

FROM SEED TO TREE: A TOUR OF THE HOLY FATHERS



PART I □ TO NICEA

SESSIONS

Session 1: March 16

Agenda

Introduction: “Seed to Tree”. Patristic Timeline. Fr Romanides articles.

Preparation for this session:

- read all Romanides texts provided
- familiarize with timeline & list of holy Fathers
- prepare a one sentence response: “What do you take away from Fr Romanides’ articles? Be ready to share with group

Session 2: March 23

Agenda

Historical context. Maps. Seed to Tree: connecting Scripture to Patristic theology. Didache & St Ignatius. Life inside the Church.

Preparation for this session

- read “Didache” and “St Ignatius”
- read at least three of the Scripture verses referenced in the Didache
- answer:
 - *Give three words to describe each text. Explain why you chose these words
 - *suggest ways in which the Didache’s teaching called Christians to be different from the rest of Jewish and/or Gentile society
 - *demonstrate from the texts three characteristics of the early church which continue today



Session 3: March 30

Agenda

Threat of Greek philosophy & pagan theology to the Church. St Justin & St Irenaeus.

Preparation for this session

- read “St Justin Martyr” and “St Irenaeus”
- describe two ways St Justin’s “apologia” parallels Session 2 texts
- Summarize St Irenaeus’ take on pagan (Neoplatonist) cosmology in one sentence
- Using the texts, describe two ways in which Greek philosophy and/or pagan cosmology were a threat to the Church

Session 4: April 6

Agenda

Review/makeup of previous material. St Athanasios, part 1. Historical/theological context: Alexandrian vs. Antiochene tendencies.

Preparation for this session:

- read 1st half of St Athanasios material
- summarize this section in three sentences
- explain three ways Scripture informs “On the Incarnation”
- describe one way St Athanasios’ theology and St Irenaeos’ are similar

Session 5: April 13

Agenda

St Athanasios, part 2. Develop ideas generated in Session 4.

Preparation for this session:

- read 2nd half of St Athanasios material
- summarize this section in three sentences
- develop your own observations on discussion points in session 4.



Session 6: April 20

Agenda

Full review & open discussion. Brief preview of “Tour, part 2” in late May.



THE DIDACHE

The Didache, also called The Teaching (or Doctrine) of the Twelve Apostles, is a short treatise that dates back to the early Christian Church and was accounted by some of the Fathers as next to Holy Scripture.

The Didache was discovered in 1873 by Philotheos Bryennios, Metropolitan of Nicomedia, in a small eleventh century codex of 120 pages. He astonished the world by publishing a text towards the end of 1883.

The Didache falls into two parts:

The first part (Chapters 1-6) is a moral treatise describing the Two Ways, the Way of Life and the Way of Death. The second and third parts contain instructions on baptism, the Eucharist, fasting, prayer, matters of church organization, apostles and teachers, prophets, bishops, and deacons. The Didache is perhaps the first text to append a doxology to the Lord's Prayer: "...for thine is the power and the glory unto all ages."

Egypt and Syria both have claims as the place of origin for this text. The case for Egypt was put forward because Clement of Alexandria is an early witness to it and it was also very popular in Egypt, in the fourth century, based on Athanasius the Great's reference to it and the numerous Coptic and Ethiopian versions available. The case for Syria lends itself to links in the text on ministry and the reminiscence of the apostolic decree of Acts xv, 23-9; characteristic of early Syrian Christianity. The text in chapter 6 seems to have envisaged a largely rural community which also tends to point to Syria rather than Egypt.

Not to be confused with the Didascalia Apostolorum[1], Teaching of the Twelve Holy Apostles and Disciples of Our Saviour[2], a 3rd century text founded upon the Didache[3].

Chapter 1. The Two Ways; The First Commandment

There are two ways, one of life and one of death; but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, your neighbour as yourself; and all things whatsoever you would should not occur to you, do not also do to another.



And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there, if you love those who love you? Do not also the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone gives you a blow upon your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes away your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one that asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he that gives according to the commandment; for he is guiltless. Woe to him that receives; for if one having need receives, he is guiltless; but he that receives not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement), he shall be examined concerning the things which he has done, and he shall not escape thence until he pay back the last farthing. **Matthew 5:26** But also now concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2. The Second Commandment: Gross Sin Forbidden

And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, **Exodus 20:13-14** you shall not commit pederasty, you shall not commit fornication, you shall not steal, **Exodus 20:15** you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is begotten. You shall not covet the things of your neighbour, **Exodus 20:17** you shall not forswear yourself, **Matthew 5:34** you shall not bear false witness, **Exodus 20:16** you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued; for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbour. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden

My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. My child, be not a lustful one; for lust leads the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered.



My child, be not an observer of omens, since it leads the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things; for out of all these idolatry is engendered. My child, be not a liar, since a lie leads the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. But be meek, since the meek shall inherit the earth. **Matthew 5:5** Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, **Luke 18:14** nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. The workings that befall you receive as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts

My child, him that speaks to you the word of God remember night and day; and you shall honour him as the Lord; for in the place whence lordly rule is uttered, there is the Lord. And you shall seek out day by day the faces of the saints, in order that you may rest upon their words. You shall not long for division, but shall bring those who contend to peace. You shall judge righteously, you shall not respect persons in reproving for transgressions. You shall not be undecided whether it shall be or no. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for yoursins. You shall not hesitate to give, nor murmur when you give; for you shall know who is the good repayer of the hire. You shall not turn away from him that is in want, but you shall share all things with your brother, and shall not say that they are your own; for if you are partakers in that which is immortal, how much more in things which are mortal? You shall not remove your hand from your son or from your daughter, but from their youth shall teach them the fear of God. **Ephesians 6:4** You shall not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; **Ephesians 6:9; Colossians 4:1** for he comes not to call according to the outward appearance, but unto them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. **Ephesians 6:5; Colossians 3:22** You shall hate all hypocrisy and everything which is not pleasing to the Lord. Forsake in no way the commandments of the Lord; but you shall keep what you have received, neither adding thereto nor taking away therefrom. **Deuteronomy 12:32** In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.



