

# Athanasius: On the Atonement

## Athanasius on the atonement in *Contra Arianos*:

Discourse I, Sections 9, 37-43, 46-50

9. For, behold, we take divine Scripture, and thence discourse with freedom of the religious Faith, and set it up as a light upon its candlestick, saying:—Very Son of the Father, natural and genuine, proper to His essence, Wisdom Only-begotten, and Very and Only Word of God is He; not a creature or work, but an offspring proper to the Father's essence. Wherefore He is very God, existing one in essence with the very Father; while other beings, to whom He said, 'I said you are Gods,' had this grace from the Father, only by participation of the Word, through the Spirit. For He is the expression of the Father's Person, and Light from Light, and Power, and very Image of the Father's essence. For this too the Lord has said, 'He that has seen Me, has seen the Father.' And He ever was and is and never was not. For the Father being everlasting, His Word and His Wisdom must be everlasting. On the other hand, what have these persons to show us from the infamous Thalia? Or, first of all, let them read it themselves, and copy the tone of the writer; at least the mockery which they will encounter from others may instruct them how low they have fallen; and then let them proceed to explain themselves. For what can they say from it, but that 'God was not always a Father, but became so afterwards; the Son was not always, for He was not before His generation; He is not from the Father, but He, as others, has come into subsistence out of nothing; He is not proper to the Father's essence, for He is a creature and work?' And 'Christ is not very God, but He, as others, was made God by participation; the Son has not exact knowledge of the Father, nor does the Word see the Father perfectly; and neither exactly understands nor knows the Father. He is not the very and only Word of the Father, but is in name only called Word and Wisdom, and is called by grace Son and Power. He is not unalterable, as the Father is, but alterable in nature, as the creatures, and He comes short of apprehending the perfect knowledge of the Father.' Wonderful this heresy, not plausible even, but making speculations against Him that is, that He be not, and everywhere putting forward blasphemy for reverent language! Were any one, after inquiring into both sides, to be asked, whether of the two he would follow in faith, or whether of the two spoke fitly of God—or rather let them say themselves, these abettors of irreligion, what, if a man be asked concerning God (for 'the Word was God?'), it were fit to answer. For from this one question the whole case on both sides may be determined, what is fitting to say—He was, or He was not; always, or before His birth; eternal, or from this and from then; true, or by adoption, and from participation and in idea; to call Him one of things originated, or to unite Him to the Father; to consider Him unlike the Father in essence, or like and proper to Him; a creature, or Him through whom the creatures were originated; that He is the Father's Word, or that there is another word beside Him, and that by this other He was originated, and by another wisdom; and that He is only named Wisdom and Word, and has become a partaker of this wisdom, and second to it?

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 146-168).

37. But since they allege the divine oracles and force on them a misinterpretation, according to their private sense, it becomes necessary to meet them just so far as to vindicate these passages, and to show that they bear an orthodox sense, and that our opponents are in error. They say then, that the Apostle writes, 'Wherefore God also has highly exalted Him, and given Him a Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth;' and David, 'Wherefore God even Your God, has anointed You with the oil of gladness above Your fellows. 'Then they urge, as something acute: 'If He was exalted and received grace, on a 'wherefore,' and on a 'wherefore' He was anointed, He received a reward of His purpose; but having acted from purpose, He is altogether of an alterable nature.' This is what Eusebius and Arius have dared to say, nay to write; while their partizans do not shrink from conversing about it in full market-place, not seeing how mad an argument they use. For if He

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received what He had as a reward of His purpose, and would not have had it, unless He had needed it, and had His work to show for it, then having gained it from virtue and promotion, with reason had He 'therefore' been called Son and God, without being very Son. For what is from another by nature, is a real offspring, as Isaac was to Abraham, and Joseph to Jacob, and the radiance to the sun; but the so called sons from virtue and grace, have but in place of nature a grace by acquisition, and are something else besides the gift itself; as the men who have received the Spirit by participation, concerning whom Scripture says, 'I begot and exalted children, and they rebelled against Me. 'And of course, since they were not sons by nature, therefore, when they altered, the Spirit was taken away and they were disinherited; and again on their repentance that God who thus at the beginning gave them grace, will receive them, and give light, and call them sons again.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 650-663).

