of falsehood (because he was not able not to grant the rescript, not knowing whether you had lied), you should lose the benefit of the rescript, in the place to which you had taken it. But God, who knows whether you lie or speakest the truth, does not cause you to lose in the judgment the benefit, but does not permit you to obtain it, because you have dared to lie to the Truth.

12. What, then, will you do? Tell me. To fulfill the law in every part, so as to offend in nothing, is difficult: the condition of guilt is therefore certain; will you refuse to use the remedy? Behold, my brethren, what a remedy the Lord has provided for the sicknesses of the soul! What then? When your head aches, we praise you if you place the gospel at your head, instead of having recourse to an amulet. For so far has human weakness proceeded, and so lamentable is the estate of those who have recourse to amulets, that we rejoice when we see a man who is upon his bed, and tossed about with fevers and pains, placing his hope on nothing else than that the gospel lies at his head; not because it is done for this purpose, but because the gospel is preferred to amulets. If, then, it is placed at the head to allay the pain of the head, is it not

est, bonum, ut de salute corporis non satagas, nisi ut a Deo illam petas. Si scit tibi prodesse, dabit illam: si non tibi dederit, non proderat habere illam. Quam multi aegrotant in lecto innocentes; et si sani fuerint, procedunt ad scelera committenda? Quam multis obest sanitas? Latro qui procedit ad faucem occidere hominem, quanto illi melius erat ut aegrotaret? Qui noctu surgit ad fodiendum parietem alienum, quanto illi melius si febris iactaretur? Innocentius aegrotaret, scelerate sanus est. Novit ergo Deus quid nobis expediat: id agamus tantum, ut cor nostrum sanum sit a peccatis; et quando forte flagellamur in corpore, ipsum deprecemur. Rogavit eum Paulus apostolus, ut auferret stimulum carnis, et noluit auferre. Numquid perturbatus est? numquid contristatus dixit se desertum? Magis se dixit non desertum, quia non ablatum est quod volebat auferri, ut illa infirmitas sanaretur. Hoc enim invenit in voce medici: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur 27. Unde ergo scis quod non vult te sanare Deus? Adhuc tibi expedit flagellari. Unde scis quam putre est quod secat medicus, agens ferrum per putria? Nonne novit modum, quid faciat, quo usque faciat? Numquid ululatus eius qui secatur, retrahit manus medici artificiose secantis? Ille clamat; ille secat. Crudelis qui non audit clamantem, an potius misericors qui vulnus persequitur ut sanet aegrotum? Haec, fratres mei, ideo dixi, ne quis quaerat aliquid praeter auxilium Dei, quando forte in aliqua correptione Domini sumus. Videte ne pereatis, videte ne ab Agno recedatis, et a leone devoremur.

13. Diximus ergo quare hora decima: sequentia videamus. Erat Andreas frater Simonis Petri unus ex duobus qui audierant ab Ioanne, et secuti fuerant eum. Invenit hic Simonem fratrem suum, et dicit ei: Invenimus Messiam; quod est interpretatum Christus 28. Messias hebraice, Christus graece est, latine Unctus. Ab unctione enim dicitur Christus. unctio est graece; ergo Christus, unctus. Ille singulariter unctus, praecipue unctus; unde omnes Christiani ununtur, ille praecipue. Quomodo in Psalmo dicit, audi: Propterea unxit te, Deus, Deus tuus oleo exsultationis, prae-

placed at the heart to heal it from sin? Let it be done then. Let what be done? Let it be placed at the heart, let the heart be healed. It is well—well that you should have no further care regarding the safety of the body, than to ask it from God. If He knows that it will do you good, He will give it you; if He give it not to you, it would not have profited you to have it. How many are sick in bed, and for that reason are innocent! For if they were to recover, they would go forth to commit acts of wickedness. To how many is health an injury! The robber who goes forth to the narrow path to slay a man, how much better for him would it have been to have been sick! And he who rises by night to dig through his neighbor's wall, how much better for him to be tossed by fever! If he were ill, he would have been comparatively innocent; being well, he is guilty of wickedness. It is known, then, to God what is expedient for us: let us make this only our endeavor, that our hearts be whole from sins; and when it happens that we are scourged in the body, let us pray to Him for relief. The Apostle Paul besought Him that He would take away the thorn in his flesh, and He would not. Was he disturbed? Was he filled with sadness, and did he speak of himself as deserted? Rather did he say that he was not deserted, because that was not taken away which he desired to be taken away, to the end that infirmity might be cured. For this he found in the voice of the Physician, "My grace is sufficient for you; for my strength is made perfect in weakness." 2 Corinthians 12:8-9 Whence do you know, then, that God does not wish to heal you? As yet it is expedient for you to be scourged. Whence do you know how diseased that is which the physician cuts, using his knife on the diseased parts? Does he not know the measure, what he is to do, and how far he is to do it? Does the shrieking of him he cuts restrain the hands of the physician cutting according to his art? The one cries, the other cuts. Is he cruel who does not listen to the man crying out, or is he not rather merciful in following the wound, that he may heal the sick man? These things have I said, my brethren, in order that no one seek any other aid than that of God, when we happen to be under the reproof of God. See that you perish not; see that you do not depart from the Lamb, and be devoured by the lion.