Chapter 5. The Way of Death

And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols

See that no one cause you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear all the yoke of the Lord, you will be perfect; but if you are not able, what you are able that do. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly on your guard; for it is the service of dead gods.

Chapter 7. Concerning Baptism

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, **Matthew 28:19** in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.

Chapter 8. Concerning Fasting and Prayer (the Lord's Prayer)

But let not your fasts be with the hypocrites; **Matthew 6:16** for they fast on the second and fifth day of the week; but fast on the fourth day and the Preparation (Friday). Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray: Our Father who art in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Yours is the power and the glory for ever. Thrice in the day thus pray.



Chapter 9. The Thanksgiving (Eucharist)

Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory for ever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ for ever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs. **Matthew 7:6**

Chapter 10. Prayer After Communion

But after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Your Servant; to You be the glory for ever. You, Master almighty, created all things for Your name's sake; You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory for ever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maran atha. Amen. But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turn and teach another doctrine to the destruction of this, hear him not; but if he teach so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. Let every apostle that comes to you be received as the Lord. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges; but if he ask money, he is a false prophet. And every prophet that speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.



But not every one that speaks in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit eats not from it, except indeed he be a false prophet; and every prophet who teaches the truth, if he do not what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him; but if he says to you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians

But let every one that comes in the name of the Lord be received, and afterward you shall prove and know him; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you, except for two or three days, if need be. But if he wills to abide with you, being an artisan, let him work and eat; **2 Thessalonians 3:10** but if he has no trade, according to your understanding see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep aloof from such.

Chapter 13. Support of Prophets

But every true prophet that wills to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. **Matthew 10:10**; cf. **Luke 10:7** Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have not a prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day

But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned.



For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations.

Chapter 15. Bishops and Deacons; Christian Reproof

Therefore, appoint for yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money, [1 Timothy 3:4](#) and truthful and proven; for they also render to you the service of prophets and teachers. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel; [Matthew 18:15-17](#) but to every one that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; The Coming of the Lord

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord comes. [Matthew 24:42](#) But often shall you come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you be not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; [Matthew 24:11-12](#) for when lawlessness increases, they shall hate and persecute and betray one another, [Matthew 24:10](#) and then shall appear the world-deceiver as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.



IGNATIUS OF ANTIOCH

Our father among the saints Ignatius the God-bearer of Antioch (probably died AD 107) was the third bishop of Antioch, after the Apostle Peter and Euodios, whom Ignatius succeeded around AD 68. Ignatius, who also called himself Theophorus ("God-bearer"), was most likely a disciple of both Apostles Peter and John. Several of his letters have survived to this day; he is one of the Apostolic Fathers (the earliest group of the Church Fathers), and a saint in the Orthodox Church (feastday, December 20).

He was arrested by the Roman authorities and transported to Rome to die in the arena. They hoped to make an example of him and thus discourage Christianity from spreading. Instead, he met with and encouraged Christians all along his route, and wrote letters to the Ephesians, Magnesians, Trallians, Philadelphians, Smyrneans, and Romans, as well as a letter to Polycarp, who was bishop of Smyrna and a disciple of John the Evangelist.

These letters proved to be influential in the development of Christian theology, since the number of extant writings from this period of Church history is very small. They bear signs of being written in great haste and without a proper plan, such as run-on sentences and an unsystematic succession of thought. Ignatius is the first known Christian writer to put great stress on loyalty to a single bishop in each city, who is assisted by both presbyters (priests) and deacons. Earlier writings only mention either bishops or presbyters, and give the impression that there was usually more than one bishop per congregation. Ignatius also stresses the value of the Eucharist, calling it "a medicine to immortality." The very strong desire for bloody martyrdom in the arena, which Ignatius expresses rather graphically in places, may seem quite odd to the modern reader, but an examination of his theology of soteriology shows that he regarded salvation as being from the power and fear of death. So, for him, to try to escape his martyrdom would be to fear death and place himself back under its power.

Letter to the Magnesians

CHAP. VII.— DO NOTHING WITHOUT THE BISHOP AND PRESBYTERS.

As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do ye anything without the bishop and presbyters. Neither endeavour that anything appear reasonable and proper to yourselves apart;



but being come together into the same place, let there be one prayer, one supplication, one mind, one hope, in love and in joy undefiled. There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one.

CHAP, VIII.— CAUTION AGAINST FALSE DOCTRINES.

Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence,[5] and who in all things pleased Him that sent Him.

To the Ephesians

CHAP. XIII.--EXHORTATION TO MEET TOGETHER FREQUENTLY FOR THE WORSHIP OF GOD.

Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims(7) is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth,(8) is brought to an end.

CHAP. X.--EXHORTATIONS TO PRAYER, HUMILITY, ETC.

And pray ye without ceasing in behalf of other men. For there is in them hope of repentance that they may attain to God. See,[2] then, that they be instructed by your works, if in no other way. Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return[4] your prayers; in contrast to their error, be ye steadfast[5] in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord (who ever more unjustly treated, more destitute, more condemned?), that so no plant of the devil may be found in you, but ye may remain in all holiness and sobriety in Jesus Christ, both with respect to the flesh and spirit.



To St Polycarp

CHAP. IV.--EXHORTATIONS.

Let not widows be neglected. Be thou, after the Lord, their protector s and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou dost not, inasmuch as thou art steadfast. Let your assembling together be of of frequent(9) occurrence: seek after all by name.(10) Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves(11) the more, for the glory of God, that they my obtain from God a better liberty. Let them not long to be set free [from slavery] at the public expense, that they be not found slaves to their own desires.

CHAP. V.--THE DUTIES OF HUSBANDS AND WIVES.

Flee evil arts; but all the more discourse in public regarding them.(2) Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church.(3) If any one can continue in a state of purity,(4) to the honour of Him who is Lord of the flesh,(5) let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. Let all things be done to the honour of God.(7)

To the Romans

CHAP. V.--I DESIRE TO DIE.