38. But if they say this of the Saviour also, it follows that He is neither very God nor very Son, nor like the Father, nor in any wise has God for a Father of His being according to essence, but of the mere grace given to Him, and for a Creator of His being according to essence, after the similitude of all others. And being such, as they maintain, it will be manifest further that He had not the name 'Son' from the first, if so be it was the prize of works done and of that very same advance which He made when He became man, and took the form of the servant; but then, when, after becoming 'obedient unto death,' He was, as the text says, 'highly exalted,' and received that 'Name' as a grace, 'that in the Name of Jesus every knee should bow.' What then was before this, if then He was exalted, and then began to be worshipped, and then was called Son, when He became man? For He seems Himself not to have promoted the flesh at all, but rather to have been Himself promoted through it, if, according to their perverseness, He was then exalted and called Son, when He became man. What then was before this? One must urge the question on them again, to make it understood what their irreligious doctrine results in. For if the Lord be God, Son, Word, yet was not all these before He became man, either He was something else beside these, and afterwards became partaker of them for His virtue's sake, as we have said; or they must adopt the alternative (may it return upon their heads!) that He was not before that time, but is wholly man by nature and nothing more. But this is no sentiment of the Church. but of the Samosatene and of the present Jews. Why then, if they think as Jews, are they not circumcised with them too, instead of pretending Christianity, while they are its foes? For if He was not, or was indeed, but afterwards was promoted, how were all things made by Him, or how in Him, were He not perfect, did the Father delight? And He, on the other hand, if now promoted, how did He before rejoice in the presence of the Father? And, if He received His worship after dying, how is Abraham seen to worship Him in the tent, and Moses in the bush? And, as Daniel saw, myriads of myriads, and thousands of thousands were ministering unto Him? And if, as they say, He had His promotion now, how did the Son Himself make mention of that His glory before and above the world, when He said, 'Glorify Thou Me, O Father, with the glory which I had with You before the world was.' If, as they say, He was then exalted, how did He before that 'bow the heavens and come down;' and again, 'The Highest gave His thunder?' Therefore, if, even before the world was made, the Son had that glory, and was Lord of glory and the Highest, and descended from heaven, and is ever to be worshipped, it follows that He had not promotion from His descent, but rather Himself promoted the things which needed promotion; and if He descended to effect their promotion, therefore He did not receive in reward the name of the Son and God, but rather He Himself has made us sons of the Father, and deified men by becoming Himself man.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 664-684).

39. Therefore He was not man, and then became God, but He was God, and then became man,

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and that to deify us. Since, if when He became man, only then He was called Son and God, but before He became man, God called the ancient people sons, and made Moses a god of Pharaoh (and Scripture says of many, 'God stands in the congregation of Gods'), it is plain that He is called Son and God later than they. How then are all things through Him, and He before all? Or how is He 'first-born of the whole creation,' if He has others before Him who are called sons and gods? And how is it that those first partakers do not partake of the Word? This opinion is not true; it is a device of our present Judaizers. For how in that case can any at all know God as their Father? For adoption there could not be apart from the real Son, who says, 'No one knows the Father, save the Son, and he to whomsoever the Son will reveal Him.' And how can there be deifying apart from the Word and before Him? Yet, says He to their brethren the Jews, 'If He called them gods, unto whom the Word of God came.' And if all that are called sons and gods, whether in earth or in heaven, were adopted and deified through the Word, and the Son Himself is the Word, it is plain that through Him are they all, and He Himself before all, or rather He Himself only is very Son, and He alone is very God from the very God, not receiving these prerogatives as a reward for His virtue, nor being another beside them, but being all these by nature and according to essence. For He is Offspring of the Father's essence, so that one cannot doubt that after the resemblance of the unalterable Father, the Word also is unalterable.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 685-697).