13. We have declared, then, why it was at the tenth hour. Let us see what follows: "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He finds his own brother Simon, and says unto him, We have found the Messiah, which is, being interpreted, the Christ." Messiah, in Hebrew; Christ, in Greek; in Latin, Anointed. Χρῆσμα is anointing in Greek; Christ, therefore, is the Anointed. He is peculiarly anointed, pre-eminently anointed; wherewith all Christians are anointed, He is pre-eminently anointed. Hear how He speaks in the psalm: "Wherefore God, Your God, has anointed You with the oil of gladness above

participibus tuis 29. Participes enim eius omnes sancti; sed ille singulariter Sanctus sanctorum, singulariter unctus, singulariter Christus.

In Petri nomine figurata est Ecclesia.

14. Et duxit eum ad Iesum. Intuitus autem eum, Iesus dixit: Tu es Simon filius Ioannis, tu vocaberis Cephas; quod interpretatur Petrus 30. Non magnum quia Dominus dixit cuius filius esset iste. Quid magnum Domino? Omnia nomina sanctorum suorum sciebat, quos ante constitutionem mundi praedestinavit; et miraris quia dixit uni homini: Tu es filius illius, et tu vocaberis illud? Magnum quia mutavit ei nomen; et fecit de Simone Petrum? Petrus autem a petra, petra vero Ecclesia: ergo in Petri nomine figurata est Ecclesia. Et quis securus, nisi qui aedificat super petram? Et quid ait ipse Dominus? Qui audit verba mea haec et facit ea, similabo eum viro prudenti, aedificanti super petram (non cedit tentationibus): descendit pluvia, venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non cecidit; fundata enim erat super petram. Qui audit verba mea et non facit ea (iam unusquisque nostrum timeat et caveat), similabo eum viro stulto qui aedificavit domum suam super arenam: descendit pluvia, venerunt flumina, flaverunt venti, et impegerunt in domum illam, et cecidit; et facta est ruina eius magna 31. Quid prodest quia intrat Ecclesiam, qui vult super arenam aedificare? Audiendo enim et non faciendo, aedificat quidem, sed super arenam. Si enim nihil audit, nihil aedificat: si autem audit, aedificat. Sed quaerimus, ubi. Si enim audit et facit, super petram: si audit et non facit, super arenam. Duo sunt genera aedificantium; aut super petram, aut super arenam. Quid ergo illi qui non audiunt? securi sunt? securos eos dicit, quia nihil aedificant? Nudi sunt sub pluvia, ante ventos, ante flumina: cum venerint ista, ante illos tollunt, quam domos deiciant. Ergo una est securitas, et aedificare, et super petram aedificare. Si audire vis et non facere, aedificas; sed ruinam aedificas: cum autem venerit tentatio, deicit domum, et cum ipsa ruina tua te tollit. Si autem non audis, nudus es, illis tentationibus tu ipse traheris. Audi ergo, et fac; unum est remedium. Quanti forte hodie audiendo et non faciendo rapti sunt fluvio celebritatis huius? Audiendo enim et non faciendo, venit fluvius ipsa celebritas anniversaria, impletus est torrens, transiturus est et siccaturus: sed vae illi quem tulerit! Illud ergo noverit Caritas vestra, quia nisi quis et audiat et faciat, non aedificat super petram; et non pertinet ad nomen tam magnum, quod sic commendavit Dominus. Intentum enim te fecit. Nam si hoc ante Petrus vocaretur, non ita videres mysterium petrae; et putares casu eum, sic vocari, non providentia Dei: ideo voluit eum aliud prius vocari, ut ex ipsa commutatione nominis, sacramenti vivacitas commendaretur.

Your fellows." For all the holy ones are His fellows, but He in a peculiar sense is the Holy of Holies, peculiarly anointed, peculiarly Christ.

14. "And he brought him to Jesus; and when Jesus beheld him, He said, You are Simon the son of Joannes: you shall be called Cephas, which is, by interpretation, Peter." It is not a great thing that the Lord said whose son Peter was. What is great to the Lord? He knew all the names of His own saints, whom He predestinated before the foundation of the world; and do you wonder that He said to one man, You are the son of this man, and you shall be called this or that? Is it a great matter that He changed his name, and converted it from Simon to Peter? Peter is from petra, a rock, but the petra [rock]; is the Church; in the name of Peter, then, was the Church figured. And who is safe, unless he who builds upon the rock? And what says the Lord Himself? "He that hears these my words, and does them, I will liken him unto a wise man building his house upon a rock" (he does not yield to temptation). "The rain descended, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. But he that hears my words, and does them not" (now let each one of us fear and beware), "I will liken him to a foolish man, who built his house upon the sand: the rain descended, the floods came, the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24-27 What profit is it to enter the Church for him who builds upon the sand? For, by hearing and not doing, he builds indeed, but on the sand. For if he hears nothing, he builds nothing; but if he hears, he builds. But we ask, Where? For if he hears and does, he builds upon the rock; if he hears and does not, he builds upon the sand. There are two kinds of builders, those building upon the rock, and those building upon the sand. What, then, are those who do not hear? Are they safe? Does He say that they are safe because they do not build? They are naked beneath the rains, before the winds, before the floods; when these come, they carry away those persons before they overthrow the houses. It is then the only security, both to build, and to build upon the rock. If you will hear and do not, you build, but you build a ruin: and when temptation comes it overthrows the house, and carries away you with the ruin. But if you do not hear, you are naked; you yourself art dragged away by those temptations. Hear, then, and do; it is the only remedy. How many, perchance, on this day, by hearing and not doing, are hurried away on the stream of this festival! For, through hearing and not doing, the flood comes, this annual festival; the torrent is filled, it will pass away and become dry, but woe to him whom it shall carry away! Know this, then, beloved, that unless a man hears and does, he builds not upon the rock, and he does not belong to that great name which the Lord so commended. For He has called your attention. For if Simon had been called Peter before, you would not have so clearly seen the mystery of the rock, and you would have thought that