From Syria even unto Rome I fight with beasts,(4) both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits,(5) show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."(6) May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple.



And let no one, of things visible or invisible, envy(2) me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings,(2) breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful(3) torments of the devil come upon me: only let me attain to Jesus Christ.

ST JUSTIN MARTYR

*The holy, glorious, right-victorious martyr **Justin the Philosopher** (also **Justin Martyr**) was one of the earliest apologists for the Christian faith. A convert to Christianity, he produced a number of works during the middle of the second century, amongst them two Apologies addressed to the Roman emperors, defending and explaining Christianity as the true philosophy. The power of his arguments was to earn him his martyrdom. His feast day is celebrated on June 1.*

The dates of Justin Martyr's birth and death are not known. He is believed to have been born between 100 and 114 A.D., and his death is believed to have occurred between 162 and 168. Most of what is known of his life comes from his own writings. He was born in Palestine in Flavia Neapolis, known in Old Testament times as Shechem, but now as Nablus. He called himself a Samaritan, although his father, Priscos, and grandfather, Baccheios, may have been Greek or Roman. As a child he was raised a pagan in a family of means and studied philosophy at various schools, including those in Alexandria and Ephesus. He appears to have traveled extensively and eventually settled in Rome.

In his studies he initially leaned toward Stoicism, then toward Pythagoreanism and Platonism before becoming interested in Christianity while in Ephesus. There he recounts his conversion as a semi-mystical experience: while walking along the seashore, there appeared an old man alongside him. He was impressed by this Christian, who explained that Jesus was the fulfillment of the promises made through the Jewish prophets and thus the only true philosophy. He had also been impressed by the steadfastness of the Christian martyrs. His soul inflamed with a love of the prophets and those who were friends of Christ, Justin became a Christian about 130. As a philosophy student he approached Christianity as bringing completeness to the pagan philosophies.



Justin's martyrdom appears to be the result of his bettering the Cynic philosopher Crescens in debates in Rome. Around 165, he was charged, possibly by Crescens, of following an illegal religion. Subsequently the prefect, Rustcus, condemned Justin to death by beheading with six of his companions: Chariton, Charito, Evelpostos, Paeon, Hierax, and Liberianos. The Acts of Justin the Martyr is believed to be a record of this trial.

The “Apologia” of Justin Martyr

Chapter 19. The resurrection possible

And to any thoughtful person would anything appear more incredible, than, if we were not in the body, and some one were to say that it was possible that from a small drop of human seed bones and sinews and flesh be formed into a shape such as we see? For let this now be said hypothetically: if you yourselves were not such as you now are, and born of such parents [and causes], and one were to show you human seed and a picture of a man, and were to say with confidence that from such a substance such a being could be produced, would you believe before you saw the actual production? No one will dare to deny [that such a statement would surpass belief]. In the same way, then, you are now incredulous because you have never seen a dead man rise again. But as at first you would not have believed it possible that such persons could be produced from the small drop, and yet now you see them thus produced, so also judge that it is not impossible that the bodies of men, after they have been dissolved, and like seeds resolved into earth, should in God's appointed time rise again and put on incorruption. For what power worthy of God those imagine who say, that each thing returns to that from which it was produced, and that beyond this not even God Himself can do anything, we are unable to conceive; but this we see clearly, that they would not have believed it possible that they could have become such and produced from such materials, as they now see both themselves and the whole world to be. And that it is better to believe even what is impossible to our own nature and to men, than to be unbelieving like the rest of the world, we have learned; for we know that our Master Jesus Christ said, that what is impossible with men is possible with God, Matthew 19:26 and, Fear not them that kill you, and after that can do no more; but fear Him who after death is able to cast both soul and body into hell. Matthew 10:28 And hell is a place where those are to be punished who have lived wickedly, and who do not believe that those things which God has taught us by Christ will come to pass.



Chapter 65. Administration of the sacraments

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized[illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to $\gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$ [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

Chapter 66. Of the Eucharist

And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, This do in remembrance of Me, Luke 22:19 this is My body; and that, after the same manner, having taken the cup and given thanks, He said, This is My blood; and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.



Chapter 67. Weekly worship of the Christians

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.



ST IRENAEUS OF LYONS

*The holy and glorious, right-victorious Hieromartyr **Irenaeus of Lyons** (c. 130-202) was bishop of Lugdunum in Gaul, which is now Lyons, France. His writings were formative in the early development of Christiantheology. He was a disciple of Polycarp of Smyrna, who himself was a disciple of the Apostle John the Theologian. His feast day is August 23.*

Irenaeus is thought to have been a Greek from Polycarp's hometown of Smyrna in Asia Minor, now Izmir, Turkey. He was brought up in a Christian family, rather than converting as an adult, and this may help explain his strong sense of Orthodoxy. Irenaeus was one of the first Christian writers to refer to the principle of Apostolic Succession to refute his opponents.

Irenaeus is remembered as the second bishop of Lyons, although there is no clear evidence that he ever officially assumed the episcopal duties. The first bishop, Pothinus, was martyred around 177 during persecutions under Marcus Aurelius, when Irenaeus was visiting Rome.

Writings

Irenaeus wrote a number of books, but the most important that survives is the five-volume On the Detection and Overthrow of the So-Called Gnosis, normally referred to as Adversus Haereses (in English, Against Heresies)

His theology

The central point of Irenaeus' theology is the unity of God, in opposition to the Gnostics' division of God into a number of divine "Aeons", and their distinction between the "High God" and the wicked "Demiurge" who created the world. Irenaeus uses the Logos theology he inherited from St. Justin Martyr, but prefers to speak of the Son and the Spirit as the "hands of God," using figures for the Trinity which antedate the more precise language of the Cappadocians.



Against Heresies

Absurd ideas of the disciples of Valentinus as to the origin, name, order, and conjugal productions of their fancied Æons, with the passages of Scripture which they adapt to their opinions.