40. Hitherto we have met their irrational conceits with the true conceptions implied in the Word 'Son,' as the Lord Himself has given us. But it will be well next to cite the divine oracles, that the unalterableness of the Son and His unchangeable nature, which is the Father's, as well as their perverseness, may be still more fully proved. The Apostle then, writing to the Philippians, says, 'Have this mind in you, which was also in Christ Jesus; who, being in the form of God, thought it not a prize to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men. And, being found in fashion as a man, He humbled Himself, becoming obedient to death, even the death of the cross. Wherefore God also highly exalted Him, and gave Him a Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Can anything be plainer and more express than this? He was not from a lower state promoted: but rather, existing as God, He took the form of a servant, and in taking it, was not promoted but humbled Himself. Where then is there here any reward of virtue, or what advancement and promotion in humiliation? For if, being God, He became man, and descending from on high He is still said to be exalted, where is He exalted, being God? This withal being plain, that, since God is highest of all, His Word must necessarily be highest also. Where then could He be exalted higher, who is in the Father and like the Father in all things? Therefore He is beyond the need of any addition; nor is such as the Arians think Him. For though the Word has descended in order to be exalted, and so it is written, yet what need was there that He should humble Himself, as if to seek that which He had already? And what grace did He receive who is the Giver of grace? Or how did He receive that Name for worship, who is always worshipped by His Name? Nay, certainly before He became man, the sacred writers invoke Him, 'Save me, O God, for Your Name's sake;' and again, 'Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God.' And while He was worshipped by the Patriarchs, concerning the Angels it is written, 'Let all the Angels of God worship Him.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 696-712).

41. And if, as David says in the 71st Psalm, 'His Name remains before the sun, and before the moon, from one generation to another,' how did He receive what He had always, even before He

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now received it? Or how is He exalted, being before His exaltation the Most High? Or how did He receive the right of being worshipped, who before He now received it, was ever worshipped? It is not a dark saying but a divine mystery. 'In the beginning was the Word, and the Word was with God, and the Word was God;' but for our sakes afterwards the 'Word was made flesh. 'And the term in question, 'highly exalted,' does not signify that the essence of the Word was exalted, for He was ever and is 'equal to God,' but the exaltation is of the manhood. Accordingly this is not said before the Word became flesh; that it might be plain that 'humbled' and 'exalted' are spoken of His human nature; for where there is humble estate, there too may be exaltation; and if because of His taking flesh 'humbled' is written, it is clear that 'highly exalted' is also said because of it. For of this was man's nature in want, because of the humble estate of the flesh and of death. Since then the Word, being the Image of the Father and immortal, took the form of the servant, and as man underwent for us death in His flesh, that thereby He might offer Himself for us through death to the Father; therefore also, as man, He is said because of us and for us to be highly exalted, that as by His death we all died in Christ, so again in the Christ Himself we might be highly exalted, being raised from the dead, and ascending into heaven, 'whither the forerunner Jesus is for us entered, not into the figures of the true, but into heaven itself, now to appear in the presence of God for us. 'But if now for us the Christ is entered into heaven itself, though He was even before and always Lord and Framer of the heavens, for us therefore is that present exaltation written. And as He Himself, who sanctifies all, says also that He sanctifies Himself to the Father for our sakes, not that the Word may become holy, but that He Himself may in Himself sanctify all of us, in like manner we must take the present phrase, 'He highly exalted Him,' not that He Himself should be exalted, for He is the highest, but that He may become righteousness for us, and we may be exalted in Him, and that we may enter the gates of heaven, which He has also opened for us, the forerunners saying, 'Lift up your gates, O you rulers, and be lifted up, you everlasting doors, and the King of Glory shall come in.' For here also not on Him were shut the gates, as being Lord and Maker of all, but because of us is this too written, to whom the door of paradise was shut. And therefore in a human relation, because of the flesh which He bore, it is said of Him, 'Lift up your gates,' and 'shall come in,' as if a man were entering; but in a divine relation on the other hand it is said of Him, since 'the Word was God,' that He is the 'Lord' and the 'King of Glory.' Such our exaltation the Spirit foreannounced in the eighty-ninth Psalm, saying, 'And in Your righteousness shall they be exalted, for You are the glory of their strength. 'And if the Son be Righteousness, then He is not exalted as being Himself in need, but it is we who are exalted in that Righteousness, which is He.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 713-735).