15. Et in crastinum voluit exire in Galilaeam, et invenit Philippum. Dicit ei: Sequere me. Erat autem de civitate Andreae et Petri. Et invenit Philippus Nathanaelem: iam vocatus a Domino Philippus. Et dixit ei: Quem scripsit Moyses in Lege, et Prophetarum, invenimus Iesum filium Ioseph. Eius filius dicebatur, cui desponsata erat mater eius. Nam quod ea intacta conceptus et natus sit, bene noverunt omnes Christiani ex Evangelio. Hoc Philippus dixit Nathanaeli; addidit et locum, a Nazareth. Et dixit ei Nathanael: A Nazareth potest aliquid boni esse. Quid intellegitur, fratres? Non quomodo aliqui pronuntiant: nam et sic solet pronuntiarum: A Nazareth potest aliquid boni esse? Sequitur enim vox Philippi, et dicit: Veni, et vide 32. Ambas autem pronuntiationes potest ista vox sequi, sive sic pronunties tamquam confirmans: A Nazareth potest aliquid boni esse; et ille: Veni, et vide: sive sic dubitans, et totum interrogans: A Nazareth potest aliquid boni esse? Veni, et vide. Cum ergo sive illo modo, sive isto pronuntietur, non repugnent verba sequentia; nostrum est quaerere quid potius intellegamus in his verbis.

16. Qualis fuerit Nathanael iste, in sequentibus probamus. Audite qualis fuerit: Dominus ipse perhibet testimonium. Magnus Dominus cognitus testimonio Ioannis: beatus Nathanael cognitus testimonio veritatis. Quia Dominus etsi testimonio Ioannis non commendaretur, ipse sibi perhibebat testimonium; quia sufficit sibi ad testimonium suum veritas. Sed quia veritatem non poterant capere homines, per lucernam quaerebant veritatem: et ideo Ioannes per quem Dominus ostenderetur, missus est. Audi Dominum Nathanaeli testimonium perhibentem: Et dixit ei Nathanael: A Nazareth potest aliquid boni esse. Dicit ei Philippus: Veni, et vide. Et vidit Iesus Nathanaelem venientem ad se, et dicit de eo: Ecce vere Israelita, in quo dolus non est 33. Magnum testimonium! hoc nec Andreae dictum, nec Petro dictum, nec Philippo, quod dictum est de Nathanaele: Ecce vere Israelita, in quo dolus non est.

De piscatore lucratus est imperator.

17. Quid ergo facimus, fratres? Deberet iste primus esse in Apostolis? Non solum primus non invenitur in Apostolis, sed nec medius, nec ultimus inter duodecim Nathanael est, cui tantum testimonium perhibuit Filius Dei, dicens: Ecce vere

he was called so by chance, not by the providence of God; therefore God willed that he should be called first something else, that by the very change of name the reality of the sacrament might be commended to our notice.

15. "And the day following He would go forth into Galilee, and finding Philip, He says unto him, Follow me. Now he was of the city of Andrew and Peter. And Philip finds Nathanael" (Philip who had been already called by the Lord); "and he said unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus, the son of Joseph." He was called the son of that man to whom His mother had been espoused. For that He was conceived and born while she was still a virgin, all Christians know well from the Gospel. This Philip said to Nathanael, and he added the place, "from Nazareth." And Nathanael said unto him, "From Nazareth something good can come." What is the meaning, brethren? Not as some read, for it is likewise wont to be read, "Can any good thing come out of Nazareth?" For the words of Philip follow, who says, "Come and see." But the words of Philip can suitably follow both readings, whether you read it thus, as confirming, "From Nazareth something good can come," to which Philip replies, "Come and see;" or whether as doubting, and making the whole a question, "Can any good thing come out of Nazareth? Come and see." Since then, whether read in this manner or in that, the words following are not incompatible, it is for us to inquire which of the two interpretations we shall adopt.

16. What sort of a man this Nathanael was, we prove by the words which follow. Hear what sort of a man he was; the Lord Himself bears testimony. Great is the Lord, known by the testimony of John; blessed Nathanael, known by the testimony of the truth. Because the Lord, although He had not been commended by the testimony of John, Himself to Himself bore testimony, because the truth is sufficient for its own testimony. But because men were not able to receive the truth, they sought the truth by means of a lamp, and therefore John was sent to show them the Lord. Hear the Lord bearing testimony to Nathanael: "Nathanael said unto him, Can any good thing come out of Nazareth? Philip says to him, Come and see. And Jesus sees Nathanael coming to Him, and says concerning him, Behold an Israelite indeed, in whom is no guile." Great testimony! Not of Andrew, nor of Peter, nor of Philip was that said which was said of Nathanael, "Behold an Israelite indeed, in whom is no guile."