1. They maintain, then, that in the invisible and ineffable heights above there exists a certain perfect, pre-existent Æon, whom they call Proarche, Propator, and Bythus, and describe as being invisible and incomprehensible. Eternal and unbegotten, he remained throughout innumerable cycles of ages in profound serenity and quiescence. There existed along with him Ennœa, whom they also call Charis and Sige. At last this Bythus determined to send forth from himself the beginning of all things, and deposited this production (which he had resolved to bring forth) in his contemporary Sige, even as seed is deposited in the womb. She then, having received this seed, and becoming pregnant, gave birth to Nous, who was both similar and equal to him who had produced him, and was alone capable of comprehending his father's greatness. This Nous they call also Monogenes, and Father, and the Beginning of all Things. Along with him was also produced Aletheia; and these four constituted the first and first-begotten Pythagorean Tetrad, which they also denominate the root of all things. For there are first Bythus and Sige, and then Nous and Aletheia. And Monogenes, perceiving for what purpose he had been produced, also himself sent forth Logos and Zoe, being the father of all those who were to come after him, and the beginning and fashioning of the entire Pleroma. By the conjunction of Logos and Zoe were brought forth Anthropos and Ecclesia; and thus was formed the first-begotten Ogdoad, the root and substance of all things, called among them by four names, viz., Bythus, and Nous, and Logos, and Anthropos. For each of these is masculine-feminine, as follows: Propator was united by a conjunction with his Ennœa; then Monogenes, that is Nous, with Aletheia; Logos with Zoe, and Anthropos with Ecclesia.

3. Such are the thirty Æons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the Saviour— for they do not please to call Him Lord— did no work in public during the space of thirty years, thus setting forth the mystery of these Æons. They maintain also, that these thirty Æons are most plainly indicated in the parable Matthew 20:1-16 of the labourers sent into the vineyard. For some are sent about the first hour, others about the third hour, others about the sixth hour, others about the ninth hour, and others about the eleventh hour.



Now, if we add up the numbers of the hours here mentioned, the sum total will be thirty: for one, three, six, nine, and eleven, when added together, form thirty. And by the hours, they hold that the Æons were pointed out; while they maintain that these are great, and wonderful, and hitherto unspeakable mysteries which it is their special function to develop; and so they proceed when they find anything in the multitude of things contained in the Scriptures which they can adopt and accommodate to their baseless speculations.

Christ assumed actual flesh, conceived and born of the Virgin.

1. Those, therefore, who allege that He took nothing from the Virgin do greatly err, [since,] in order that they may cast away the inheritance of the flesh, they also reject the analogy [between Him and Adam]. For if the one [who sprang] from the earth had indeed formation and substance from both the hand and workmanship of God, but the other not from the hand and workmanship of God, then He who was made after the image and likeness of the former did not, in that case, preserve the analogy of man, and He must seem an inconsistent piece of work, not having wherewith He may show His wisdom. But this is to say, that He also appeared putatively as man when He was not man, and that He was made man while taking nothing from man. For if He did not receive the substance of flesh from a human being, He neither was made man nor the Son of man; and if He was not made what we were, He did no great thing in what He suffered and endured. But every one will allow that we are [composed of] a body taken from the earth, and a soul receiving spirit from God. This, therefore, the Word of God was made, recapitulating in Himself His own handiwork; and on this account does He confess Himself the Son of man, and blesses the meek, because they shall inherit the earth. Matthew 5:5 The Apostle Paul, moreover, in the Epistle to the Galatians, declares plainly, God sent His Son, made of a woman. Galatians 4:4 And again, in that to the Romans, he says, Concerning His Son, who was made of the seed of David according to the flesh, who was predestinated as the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord. Romans 1:3-4

2. Superfluous, too, in that case is His descent into Mary; for why did He come down into her if He were to take nothing of her? Still further, if He had taken nothing of Mary, He would never have availed Himself of those kinds of food which are derived from the earth, by which that body which has been taken from the earth is nourished; nor would He have hungered, fasting those forty days, like Moses and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His disciple have said, when writing of Him, But Jesus, being wearied with the journey, was sitting [to rest]; John 4:6 nor



would David have proclaimed of Him beforehand, They have added to the grief of my wounds; nor would He have wept over Lazarus, nor have sweated great drops of blood; nor have declared, My soul is exceeding sorrowful; Matthew 26:38 nor, when His side was pierced, would there have come forth blood and water. For all these are tokens of the flesh which had been derived from the earth, which He had recapitulated in Himself, bearing salvation to His own handiwork.

3. Wherefore Luke points out that the pedigree which traces the generation of our Lord back to Adam contains seventy-two generations, connecting the end with the beginning, and implying that it is He who has summed up in Himself all nations dispersed from Adam downwards, and all languages and generations of men, together with Adam himself. Hence also was Adam himself termed by Paul the figure of Him that was to come, Romans 5:14 because the Word, the Maker of all things, had formed beforehand for Himself the future dispensation of the human race, connected with the Son of God; God having predestined that the first man should be of an animal nature, with this view, that he might be saved by the spiritual One. For inasmuch as He had a pre-existence as a saving Being, it was necessary that what might be saved should also be called into existence, in order that the Being who saves should not exist in vain.

4. In accordance with this design, Mary the Virgin is found obedient, saying, Behold the handmaid of the Lord; be it unto me according to your word. Luke 1:38 But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin (for in Paradise they were both naked, and were not ashamed, Genesis 2:25 inasmuch as they, having been created a short time previously, had no understanding of the procreation of children: for it was necessary that they should first come to adult age, and then multiply from that time onward), having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race. And on this account does the law term a woman betrothed to a man, the wife of him who had betrothed her, although she was as yet a virgin; thus indicating the back-reference from Mary to Eve, because what is joined together could not otherwise be put asunder than by inversion of the process by which these bonds of union had arisen; so that the former ties be cancelled by the latter, that the latter may set the former again at liberty. And it has, in fact, happened that the first compact looses from the second tie, but that the second tie takes the position of the first which has been cancelled. For this reason did the Lord declare that the first should in truth be last, and the last first. Matthew 19:30, Matthew 20:16 And the prophet, too, indicates the same, saying, instead of fathers, children have been born unto you. For the Lord, having been born the First-begotten of the dead, Revelation 1:5 and receiving into His bosom the ancient fathers, has regenerated them into the life of God, He having been made Himself the beginning of those that live, as Adam became the beginning of those who die. 1 Corinthians 15:20-22 Wherefore also Luke,

commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.