42. And so too the words 'gave Him' are not written because of the Word Himself; for even before He became man He was worshipped, as we have said, by the Angels and the whole creation in virtue of being proper to the Father; but because of us and for us this too is written of Him. For as Christ died and was exalted as man, so, as man, is He said to take what, as God, He ever had, that even such a grant of grace might reach to us. For the Word was not impaired in receiving a body, that He should seek to receive a grace, but rather He deified that which He put on, and more than that, 'gave' it graciously to the race of man. For as He was ever worshipped as being the Word and existing in the form of God, so being what He ever was, though become man and called Jesus, He none the less has the whole creation under foot, and bending their knees to Him in this Name, and confessing that the Word's becoming flesh, and undergoing death in flesh, has not happened against the glory of His Godhead, but 'to the glory of God the Father.' For it is the Father's glory that man, made and then lost, should be found again; and, when dead, that he should be made alive, and should become God's temple. For whereas the powers in heaven, both Angels and Archangels, were ever worshipping the Lord, as they are now worshipping Him in the Name of Jesus, this is our

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grace and high exaltation, that even when He became man, the Son of God is worshipped, and the heavenly powers will not be astonished at seeing all of us, who are of one body with Him, introduced into their realms. And this had not been, unless He who existed in the form of God had taken on Him a servant's form, and had humbled Himself, yielding His body to come unto death.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 735-747).

43. Behold then what men considered the foolishness of God because of the Cross, has become of all things most honoured. For our resurrection is stored up in it; and no longer Israel alone, but henceforth all the nations, as the Prophet has foretold, leave their idols and acknowledge the true God, the Father of the Christ. And the illusion of demons has come to nought, and He only who is really God is worshipped in the Name of our Lord Jesus Christ. For the fact that the Lord, even when come in human body and called Jesus, was worshipped and believed to be God's Son, and that through Him the Father was known, shows, as has been said, that not the Word, considered as the Word, received this so great grace, but we. For because of our relationship to His Body we too have become God's temple, and in consequence are made God's sons, so that even in us the Lord is now worshipped, and beholders report, as the Apostle says, that God is in them of a truth. As also John says in the Gospel, 'As many as received Him, to them gave He power to become children of God;' and in his Epistle he writes, 'By this we know that He abides in us by His Spirit which He has given us.' And this too is an evidence of His goodness towards us that, while we were exalted because that the Highest Lord is in us, and on our account grace was given to Him, because that the Lord who supplies the grace has become a man like us, He on the other hand, the Saviour, humbled Himself in taking 'our body of humiliation,' and took a servant's form, putting on that flesh which was enslaved to sin. And He indeed has gained nothing from us for His own promotion: for the Word of God is without want and full; but rather we were promoted from Him; for He is the 'Light, which lightens every man, coming into the world.' And in vain do the Arians lay stress upon the conjunction 'wherefore,' because Paul has said, 'Wherefore, has God highly exalted Him.' For in saying this he did not imply any prize of virtue, nor promotion from advance, but the cause why the exaltation was bestowed upon us. And what is this but that He who existed in form of God, the Son of a noble Father, humbled Himself and became a servant instead of us and in our behalf? For if the Lord had not become man, we had not been redeemed from sins, not raised from the dead, but remaining dead under the earth; not exalted into heaven, but lying in Hades. Because of us then and in our behalf are the words, 'highly exalted' and 'given.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 747-764).

46. Such an explanation of the Apostle's words confutes the irreligious men; and what the sacred poet says admits also the same orthodox sense, which they misinterpret, but which in the Psalmist is manifestly religious. He says then, 'Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom. You have loved righteousness, and hated iniquity, therefore God, even Your God, has anointed You with the oil of gladness above Your fellows. 'Behold, O you Arians, and acknowledge even hence the truth. The Singer speaks of us all as 'fellows' or 'partakers' of the Lord: but were He one of things which come out of nothing and of things originate, He Himself had been one of those who partake. But, since he hymned Him as the eternal God, saying, 'Your throne, O God, is for ever and ever,' and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from originated things, and He only the Father's veritable Word, Radiance, and Wisdom, which all things originate partake, being sanctified by Him in the Spirit? And therefore He is here 'anointed,' not that He may become God, for He was so even before; nor that He may become King, for He had the Kingdom eternally, existing as God's Image, as the sacred Oracle shows; but in our behalf is this written, as

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before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Hezekiah, as Josiah, and the rest; but the Saviour on the contrary, being God, and ever ruling in the Father's Kingdom, and being Himself He that supplies the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us men, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this the Lord Himself has said by His own mouth in the Gospel according to John, 'I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth.' In saying this He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by other, but Himself sanctifies Himself, that we may be sanctified in the truth. He who sanctifies Himself is Lord of sanctification. How then does this take place? What does He mean but this? 'I, being the Father's Word, I give to Myself, when becoming man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am Truth (for Your Word is Truth), all may be sanctified.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 802-819).