17. What do we then, brethren? Ought this man to be the first among the apostles? Not only is Nathanael not found as first among the apostles, but he is neither the middle nor the last among the twelve, although the Son of God bore such testimony to him, saying, "Behold an Israelite indeed, in whom is no guile." Is the reason asked

Israelita, in quo dolus non est. Quaeritur causa? quantum Dominus intimat, probabiliter invenimus. Intellegere enim debemus ipsum Nathanaelem eruditum et peritum Legis fuisse: propterea noluit illum Dominus inter discipulos ponere; quia idiotas elegit, unde confunderet mundum. Audi Apostolum dicentem ista: Videte enim, inquit, vocationem vestram, fratres, quia non multi potentes, non multi nobiles: sed infirma mundi elegit Deus, ut confundat fortia; et ignobilia mundi et contemptibilia elegit Deus, et ea quae non sunt, tamquam quae sunt, ut ea quae sunt evacuentur 34. Si doctus eligeretur, fortasse ideo se diceret electum, quia doctrina eius meruit eligi. Dominus noster Iesus Christus volens superbiorum frangere cervices, non quaesivit per oratorem piscatorem; sed de piscatore lucratus est imperatorem. Magnus Cyprianus orator, sed prior Petrus piscator, per quem postea crederet non tantum orator, sed et imperator. Nullus nobilis primo electus est, nullus doctus; quia infirma mundi elegit Deus, ut confunderet fortia. Erat ergo iste magnus et sine dolo: hoc solo non electus, ne cuiquam videretur Dominus doctos elegisse. Et ex ipsa doctrina Legis veniebat, quod cum audisset a Nazareth: scrutatus enim erat Scripturas, et sciebat quia inde erat expectandus Salvator, quod non facile alii Scribae et Pharisei noverant: iste ergo doctissimus Legis, cum audisset Philippum dicentem: Invenimus Iesum, quem scripsit Moyses in Lege, et Prophetae, a Nazareth, filium Ioseph; ille qui optime Scripturas noverat, audito nomine Nazareth, erectus est in spem, et dixit: A Nazareth potest aliquid boni esse.

18. Iam caetera de ipso videamus: Ecce vere Israelita, in quo dolus non est. Quid est, in quo dolus non est? Forte non habebat peccatum? forte non erat aeger? forte illi medicus non erat necessarius? Absit. Nemo hic sic natus est, ut illo medico non egeret. Quid sibi ergo vult, in quo dolus non est? Aliquanto intentius quaeramus; apparebit modo in nomine Domini. Dolum dicit Dominus; et omnis qui verba latina intellegit, scit quia dolus est, cum aliud agitur et aliud fingitur. Intendat Caritas vestra. Non dolus dolor est: propterea dico, quia multi fratres imperitiores latinitatis loquuntur sic, ut dicant: Dolus illum torquet, pro eo quod est dolor. Dolus fraus est, simulatio est. Quando aliquis aliquid in corde tegit, et aliud loquitur, dolus est, et tamquam duo corda habet: unum quasi sinum cordis habet, ubi videt veritatem; et alterum sinum, ubi concipit mendacium. Et ut noveritis hunc esse dolum, dictum est in Psalmis: Labia dolosa. Quid est: Labia dolosa? Sequitur: In corde et corde locuti sunt mala 35. Quid

for? In so far as the Lord intimates, we find a probable reason. For we ought to understand that Nathanael was learned and skilled in the law and for that reason was the Lord unwilling to place him among His disciples, because He chose unlearned persons, that He might by them confound the world. Listen to the apostle speaking these things: "For you see," says he, "your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, has God chosen, yea, and things which are not, as though they were things that are, to bring to nought things that are." 1 Corinthians 1:20-28 If a learned man had been chosen, perhaps he would have said that he was chosen for the reason that his learning made him worthy of choice. Our Lord Jesus Christ, wishing to break the necks of the proud, did not seek the orator by means of the fisherman, but by the fisherman He gained the emperor. Great was Cyprian as an orator, but before him was Peter the fisherman, by means of whom not only the orator, but also the emperor, should believe. No noble was chosen in the first place, no learned man, because God chose the weak things of the world that He might confound the strong. This man, then, was great and without guile, and for this reason only was not chosen, lest the Lord should seem to any to have chosen the learned. And from this same learning in the law, it came that when he heard "from Nazareth,"— for he had searched the Scripture, and knew that the Saviour was to be expected thence, what the other scribes and Pharisees had difficulty in knowing— this man, then, very learned in the law, when he heard Philip saying, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph;"— this man, who knew the Scriptures excellently well, when he heard the name "Nazareth," was filled with hope, and said, "From Nazareth something good can come."