When Christ visited us in His grace, He did not come to what did not belong to Him: also, by shedding His true blood for us, and exhibiting to us His true flesh in the Eucharist, He conferred upon our flesh the capacity of salvation.

1. And vain likewise are those who say that God came to those things which did not belong to Him, as if covetous of another's property; in order that He might deliver up that man who had been created by another, to that God who had neither made nor formed anything, but who also was deprived from the beginning of His own proper formation of men. The advent, therefore, of Him whom these men represent as coming to the things of others, was not righteous; nor did He truly redeem us by His own blood, if He did not really become man, restoring to His own handiwork what was said [of it] in the beginning, that man was made after the image and likeness of God; not snatching away by stratagem the property of another, but taking possession of His own in a righteous and gracious manner. As far as concerned the apostasy, indeed, He redeems us righteously from it by His own blood; but as regards us who have been redeemed, [He does this] graciously. For we have given nothing to Him previously, nor does He desire anything from us, as if He stood in need of it; but we do stand in need of fellowship with Him. And for this reason it was that He graciously poured Himself out, that He might gather us into the bosom of the Father.

2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body. 1 Corinthians 10:16 For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, In whom we have redemption through His blood, even the remission of sins. Colossians 1:14 And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills Matthew 5:45). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of

the Lord, and is a member of Him?— even as the blessed Paul declares in his Epistle to the Ephesians, that we are members of His body, of His flesh, and of His bones. Ephesians 5:30 He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; Luke 24:39 but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones—that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a grain of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption, 1 Corinthians 15:53 because the strength of God is made perfect in weakness, 2 Corinthians 12:3 in order that we may never become puffed up, as if we had life from ourselves, and exalted against God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the common dust of mortality, that we, being instructed by every mode, may be accurate in all things for the future, being ignorant neither of God nor of ourselves?



ATHANASIOS THE GREAT

*Our father among the saints **Athanasius the Great** (from Greek, "immortal") was a bishop of Alexandria and major theological writer in the fourth century. He was born in 298 and died on May 2, 373. His feast day in the Orthodox Church is January 18.*

He was born to pagan parents. When he was in school he saw a group of Christians acting out services and when he asked to join them, they refused. From then on he declared himself Christian. The patriarch at that time, Pope Alexander, predicted that he would eventually hold a great position.

Before reaching the age of 20, Athanasius wrote a treatise entitled On the Incarnation, affirming and explaining that Jesus Christ was both God and Man. In about 319, when Athanasius was a deacon, a presbyter named Arius began teaching that there was a time before God the Father begat Jesus when the latter did not exist. Athanasius responded that the Father's begetting of the Son, or uttering of the Word, was an eternal relationship between them, not an event that took place within time. Thus began Orthodox Christianity's fight against the heresy of Arianism.

Athanasius fought consistently against Arianism all his life. As a deacon, he accompanied Alexander of Alexandria to the First Council of Nicaea in 325, which produced the Nicene Creed and anathematized Arius and his followers.

*On May 9, 328, he succeeded Alexander as bishop of Alexandria, becoming the 20th Patriarch of the Church of Alexandria, a position which he held for 45 years, 16 of which he spent in exile. As a result of rises and falls in Arianism's influence, he was banished from Alexandria only to be later restored on at least five separate occasions, perhaps as many as seven. This gave rise to the expression *Athanasius contra mundus, et mundum contra Athanasium* or "While the world is set against Athanasius, Athanasius is equally set against the world." During some of his exiles, he spent time with the Desert Fathers, monks and hermits who lived in remote areas of Egypt.*

Athanasius is also the first person to identify the same 27 books of the New Testament that are in use today; up until his Easter letter, various similar lists were in use. However, his list was the one that was eventually ratified by a series of synods and came to be universally recognized as the New Testament canon.

He also wrote a biography of Anthony the Great that later served as an inspiration to Christian monastics in both the East and the West. The Athanasian Creed is traditionally ascribed to him, though it is likely not his work.

Athanasius was also the first to introduce the forty-day Lent to the Greek Churches in Egypt through his writing of Festal Letter XII around 337.

On the Incarnation

2. Erroneous views of Creation rejected. (1) Epicurean (fortuitous generation). But diversity of bodies and parts argues a creating intellect. (2.) Platonists (pre-existent matter.) But this subjects God to human limitations, making Him not a creator but a mechanic. (3) Gnostics (an alien Demiurge). Rejected from Scripture.

Of the making of the universe and the creation of all things many have taken different views, and each man has laid down the law just as he pleased. For some say that all things have come into being of themselves, and in a chance fashion; as, for example, the Epicureans, who tell us in their self-contempt, that universal providence does not exist, speaking right in the face of obvious fact and experience. 2. For if, as they say, everything has had its beginning of itself, and independently of purpose, it would follow that everything had come into mere being, so as to be alike and not distinct. For it would follow in virtue of the unity of body that everything must be sun or moon, and in the case of men it would follow that the whole must be hand, or eye, or foot. But as it is this is not so. On the contrary, we see a distinction of sun, moon, and earth; and again, in the case of human bodies, of foot, hand, and head. Now, such separate arrangement as this tells us not of their having come into being of themselves, but shows that a cause preceded them; from which cause it is possible to apprehend God also as the Maker and Orderer of all.

3. But others, including Plato, who is in such repute among the Greeks, argue that God has made the world out of matter previously existing and without beginning. For God could have made nothing had not the material existed already; just as the wood must exist ready at hand for the carpenter, to enable him to work at all.