47. If then for our sake He sanctifies Himself, and does this when He has become man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but again for our sanctification, that we might share His anointing, and of us it might be said, 'Do you not know that you are God's Temple, and the Spirit of God dwells in you?' For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who by Him were made recipients of It. And moreover for this reason, not as Aaron or David or the rest, was He anointed with oil, but in another way above all His fellows, 'with the oil of gladness,' which He Himself interprets to be the Spirit, saying by the Prophet, 'The Spirit of the Lord is upon Me, because the Lord has anointed Me;' as also the Apostle has said, 'How God anointed Him with the Holy Ghost. 'When then were these things spoken of Him but when He came in the flesh and was baptized in Jordan, and the Spirit descended on Him? And indeed the Lord Himself said, 'The Spirit shall take of Mine;' and 'I will send Him;' and to His disciples, 'Receive the Holy Ghost.' And notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become man, and the Body that is sanctified is His. From Him then we have begun to receive the unction and the seal, John saying, 'And you have an unction from the Holy One;' and the Apostle, 'And you were sealed with the Holy Spirit of promise.' Therefore because of us and for us are these words. What advance then of promotion, and reward of virtue or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God, if not being King He was preferred to the Kingdom, your reasoning would have had some faint plausibility. But if He is God and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit which He Himself gives, but the flesh assumed by Him which is anointed in Him and by Him; that the sanctification coming to the Lord as man, may come to all men from Him. For not of Itself, says He, does the Spirit speak, but the Word is He who gives It to the worthy. For this is like the passage considered above; for as the Apostle has written, 'Who existing in form of God thought it not a prize to be equal with God, but emptied Himself, and took a servant's form,' so David celebrates the Lord, as the everlasting God and King, but sent to us and assuming our body which is mortal. For this is his meaning in the Psalm, 'All your garments smell of myrrh, aloes, and cassia;' and it is represented by Nicodemus and by Mary's company, when the one came bringing 'a mixture of myrrh and aloes, about an hundred pounds weight;' and the others 'the spices which they had

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prepared' for the burial of the Lord's body.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 819-841).

48. What advancement then was it to the Immortal to have assumed the mortal? Or what promotion is it to the Everlasting to have put on the temporal? What reward can be great to the Everlasting God and King in the bosom of the Father? See ye not, that this too was done and written because of us and for us, that us who are mortal and temporal, the Lord, become man, might make immortal, and bring into the everlasting kingdom of heaven? Blush ye not, speaking lies against the divine oracles? For when our Lord Jesus Christ had been among us, we indeed were promoted, as rescued from sin; but He is the same; nor did He alter, when He became man (to repeat what I have said), but, as has been written, 'The Word of God abides forever.' Surely as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own, so also when made man, He sanctifies all by the Spirit and says to His Disciples, 'Receive the Holy Ghost.' And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, 'Take not Your Holy Spirit from me. 'On the other hand, when made man, He said, 'I will send to you the Paraclete, the Spirit of truth;' and He sent Him, He, the Word of God, as being faithful. Therefore 'Jesus Christ is the same yesterday, today, and forever,' remaining unalterable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word then, viewed as the Word, that is promoted; for He had all things and has them always; but men, who have in Him and through Him their origin of receiving them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since also when He is baptized, we it is who in Him are baptized. But on all these things the Saviour throws much light, when He says to the Father, 'And the glory which You gave Me, I have given to them, that they may be one, even as We are one.' Because of us then He asked for glory, and the words occur, 'took' and 'gave' and 'highly exalted,' that we might take, and to us might be given, and we might be exalted in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 841-855).