18. Let us now see the rest concerning this man. "Behold an Israelite indeed, in whom is no guile." What is "in whom is no guile?" Perhaps he had no sin? Perhaps he was not sick? Perhaps he did not need a physician? God forbid. No one is born here in such fashion as not to need that Physician. What, then, is the meaning of the words, "in whom is no guile"? Let us search a little more intently— it will appear presently— in the name of the Lord. The Lord says dolus [guile]; and every one who understands Latin knows that dolus is when one thing is done and another feigned. Give heed, beloved. Dolus (guile) is not dolor (pain). I say this because many brethren, not well skilled in Latin, so speak as to say, Dolus torments him, using it for dolor. Dolus is fraud, it is deceit. When a man conceals one thing in his heart, and speaks another, it is guile, and he has, as it were, two hearts; he has, as it were, one recess of his heart where he sees the truth, and another recess where he conceives

est: In corde et corde; nisi duplici corde? Si ergo dolus in isto non erat, sanabilem illum medicus iudicavit, non sanum. Aliud est enim sanus, aliud sanabilis, aliud insanabilis: qui aegrotat cum spe, sanabilis dicitur; qui aegrotat cum desperatione, insanabilis; qui autem iam sanus est, non eget medico. Medicus ergo qui venerat sanare, vidit istum sanabilem, quia dolus in illo non erat. Quomodo dolus in illo non erat? Si peccator est, fatetur se peccatorem. Si enim peccator est, et iustum se dicit; dolus est in ore ipsius. Ergo in Nathanaele confessionem peccati laudavit, non iudicavit non esse peccatorem.

19. Propterea cum Pharisei qui sibi videbantur iusti, reprehenderent Dominum quia miscebatur aegrotis medicus, et dicerent: Ecce cum quibus manducat, cum publicanis et peccatoribus; respondit medicus phreneticis: Non est opus sanis medicus, sed male habentibus: non veni vocare iustos, sed peccatores 36. Hoc est dicere: Quia vos iustos dicitis, cum sitis peccatores, sanos vos iudicatis, cum langueatis, medicinam repellitis, non sanitatem tenetis. Unde ille pharisaeus qui vocaverat Dominum ad prandium, sanus sibi videbatur: aegrotata autem illa mulier irrupit in domum, quo non erat invitata, et desiderio salutis facta impudens, accessit, non ad caput Domini, non ad manus, sed ad pedes; lavit eos lacrymis, tersit capillis, osculata est eos, unxit unguento, pacem fecit cum vestigiis Domini peccatrix. Reprehendit ille tamquam sanus medicum, ille pharisaeus qui illic discumbebat; et ait apud se: Hic si esset propheta, sciret quae mulier illi pedes tetigisset. Ideo autem suspicatus erat eum ignorasse, quia non illam repulit, quasi ne immundis manibus tangeretur: noverat autem ille, permisit se tangi, ut tactus ipse sanaret. Dominus videns cor Pharisei, proposuit similitudinem: Duo debitores erant cuidam feneratori; unus ei debebat quinquaginta denarios, alter quingentos: cum non haberent unde redderent, donavit ambobus; quis eum plus dilexit? Et ille: Credo, Domine, cui plus donavit. Et conversus ad mulierem, dixit Simoni: Vides istam mulierem? Intravi in domum tuam, aquam mihi ad pedes non dedisti; illa autem lacrymis lavit pedes meos, et capillis suis tersit: osculum mihi non dedisti: illa non destitit pedes meos osculari: oleum mihi non dedisti; illa pedes meos unxit unguento. Propterea dico tibi; dimittuntur ei peccata multa, quoniam dilexit multum: cui autem modicum dimittitur, modicum diligit 37. Hoc est dicere: Plus aegrotas, sed sanum te putas: modicum putas tibi dimitti, cum plus debitor sis. Bene ista, quia dolus in illa non erat, meruit medicinam. Quid est, dolus in illa non erat? Confitebatur peccata. Hoc et laudat in Nathanaele, quod dolus in illo non erat: quia

falsehood. And that you may know that this is guile, it is said in the Psalms, "Lips of guile." What are "lips of guile"? It follows, "In a heart and in a heart have they spoken evil." What is "in a heart and in a heart," unless in a double heart? If, then, guile was not in Nathanael, the Physician judged him to be curable, not whole. A whole man is one thing, a curable another, an incurable a third: he who is sick, but not hopelessly sick, is called curable; he who is sick hopelessly, incurable; but he who is already whole does not need a physician. The Physician, then, who had come to cure, saw that he was curable, because there was no guile in him. How was guile not in him, if he is a sinner? He confesses that he is a sinner. For if he is a sinner, and says that he is a just man, there is guile in his mouth. Therefore in Nathanael He praised the confession of sin, He did not judge that he was not a sinner.

19. Wherefore, when the Pharisees, who seemed righteous to themselves, blamed the Lord, because, as physician, he mixed with the sick, and when they said, "Behold with whom he eats, with publicans and sinners," the Physician replied to the madmen, "They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners." Matthew 11:11-13 That is to say, because you call yourselves righteous when you are sinners, because you judge yourselves to be whole when you are languishing, you put away from you the medicine, and do not hold fast health. Hence that Pharisee who had asked the Lord to dinner, was whole in his own eyes; but that sick woman rushed into the house to which she had not been invited, and, made impudent by the desire of health, approached not the head of the Lord, nor the hands, but the feet; washed them with tears, wiped them with her hair, kissed them, anointed them with ointment—made peace, sinner as she was, with the footprints of the Lord. The Pharisee who sat at meat there, as though whole himself, blamed the Physician, and said within himself, "This man, if he were a prophet, would have known what woman touched his feet." He suspected that He knew not, because He did not repulse her to prevent His being touched with unclean hands; but He did know, He permitted Himself to be touched, that the touch itself might heal. The Lord, seeing the heart of the Pharisee, put forth a parable: "There was a certain creditor, which had two debtors; the one owed five hundred denars, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Which of them loved him most?" He answered, "I suppose, Lord, he to whom he forgave most." And turning to the woman, He said unto Simon, "Do you see this woman? I entered into your house, you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head: you gave me no kiss; she has not ceased to kiss my feet: you gave me no oil; she has anointed my feet with ointment. Wherefore, I say unto you, to her are forgiven many sins, for she loved much; but to whom little is forgiven, the same loves little." Luke 7:36-47 That

multi pharisaei qui abundabant peccatis, iustos se dicebant, et dolum afferebant, per quem sanari non poterant.