4. But in so saying they know not that they are investing God with weakness. For if He is not Himself the cause of the material, but makes things only of previously existing material, He proves to be weak, because unable to produce anything He makes without the material; just as it is without doubt a weakness of the carpenter not to be able to make anything required without his timber. For, *ex hypothesi*, had not the material existed, God would not have made anything. And how could He in that case be called Maker and Artificer, if He owes His ability to make to some other source—namely, to the material? So that if this be so, God will be on their theory a Mechanic only, and not a Creator out of nothing; if, that is, He works at existing material, but is not Himself the cause of the material. For He could not in any sense be called Creator unless He is Creator of the material of which the things created have in their turn been made.

5. But the sectaries imagine to themselves a different artificer of all things, other than the Father of our Lord Jesus Christ, in deep blindness even as to the words they use.

6. For whereas the Lord says to the Jews: Have you not read that from the beginning He which created them made them male and female, and said, For this cause shall a man leave his

father and mother, and shall cleave to his wife, and they two shall become one flesh? and then, referring to the Creator, says, What, therefore, God has joined together let not man put asunder: how come these men to assert that the creation is independent of the Father? Or if, in the words of John, who says, making no exception, All things John 1:3 were made by Him, and without Him was not anything made, how could the artificer be another, distinct from the Father of Christ?

3. The true doctrine. Creation out of nothing, of God's lavish bounty of being. Man created above the rest, but incapable of independent perseverance. Hence the exceptional and supernatural gift of being in God's Image, with the promise of bliss conditionally upon his perseverance in grace.

Thus do they vainly speculate. But the godly teaching and the faith according to Christ brands their foolish language as godlessness. For it knows that it was not spontaneously, because forethought is not absent; nor of existing matter, because God is not weak; but that out of nothing, and without its having any previous existence, God made the universe to exist through His word, as He says firstly through Moses: In Genesis 1:1 the beginning God created the heaven and the earth; secondly, in the most edifying book of the Shepherd, First of all believe that God is one, which created and framed all things, and made them to exist out of nothing. 2. To which also Paul refers when he says, By Hebrews 11:3 faith we understand that the worlds have been framed by the Word of God, so that what is seen has not been made out of things which do appear. 3. For God is good, or rather is essentially the source of goodness: nor could one that is good be niggardly of anything: whence, grudging existence to none, He has made all things out of nothing by His own Word, Jesus Christ our Lord. And among these, having taken special pity, above all things on earth, upon the race of men, and having perceived its inability, by virtue of the condition of its origin, to continue in one stay, He gave them a further gift, and He did not barely create man, as He did all the irrational creatures on the earth, but made them after His own image, giving them a portion even of the power of His own Word; so that having as it were a kind of reflexion of the Word, and being made rational, they might be able to abide ever in blessedness, living the true life which belongs to the saints in paradise. 4. But knowing once more how the will of man could sway to either side, in anticipation He secured the grace given them by a law and by the spot where He placed them. For He brought them into His own garden, and gave them a law: so that, if they kept the grace and remained good, they might still keep the life in paradise without sorrow or pain or care besides having the promise of incorruption in heaven; but that if they transgressed and turned back, and became evil, they might know that they were incurring that corruption in death which was theirs by nature: no longer to live in paradise, but cast out of it from that time forth to die and to abide in death and in corruption. 5. Now this is that of which Holy Writ also gives warning, saying in the Person of God: Of every tree that is in the garden, eating you shall eat: but of the tree of the knowledge of good and evil, you shall not

eat of it, but on the day that you eat, dying you shall die. But by dying you shall die, what else could be meant than not dying merely, but also abiding ever in the corruption of death?

8. *The Word, then, visited that earth in which He was yet always present ; and saw all these evils. He takes a body of our Nature, and that of a spotless Virgin, in whose womb He makes it His own, wherein to reveal Himself, conquer death, and restore life.*

For this purpose, then, the incorporeal and incorruptible and immaterial Word of God comes to our realm, howbeit he was not far from us Acts 17:27 before. For no part of Creation is left void of Him: He has filled all things everywhere, remaining present with His own Father. But He comes in condescension to show loving-kindness upon us, and to visit us. 2. And seeing the race of rational creatures in the way to perish, and death reigning over them by corruption; seeing, too, that the threat against transgression gave a firm hold to the corruption which was upon us, and that it was monstrous that before the law was fulfilled it should fall through: seeing, once more, the unseemliness of what had come to pass: that the things whereof He Himself was Artificer were passing away: seeing, further, the exceeding wickedness of men, and how little by little they had increased it to an intolerable pitch against themselves: and seeing, lastly, how all men were under penalty of death: He took pity on our race, and had mercy on our infirmity, and condescended to our corruption, and, unable to bear that death should have the mastery— lest the creature should perish, and His Father's handiwork in men be spent for nought— He takes unto Himself a body, and that of no different sort from ours. 3. For He did not simply will to become embodied, or will merely to appear. For if He willed merely to appear, He was able to effect His divine appearance by some other and higher means as well. But He takes a body of our kind, and not merely so, but from a spotless and stainless virgin, knowing not a man, a body clean and in very truth pure from intercourse of men. For being Himself mighty, and Artificer of everything, He prepares the body in the Virgin as a temple unto Himself, and makes it His very own as an instrument, in it manifested, and in it dwelling. 4. And thus taking from our bodies one of like nature, because all were under penalty of the corruption of death He gave it over to death in the stead of all, and offered it to the Father— doing this, moreover, of His loving-kindness, to the end that, firstly, all being held to have died in Him, the law involving the ruin of men might be undone (inasmuch as its power was fully spent in the Lord's body, and had no longer holding-ground against men, his peers), and that, secondly, whereas men had turned toward corruption, He might turn them again toward incorruption, and quicken them from death by the appropriation of His body and by the grace of the Resurrection, banishing death from them like straw from the fire.