49. But if they take advantage of the word 'wherefore,' as connected with the passage in the Psalm, 'Wherefore God, even Your God, has anointed You,' for their own purposes, let these novices in Scripture and masters in irreligion know, that, as before, the word 'wherefore' does not imply reward of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For He says not, 'Wherefore He anointed You in order to Your being God or King or Son or Word.' for so He was before and is forever, as has been shown; but rather, 'Since You are God and King, therefore You were anointed, since none but You could unite man to the Holy Ghost, Thou the Image of the Father, in which we were made in the beginning; for Yours is even the Spirit.' For the nature of things originate could give no warranty for this, Angels having transgressed, and men disobeyed. Wherefore there was need of God and the Word is God; that those who had become under a curse, He Himself might set free. If then He was of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas He is God, as being Son of God, and is everlasting King, and exists as Radiance and Expression of the Father, therefore fitly is He the expected Christ, whom the Father announces to mankind, by revelation to His holy Prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word, which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones, 'Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom;' then announces His descent to us thus,

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‘Wherefore God, even Your God, has anointed You with the oil of gladness above Your fellows.’  
Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 856-869).

50. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit, is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect of His manhood to call Himself inferior to the Spirit? For the Jews saying that He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, ‘But if I through the Spirit of God cast out demons.’ Behold, the Giver of the Spirit here says that He cast out demons in the Spirit; but this is not said, except because of His flesh. For since man’s nature is not equal of itself to casting out demons, but only in power of the Spirit, therefore as man He said, ‘But if I through the Spirit of God cast out demons.’ Of course too He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when He said, ‘Whosoever shall speak a word against the Son of man, it shall be forgiven him;’ such as were those who said, ‘Is not this the carpenter’s son?’ but they who blaspheme against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, ‘Receive the Holy Ghost,’ and ‘I send Him,’ and ‘He shall glorify Me,’ and ‘Whatsoever He hears, that He shall speak.’ As then in this place the Lord Himself, the Giver of the Spirit, does not refuse to say that through the Spirit He casts out demons, as man; in like manner He the same, the Giver of the Spirit, refused not to say, ‘The Spirit of the Lord is upon Me, because He has anointed Me,’ in respect of His having become flesh, as John has said; that it might be shown in both these particulars, that we are they who need the Spirit’s grace in our sanctification, and again who are unable to cast out demons without the Spirit’s power. Through whom then and from whom behooved it that the Spirit should be given but through the Son, whose also the Spirit is? And when were we enabled to receive It, except when the Word became man? And, as the passage of the Apostle shows, that we had not been redeemed and highly exalted, had not He who exists in form of God taken a servant’s form, so David also shows, that no otherwise should we have partaken the Spirit and been sanctified, but that the Giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit for us. And therefore have we securely received it, He being said to be anointed in the flesh; for the flesh being first sanctified in Him, and He being said, as man, to have received for its sake, we have the sequel of the Spirit grace, receiving ‘out of His fullness.’

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 870-888).

Discourse II, Sections 47, 53, 59, 63-70, 74, 76, 78

47. For the very passage proves that it is only an invention of your own to call the Lord creature. For the Lord, knowing His own Essence to be the Only-begotten Wisdom and Offspring of the Father, and other than things originate and natural creatures, says in love to man, ‘The Lord created me a beginning of His ways,’ as if to say, ‘My Father has prepared for Me a body, and has created Me for men in behalf of their salvation.’ For, as when John says, ‘The Word was made flesh,’ we do not conceive the whole Word Himself to be flesh, but to have put on flesh and become man, and on hearing, ‘Christ has become a curse for us,’ and ‘He has made Him sin for us who knew no sin,’ we do not simply conceive this, that whole Christ has become curse and sin, but that He has taken on Him the curse which lay against us (as the Apostle has said, ‘Has redeemed us from the curse,’ and ‘has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood’); so, if it is said in the Proverbs ‘He created,’ we must not conceive that the whole Word is in nature a creature, but that He put on the created body and that God created Him for our sakes, preparing for Him the created body, as it is written, for us, that in Him

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we might be capable of being renewed and deified. What then deceived you, O senseless, to call the Creator a creature? Or whence did you purchase for you this new thought, to parade it? For the Proverbs say 'He created,' but they call not the Son creature, but Offspring; and, according to the distinction in Scripture aforesaid of 'He created' and 'creature,' they acknowledge, what is by nature proper to the Son, that He is the Only-begotten Wisdom and Framer of the creatures, and when they say 'He created,' they say it not in respect of His Essence, but signify that He was becoming a beginning of many ways; so that 'He created' is in contrast to 'Offspring,' and His being called the 'Beginning of ways' to His being the Only-begotten Word.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 1901-1915).