20. Vidit ergo iam istum in quo dolus non erat, et ait: Ecce vere Israelita, in quo dolus non est. Dicit ei Nathanael: Unde me nosti? Respondit Iesus, et dixit: Priusquam te Philippus vocaret, cum esses sub ficu, vidi te; id est, sub arbore fici. Respondit ei Nathanael, et ait: Rabbi, tu es Filius Dei, tu es rex Israel 38. Aliquid magnum potuit Nathanael iste intellegere, in eo quod dictum est: Cum esses sub fici arbore, vidi te, priusquam te Philippus vocaret. Nam talem vocem protulit: Tu es Filius Dei, tu es rex Israel; qualem tanto post Petrus, quando ei Dominus ait: Beatus es Simon Bar Iona, quia non tibi revelavit caro et sanguis, sed Pater meus qui est in coelo 39. Et ibi nominavit petram, et laudavit firmamentum Ecclesiae in ista fide. Hic iam dicit: Tu es Filius Dei, tu es rex Israel. Unde? Quia dictum est ei: Antequam te Philippus vocaret, cum esses sub arbore fici, vidi te.

Quaerimus, quia quaesiti sumus.

21. Quaerendum est, an aliquid significet ista arbor fici. Audite enim, fratres mei: Invenimus arborem fici maledictam, quia sola folia habuit, et fructum non habuit 40. In origine humani generis Adam et Eva cum peccassent, de foliis ficulneis succinctoria sibi fecerunt 41: folia ergo ficulnea intelleguntur peccata. Erat autem Nathanael sub arbore fici, tamquam sub umbra mortis. Vidit eum Dominus, de quo dictum est: Qui sedebant sub umbra mortis, lumen ortum est eis 42. Quid ergo dictum est Nathanaeli? Dicis mihi, o Nathanael: Unde me nosti? Modo iam loqueris mecum, quia vocavit te Philippus. Iam quem vocavit per apostolum, ad Ecclesiam suam vidit pertinere. O tu Ecclesia, o tu Israel, in quo dolus non est; si es populus Israel in quo dolus non est, modo iam cognovisti Christum per Apostolos, quomodo Nathanael cognovit Christum per Philippum. Sed misericordia sua ante te vidit, quam tu eum cognosceres, cum sub peccato iaceres. Numquid enim nos prius quaesivimus Christum, et non ille nos quaesivit? Numquid nos venimus aegroti ad medicum, et non medicus ad aegrotos? Nonne ovis illa perierat, et relictis nonaginta novem pastor quaesivit illam et invenit, quam laetus in humeris reportavit? Nonne perierat drachma illa, et accendit mulier lucernam, et quaesivit in tota domo sua donec invenit? Et cum

is to say, you are more sick, but you think yourself whole; you think that little is forgiven you when you owe more. Well did she, because guile was not in her, deserve medicine. What means, guile was not in her? She confessed her sins. This He also praises in Nathanael, that guile was not in him; for many Pharisees who abounded in sins said that they were righteous, and brought guile with them, which made it impossible for them to be healed.

20. Jesus then saw this man in whom was no guile, and said, "Behold an Israelite indeed, in whom is no guile." Nathanael says unto Him, "Whence know Thou me?" Jesus answered and said, "Before that Philip called you, when you were under the fig (that is, under the fig-tree), I saw you." Nathanael answered and said unto Him, "Rabbi, You are the Son of God; You are the King of Israel." Some great thing Nathanael may have understood in the saying, "When you were under the fig-tree, I saw you, before that Philip called you;" for his words, "You are the Son of God, You are the King of Israel," were not dissimilar to those of Peter so long afterwards, when the Lord said unto him, "Blessed are you, Simon Barjona, for flesh and blood has not revealed it unto you, but my Father which is in heaven." And there He named the rock, and praised the strength of the Church's support in this faith. Here already Nathanael says, "You are the Son of God; You are the King of Israel." Wherefore? Because it was said to him, "Before that Philip called you, when you were under the fig-tree, I saw you."

21. We must inquire whether this fig-tree signifies anything. Listen, my brethren. We find the fig-tree cursed because it had leaves only, and not fruit. Matthew 20:19 In the beginning of the human race, when Adam and Eve had sinned, they made themselves girdles of fig leaves. Genesis 3:7 Fig leaves then signify sins. Nathanael then was under the fig-tree, as it were under the shadow of death. The Lord saw him, he concerning whom it was said, "They that sat under the shadow of death, unto them has light arisen." Isaiah 9:2 What then was said to Nathanael? You say to me, O Nathanael, "Whence do you know me?" Even now you speak to me, because Philip called you. He whom an apostle had already called, He perceived to belong to His Church. O you Church, O you Israel, in whom is no guile! If you are the people, Israel, in whom is no guile, you have even now known Christ by His apostles, as Nathanael knew Christ by Philip. But His compassion beheld you before you knew Him, when you were lying under sin. For did we first seek Christ, and not He seek us? Did we come sick to the Physician, and not the Physician to the sick? Was not that sheep lost, and did not the shepherd, leaving the ninety and nine in the wilderness, seek and find it, and joyfully carry it back on his shoulders? Was not that piece of money lost, and the woman lighted the lamp, and searched in the whole