17. *How the Incarnation did not limit the ubiquity of the Word, nor diminish His Purity. (Simile of the Sun.)*

For He was not, as might be imagined, circumscribed in the body, nor, while present in the body, was He absent elsewhere; nor, while He moved the body, was the universe left void of His working and Providence; but, thing most marvellous, Word as He was, so far from being

contained by anything, He rather contained all things Himself; and just as while present in the whole of Creation, He is at once distinct in being from the universe, and present in all things by His own power—giving order to all things, and over all and in all revealing His own providence, and giving life to each thing and all things, including the whole without being included, but being in His own Father alone wholly and in every respect—2. thus, even while present in a human body and Himself quickening it, He was, without inconsistency, quickening the universe as well, and was in every process of nature, and was outside the whole, and while known from the body by His works, He was none the less manifest from the working of the universe as well. 3. Now, it is the function of soul to behold even what is outside its own body, by acts of thought, without, however, working outside its own body, or moving by its presence things remote from the body. Never, that is, does a man, by thinking of things at a distance, by that fact either move or displace them; nor if a man were to sit in his own house and reason about the heavenly bodies, would he by that fact either move the sun or make the heavens revolve. But he sees that they move and have their being, without being actually able to influence them. 4. Now, the Word of God in His man's nature was not like that; for He was not bound to His body, but rather was Himself wielding it, so that He was not only in it, but was actually in everything, and while external to the universe, abode in His Father only. 5. And this was the wonderful thing that He was at once walking as man, and as the Word was quickening all things, and as the Son was dwelling with His Father. So that not even when the Virgin bore Him did He suffer any change, nor by being in the body was [His glory] dulled: but, on the contrary, He sanctified the body also. 6. For not even by being in the universe does He share in its nature, but all things, on the contrary, are quickened and sustained by Him. 7. For if the sun too, which was made by Him, and which we see, as it revolves in the heaven, is not defiled by touching the bodies upon earth, nor is it put out by darkness, but on the contrary itself illuminates and cleanses them also, much less was the all-holy Word of God, Maker and Lord also of the sun, defiled by being made known in the body; on the contrary, being incorruptible, He quickened and cleansed the body also, which was in itself mortal: who 1 Peter 2:22 did, for so it says, no sin, neither was guile found in His mouth.

18. How the Word and Power of God works in His human actions: by casting out devils, by Miracles, by His Birth of the Virgin.

Accordingly, when inspired writers on this matter speak of Him as eating and being born, understand that the body, as body, was born, and sustained with food corresponding to its nature, while God, the Word Himself, Who was united with the body, while ordering all things, also by the works He did in the body showed Himself to be not man, but God the Word. But these things are said of Him, because the actual body which ate, was born, and suffered, belonged to none other but to the Lord: and because, having become man, it was proper for these things to be predicated of Him as man, to show Him to have a body in truth, and not in seeming. 2. But just as from these things He was known to be bodily present, so from the works He did in the body He made Himself known to be Son of God. Whence also He cried to the

unbelieving Jews; If I do not the works of My Father, believe Me not. But if I do them, though you believe not Me, believe My works; that you may know and understand that the Father is in Me, and I in the Father. 3. For just as, though invisible, He is known through the works of creation; so, having become man, and being in the body unseen, it may be known from His works that He Who can do these is not man, but the Power and Word of God. 4. For His charging evil spirits, and their being driven forth, this deed is not of man, but of God. Or who that saw Him healing the diseases to which the human race is subject, can still think Him man and not God? For He cleansed lepers, made lame men to walk, opened the hearing of deaf men, made blind men to see again, and in a word drove away from men all diseases and infirmities: from which acts it was possible even for the most ordinary observer to see His Godhead. For who that saw Him give back what was deficient to men born lacking, and open the eyes of the man blind from his birth, would have failed to perceive that the nature of men was subject to Him, and that He was its Artificer and Maker? For He that gave back that which the man from his birth had not, must be, it is surely evident, the Lord also of men's natural birth. 5. Therefore, even to begin with, when He was descending to us, He fashioned His body for Himself from a Virgin, thus to afford to all no small proof of His Godhead, in that He Who formed this is also Maker of everything else as well. For who, seeing a body proceeding forth from a Virgin alone without man, can fail to infer that He Who appears in it is Maker and Lord of other bodies also? 6. Or who, seeing the substance of water changed and transformed into wine, fails to perceive that He Who did this is Lord and Creator of the substance of all waters? For to this end He went upon the sea also as its Master, and walked as on dry land, to afford evidence to them that saw it of His lordship over all things. And in feeding so vast a multitude on little, and of His own self yielding abundance where none was, so that from five loaves five thousand had enough, and left so much again over, did He show Himself to be any other than the very Lord Whose Providence is over all things?

22. But why did He not withdraw His body from the Jews, and so guard its immortality? (1) It became Him not to inflict death on Himself, and yet not to shun it. (2) He came to receive death as the due of others, therefore it should come to Him from without. (3) His death must be certain, to guarantee the truth of His Resurrection. Also, He could not die from infirmity, lest He should be mocked in His healing of others.

But it were better, one might say, to have hidden from the designs of the Jews, that He might guard His body altogether from death. Now let such an one be told that this too was unbecoming the Lord. For as it was not fitting for the Word of God, being the Life, to inflict death Himself on His own body, so neither was it suitable to fly from death offered by others, but rather to follow it up unto destruction, for which reason He naturally neither laid aside His body of His own accord, nor, again, fled from the Jews when they took counsel against Him. 2. But this did not show weakness on the Word's part, but, on the contrary, showed Him to be Saviour and Life; in that He both awaited death to destroy it, and hastened to accomplish the death offered Him for the salvation of all. 3. And besides, the Saviour came to accomplish not His own death, but the

death of men; whence He did not lay aside His body by a death of His own John 10:17-18 — for He was Life and had none— but received that death which came from men, in order perfectly to do away with this when it met Him in His own body. 4. Again, from the following also one might see the reasonableness of the Lord's body meeting this end. The Lord was especially concerned for the resurrection of the body which He was set to accomplish. For what He was to do was to manifest it as a monument of victory over death, and to assure all of His having effected the blotting out of corruption, and of the incorruption of their bodies from thenceforward; as a gage of which and a proof of the resurrection in store for all, He has preserved His own body incorrupt. 5. If, then, once more, His body had fallen sick, and the word had been sundered from it in the sight of all, it would have been unbecoming that He who healed the diseases of others should suffer His own instrument to waste in sickness. For how could His driving out the diseases of others have been believed Matthew 27:42 in if His own temple fell sick in Him? For either He had been mocked as unable to drive away diseases, or if He could, but did not, He would be thought insensible toward others also.