53. 'He created' then and 'He formed' and 'He set,' having the same meaning, do not denote the beginning of His being, or of His essence as created, but His beneficent renovation which came to pass for us. Accordingly, though He thus speaks, yet He taught also that He Himself existed before this, when He said, 'Before Abraham came to be, I am;' and 'when He prepared the heavens, I was present with Him;' and 'I was with Him disposing things.' And as He Himself was before Abraham came to be, and Israel had come into being after Abraham, and plainly He exists first and is formed afterwards, and His forming signifies not His beginning of being but His taking manhood, wherein also He collects together the tribes of Israel; so, as 'being always with the Father,' He Himself is Framer of the creation, and His works are evidently later than Himself, and 'He created' signifies, not His beginning of being, but the 'He created' then and 'He formed' and 'He set,' having the same meaning, do not denote the beginning of His being, or of His essence as created, but His beneficent renovation which came to pass for us. Accordingly, though He thus speaks, yet He taught also that He Himself existed before this, when He said, 'Before Abraham came to be, I am;' and 'when He prepared the heavens, I was present with Him;' and 'I was with Him disposing things.' And as He Himself was before Abraham came to be, and Israel had come into being after Abraham, and plainly He exists first and is formed afterwards, and His forming signifies not His beginning of being but His taking manhood, wherein also He collects together the tribes of Israel; so, as 'being always with the Father,' He Himself is Framer of the creation, and His works are evidently later than Himself, and 'He created' signifies, not His beginning of being, but the Economy which took place for the works, which He effected in the flesh. For it became Him, being other than the works, nay rather their Framer, to take upon Himself their renovation, that, whereas He is created for us, all things may be now created in Him. For when He said 'He created,' He immediately added the reason, naming 'the works,' that His creation for the works might signify His becoming man for their renovation. And this is usual with divine Scripture; for when it signifies the fleshly origination of the Son, it adds also the cause for which He became man; but when he speaks or His servants declare anything of His Godhead, all is said in simple diction, and with an absolute sense, and without reason being added. For He is the Father's Radiance; and as the Father is, but not for any reason, neither must we seek the reason of that Radiance. Thus it is written, 'In the beginning was the Word, and the Word was with God, and the Word was God;' and the wherefore it assigns not; but when 'the Word was made flesh,' then it adds the reason why, saying, 'And dwelt among us.' And again the Apostle saying, 'Who being in the form of God,' has not introduced the reason, till 'He took on Him the form of a servant;' for then he continues, 'He humbled Himself unto death, even the death of the cross;' for it was for this that He both became flesh and took the form of a servant.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 1999-2014).

59. For God not only created them to be men, but called them to be sons, as having begotten them. For the term 'begot' is here as elsewhere expressive of a Son, as He says by the Prophet, 'I

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begot sons and exalted them;’ and generally, when Scripture wishes to signify a son, it does so, not by the term ‘created,’ but undoubtedly by that of ‘begot.’ And this John seems to say, ‘He gave to them power to become children of God, even to them that believe in His Name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ And here too the cautious distinction is well kept up, for first he says ‘become,’ because they are not called sons by nature but by adoption; then he says ‘were begotten,’ because they too had received at any rate the name of son. But the People, as says the Prophet, ‘despised’ their Benefactor. But this is God’s kindness to man, that of whom He is Maker, of them according to grace He afterwards becomes Father also; becomes, that is, when men, His creatures, receive into their hearts, as the Apostle says, ‘the Spirit of His Son, crying, Abba, Father.’ And these are they who, having received the Word, gained power from Him to become sons of God; for they could not become sons, being by nature creatures, otherwise than by receiving the Spirit of the natural and true Son. Wherefore, that this might be, ‘The Word became flesh,’ that He might make man capable of Godhead. This same meaning may be gained also from the Prophet Malachi, who says, ‘Hath not One God created us? Have we not all one Father?’ for first he puts ‘created,’ next ‘Father,’ to show, as the other writers, that from the beginning we were creatures by nature, and God is our Creator through the Word; but afterwards we were made sons, and thenceforward God the Creator becomes our Father also. Therefore ‘Father’ is proper to the Son; and not ‘creature,’ but ‘Son’ is proper to the Father. Accordingly this passage also proves, that we are not sons by nature, but the Son who is in us; and again, that God is not our Father by nature, but of that Word in us, in whom and because of whom we ‘cry, Abba, Father.’ And so in like manner, the Father calls them sons in whomsoever He sees His own Son, and says, ‘I begot.’ since begetting is significant of a Son, and making is indicative of the works. And thus it is that we are not begotten first, but made; for it is written, ‘Let Us make man;’ but afterwards, on receiving the grace of the Spirit, we are said thenceforth to be begotten also; just as the great Moses in his Song with an apposite meaning says first ‘He bought,’ and afterwards ‘He begot.’ lest, hearing ‘He begot,’ they might forget their own original nature; but that they might know that from the beginning they are creatures, but when according to grace they are said to be begotten, as sons, still no less than before are men works according to nature. Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2104-2123).