invenisset: Collaetamini mihi, ait vicinis suis, quia inveni drachmam quam perdideram 43. Sic et nos sicut ovis perieramus, et sicut drachma perieramus: et pastor noster invenit ovem, sed quaesivit ovem; mulier invenit drachmam, sed quaesivit drachmam. Quae est mulier? Caro Christi. Quae est lucerna? Paravi lucernam Christo meo 44. Ergo quaesiti sumus, ut inveniremur; inventi loquimur. Non superbiamus, quia antequam inveniremur, perieramus, si non quaereremur. Non ergo nobis dicant quos amamus, et volumus lucrari paci Ecclesiae catholicae: Quid nos vultis? quid nos quaeritis, si peccatores sumus? Ideo vos quaerimus, ne pereatis: quaerimus, quia quaesiti sumus; invenire vos volumus, quia inventi sumus.

22. Itaque Nathanael cum dixisset: Unde me nosti? ait illi Dominus: Priusquam te vocaret Philippus, cum esses sub arbore ficu, vidi te. O tu Israel sine dolo, quisquis es, o popule vivens ex fide, antequam te per Apostolos meos vocarem, cum esses sub umbra mortis, et tu me non videres, ego te vidi. Dominus deinde dicit ei: Quia dixi tibi: Vidi te sub arbore ficu, credis: maius his videbis. Quid est hoc, maius his videbis? Et dicit ei: Amen, amen dico vobis, videbitis coelum apertum, et Angelos ascendentes et descendentes super Filium hominis 45. Fratres, nescio quid maius dixi, quam est, sub arbore ficu vidi te. Plus enim est quod nos Dominus vocatos iustificavit, quam quod vidit iacentes sub umbra mortis. Quid enim nobis proderat si ibi remansissemus, ubi nos vidit? Numquid non iaceremus? Quid est hoc maius? Quando vidimus Angelos ascendentes et descendentes super Filium hominis?

23. Iam aliquando de his ascendentibus et descendentibus Angelis dixeram; sed ne oblitus fueritis, breviter dico tamquam commemorans: pluribus enim dicerem si non commemorarem, sed modo insinuarem. Scalas vidit Iacob per somnium, et in ipsis scalis vidit Angelos ascendentes et descendentes; et lapidem quem sibi posuerat ad caput, unxit 46. Audistis quia Messias Christus est, audistis quia unctus Christus est. Non enim sic posuit lapidem unctum, ut veniret et adoraret: alioquin idololatria esset, non significatio Christi. Facta est ergo significatio, quo usque oportuit fieri significationem, et significatus est Christus. Lapis unctus, sed non in idolum. Lapis unctus: lapis quare? Ecce pono in Sion lapidem electum, pretiosum, et qui crediderit in illum, non confundetur 47. Quare unctus? Quia Christus a chrismate. Quid autem vidit tunc in scalis? Ascendentes et descendentes Angelos. Sic est et Ecclesia, fratres: Angeli Dei, boni praedicatores, praedicantes Christum; hoc est, super Filium hominis ascendunt et descendunt. Quomodo ascendunt, et quomodo descendunt? Ex uno

house until she found it? And when she had found it, "Rejoice with me," she said to her neighbors, "for I have found the piece of money which I lost." Luke 15:4-10 In like manner were we lost as the sheep, lost as the piece of money; and our Shepherd found the sheep, but sought the sheep; the woman found the piece of money, but sought the piece of money. What is the woman? The flesh of Christ. What is the lamp? "I have prepared a lamp for my Christ." Therefore were we sought that we might be found; having been found, we speak. Let us not be proud, for before we were found we were lost, if we had not been sought. Let them then not say to us whom we love, and whom we desire to gain to the peace of the Catholic Church, "What do you wish with us? Why seek you us if we are sinners?" We seek you for this reason that you perish not: we seek you because we were sought; we wish to find you because we have been found.

22. When, then, Nathanael had said "Whence know Thou me?" the Lord said to him, "Before that Philip called you, when you were under the fig-tree, I saw you." O you Israel without guile, whosoever you are; O people living by faith, before I called you by my apostles, when you were under the shadow of death, and you saw not me, I saw you. The Lord then says to him, "Because I said unto you, I saw you under the fig-tree, you believe; you shall see a greater thing than these." What is this, you shall see a greater thing than these? And He says unto him, "Verily, verily, I say unto you, you shall see heaven open, and angels ascending and descending upon the Son of man." Brethren, this is something greater than "under the fig-tree I saw you." For it is more that the Lord justified us when called than that He saw us lying under the shadow of death. For what profit would it have been to us if we had remained where He saw us? Should we not be lying there? What is this greater thing? When have we seen angels ascending and descending upon the Son of man?