23. Necessity of a public death for the doctrine of the Resurrection.

But even if, without any disease and without any pain, He had hidden His body away privily and by Himself in Acts 26:26 a corner, or in a desert place, or in a house, or anywhere, and afterwards suddenly appeared and said that He had been raised from the dead, He would have seemed on all hands to be telling idle tales Luke 24:11, and what He said about the Resurrection would have been all the more discredited, as there was no one at all to witness to His death. Now, death must precede resurrection, as it would be no resurrection did not death precede; so that if the death of His body had taken place anywhere in secret, the death not being apparent nor taking place before witnesses, His Resurrection too had been hidden and without evidence. 2. Or why, while when He had risen He proclaimed the Resurrection, should He cause His death to take place in secret? Or why, while He drove out evil spirits in the presence of all, and made the man blind from his birth recover his sight, and changed the water into wine, that by these means He might be believed to be the Word of God, should He not manifest His mortal nature as incorruptible in the presence of all, that He might be believed Himself to be the Life? 3. Or how were His disciples to have boldness in speaking of the Resurrection, were they not able to say that He first died? Or how could they be believed, saying that death had first taken place and then the Resurrection, had they not had as witnesses of His death the men before whom they spoke with boldness? For if, even as it was, when His death and Resurrection had taken place in the sight of all, the Pharisees of that day would not believe, but compelled even those who had seen the Resurrection to deny it, why, surely, if these things had happened in secret, how many pretexts for disbelief would they have devised? 4. Or how could the end of death, and the victory over it be proved, unless challenging it before the eyes of all He had shown it to be dead, annulled for the future by the incorruption of His body?

26. Reasons for His rising on the Third Day. (1) Not sooner for else His real death would be denied, nor (2) later; to (a) guard the identity of His body, (b) not to keep His disciples too long in suspense, nor (c) to wait till the witnesses of His death were dispersed, or its memory faded.

The death on the Cross, then, for us has proved seemly and fitting, and its cause has been shown to be reasonable in every respect; and it may justly be argued that in no other way than by the Cross was it right for the salvation of all to take place. For not even thus— not even on the Cross— did He leave Himself concealed; but far otherwise, while He made creation witness to the presence of its Maker, He suffered not the temple of His body to remain long, but having merely shown it to be dead, by the contact of death with it, He straightway raised it up on the third day, bearing away, as the mark of victory and the triumph over death, the incorruptibility and impassibility which resulted to His body. 2. For He could, even immediately on death, have raised His body and shown it alive; but this also the Saviour, in wise foresight, did not do. For one might have said that He had not died at all, or that death had not come into perfect contact with Him, if He had manifested the Resurrection at once. 3. Perhaps, again, had the interval of His dying and rising again been one of two days only, the glory of His incorruption would have been obscure. So in order that the body might be proved to be dead, the Word tarried yet one intermediate day, and on the third showed it incorruptible to all. 4. So then, that the death on the Cross might be proved, He raised His body on the third day. 5. But lest, by raising it up when it had remained a longtime and been completely corrupted, He should be disbelieved, as though He had exchanged it for some other body— for a man might also from lapse of time distrust what he saw, and forget what had taken place— for this cause He waited not more than three days; nor did He keep long in suspense those whom He had told about the Resurrection: 6. but while the word was still echoing in their ears and their eyes were still expectant and their mind in suspense, and while those who had slain Him were still living on earth, and were on the spot and could witness to the death of the Lord's body, the Son of God Himself, after an interval of three days, showed His body, once dead, immortal and incorruptible; and it was made manifest to all that it was not from any natural weakness of the Word that dwelt in it that the body had died, but in order that in its death might be done away by the power of the Saviour.

27. The change wrought by the Cross in the relation of Death to Man.

For that death is destroyed, and that the Cross has become the victory over it, and that it has no more power but is verily dead, this is no small proof, or rather an evident warrant, that it is despised by all Christ's disciples, and that they all take the aggressive against it and no longer fear it; but by the sign of the Cross and by faith in Christ tread it down as dead. 2. For of old, before the divine sojourn of the Saviour took place, even to the saints death was terrible, and all wept for the dead as though they perished. But now that the Saviour has raised His body, death is no longer terrible; for all who believe in Christ tread him under as nought, and choose rather to die than to deny their faith in Christ. For they verily know that when they die they are not destroyed, but actually [begin to] live, and become incorruptible through the Resurrection. 3.

And that devil that once maliciously exulted in death, now that its pains were loosed, remained the only one truly dead. And a proof of this is, that before men believe Christ, they see in death an object of terror, and play the coward before him. But when they are gone over to Christ's faith and teaching, their contempt for death is so great that they even eagerly rush upon it, and become witnesses for the Resurrection the Saviour has accomplished against it. For while still tender in years they make haste to die, and not men only, but women also, exercise themselves by bodily discipline against it. So weak has he become, that even women who were formerly deceived by him, now mock at him as dead and paralyzed. 4. For as when a tyrant has been defeated by a real king, and bound hand and foot, then all that pass by laugh him to scorn, buffeting and reviling him, no longer fearing his fury and barbarity, because of the king who has conquered him; so also, death having been conquered and exposed by the Saviour on the Cross, and bound hand and foot, all they who are in Christ, as they pass by, trample on him, and witnessing to Christ scoff at death, jesting at him, and saying what has been written against him of old: O death, where is your victory? O grave, where is your sting.

“FROM SEED TO TREE”



THE END, AND GLORY BE TO GOD!