23. Already on a former occasion I have spoken of these ascending and descending angels; but lest you should have forgotten, I shall speak of the latter briefly by way of recalling it to your recollection. I should use more words if I were introducing, not recalling the subject. Jacob saw a ladder in a dream; and on a ladder he saw angels ascending and descending: and he anointed the stone which he had placed at his head. Genesis 28:12-18 You have heard that the Messias is Christ; you have heard that Christ is the Anointed. For Jacob did not place the stone, the anointed stone, that he might come and adore it: otherwise that would have been idolatry, not a pointing out of Christ. What was done was a pointing out of Christ, so far as it behooved such a pointing out to be made, and it was Christ that was pointed out. A stone was anointed, but not for an idol. A stone anointed; why a stone? "Behold, I lay in Zion a stone, elect, precious: and he that believes in Him shall not be

habemus exemplum: audi apostolum Paulum; quod in ipso invenerimus, hoc de caeteris veritatis praedicatoribus credamus. Vide Paulum ascendentem: Scio hominem in Christo ante annos quatuordecim raptum fuisse usque in tertium coelum, sive in corpore, sive extra corpus nescio, Deus scit: et audisse ineffabilia verba quae non licet homini loqui 48. Ascendentem audistis, descendentem audite. Non potui loqui vobis quasi spiritalibus, sed quasi carnalibus: quasi parvulis in Christo lac vobis potum dedi, non escam 49. Ecce descendit qui ascenderat. Quaere quo ascenderat. Usque in tertium coelum. Quaere quo descenderit. Usque ad lac parvulis dandum. Audi quia descendit: Factus sum parvulus, inquit, in medio vestrum, tamquam si nutrix foveat filios suos 50. Videmus enim et nutrices et matres descendere ad parvulos: et si norunt latina verba dicere, decurtant illa, et quassant quodammodo linguam suam, ut possint de lingua diserta fieri blandimenta puerilia; quia si sic dicant, non audit infans, sed nec proficit infans. Et disertus aliquis pater, si sit tantus orator ut lingua illius fora concrepent, et tribunalia concutiantur; si habeat parvulum filium, cum ad domum redierit, seponit forensem eloquentiam quo ascenderat, et lingua puerili descendit ad parvulum. Audi uno loco ipsum Apostolum ascendentem et descendentem, in una sententia: Sive enim, inquit, mente excessimus, Deo: sive temperantes sumus, vobis 51. Quid est, mente excessimus, Deo? Ut illa videamus quae non licet homini loqui. Quid est, temperantes sumus, vobis? Numquid iudicavi me aliquid scire inter vos, nisi Iesum Christum, et hunc crucifixum? 52 Si ipse Dominus ascendit et descendit; manifestum est quia et praedicatores ipsius ascendunt imitatione, descendunt praedicatione.

Gaudia veritatis.

24. Et si aliquanto vos diutius tenuimus, consilii fuit ut importunae horae transirent: arbitramur iam illos peregrisse vanitatem suam. Nos autem, fratres, quando pasti sumus epulis salutaribus, quae restant agamus, ut diem dominicum solemniter impleamus in gaudiis spiritalibus, et comparemus gaudia veritatis cum gaudiis vanitatis: et si horremus, doleamus; si dolemus, oremus; si oramus, exaudiamur; si exaudimur, et illos lucratur.

confounded." Why anointed? Because Christus comes from chrisma. But what saw he then on the ladder? Ascending and descending angels. So it is the Church, brethren: the angels of God are good preachers, preaching Christ; this is the meaning of, "they ascend and descend upon the Son of man." How do they ascend, and how do they descend? In one case we have an example; listen to the Apostle Paul. What we find in him, let us believe regarding the other preachers of the truth. Behold Paul ascending: "I know a man in Christ fourteen years ago was caught up into the third heaven (whether in the body, or whether out of the body, I cannot tell: God knows), and that he heard unspeakable words, which it is not lawful for a man to utter." 2 Corinthians 12:2-4 You have heard him ascending, hear him descending: "I could not speak unto you as unto spiritual, but as unto carnal; as babes in Christ I have fed you with milk, not with meat." 1 Corinthians 3:1-2 Behold he descended who had ascended. Ask whether he ascended to the third heaven. Ask whether he descended to give milk to babes. Hear that he descended: "I became a babe in the midst of you, even as a nurse cherishes her children." 1 Thessalonians 2:7 For we see both nurses and mothers descend to babes, and although they be able to speak Latin, they shorten the words, shake their tongues in a certain manner, in order to frame childish endearments from a methodical language; because if they speak according to rule, the infant does not understand nor profit. And if there be a father well skilled in speaking, and such an orator that the forum resounds with his eloquence, and the judgment-seats shake, if he have a little son, on his return home he puts aside the forensic eloquence to which he had ascended, and in child's language descends to his little one. Hear in one place the apostle himself ascending and descending in the same sentence: "For whether," says he, "we be beside ourselves, it is to God; or whether we be sober, it is for your cause." 2 Corinthians 5:13 What is "we are beside ourselves"? That we see those things which it is not lawful for a man to speak. What is "we are sober for your cause? Have I judged myself to know anything among you, save Jesus Christ and Him crucified?" If the Lord Himself ascended and descended, it is evident that His preachers ascend by imitation, descend by preaching.

24. And if we have detained you somewhat longer than is our wont, the design was that the dangerous hours might pass: we imagine that those people have now brought their vanity to a close. But let us, brethren, having fed upon the feasts of salvation, do what remains, that we may in a religious manner fill up the Lord's day with spiritual joys, and compare the joys of verity with the joys of vanity; and if we are horrified, let us grieve; if we grieve, let us pray; if we pray, may we be heard; if we are heard, we gain them also.

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