63. Not then because He was from the Father was He called ‘First-born,’ but because in Him the creation came to be; and as before the creation He was the Son, through whom was the creation, so also before He was called the First-born of the whole creation, not the less was the Word Himself with God and the Word was God. But this also not understanding, these irreligious men go about saying, ‘If He is First-born of all creation, it is plain that He too is one of the creation.’ Senseless men! If He is simply ‘First-born of the whole creation,’ then He is other than the whole creation; for he says not, ‘He is First-born above the rest of the creatures,’ lest He be reckoned to be as one of the creatures, but it is written, ‘of the whole creation,’ that He may appear other than the creation. Reuben, for instance, is not said to be first-born of all the children of Jacob, but of Jacob himself and his brethren; lest he should be thought to be some other beside the children of Jacob. Nay, even concerning the Lord Himself the Apostle says not, ‘that He may become First-born of all,’ lest He be thought to bear a body other than ours, but ‘among many brethren,’ because of the likeness of the flesh. If then the Word also were one of the creatures, Scripture would have said of Him also that He was First-born of other creatures; but in fact, the saints saying that He is ‘First-born of the whole creation,’ the Son of God is plainly shown to be other than the whole creation and not a creature. For if He is a creature, He will be First-born of Himself. How then is it possible, O Arians, for Him to be before and after Himself? Next, if He is a creature, and the whole creation through Him came to be, and in Him consists, how can He both create the creation and be one of the things

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which consist in Him? Since then such a notion is in itself unseemly, it is proved against them by the truth, that He is called 'First-born among many brethren?' because of the relationship of the flesh, and 'First-born from the dead,' because the resurrection of the dead is from Him and after Him; and 'First-born of the whole creation,' because of the Father's love to man, which brought it to pass that in His Word not only 'all things consist,' but the creation itself, of which the Apostle speaks, 'waiting for the manifestation of the sons of God, shall be delivered' one time 'from the bondage of corruption into the glorious liberty of the children of God. 'Of this creation thus delivered, the Lord will be First-born, both of it and of all those who are made children, that by His being called first, those that come after Him may abide, as depending on the Word as a beginning. Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2168-2185).

64. And I think that the irreligious men themselves will be shamed from such a thought; for if the case stands not as we have said, but they will rule it that He is 'First-born of the whole creation' as in essence—a creature among creatures, let them reflect that they will be conceiving Him as brother and fellow of the things without reason and life. For of the whole creation these also are parts; and the 'First-born' must be first indeed in point of time but only thus, and in kind and similitude must be the same with all. How then can they say this without exceeding all measures of irreligion? Or who will endure them, if this is their language? Or who can but hate them even imagining such things? For it is evident to all, that neither for Himself, as being a creature, nor as having any connection according to essence with the whole creation, has He been called 'First-born' of it: but because the Word, when at the beginning He framed the creatures, condescended to things originate, that it might be possible for them to come to be. For they could not have endured His nature, which was untempered splendour, even that of the Father, unless condescending by the Father's love for man He had supported them and taken hold of them and brought them into existence; and next, because, by this condescension of the Word, the creation too is made a son through Him, that He might be in all respects 'First-born' of it, as has been said, both in creating, and also in being brought for the sake of all into this very world. For so it is written, 'When He brings the First-born into the world, He says, Let all the Angels of God worship Him.' Let Christ's enemies hear and tear themselves to pieces, because His coming into the world is what makes Him called 'First-born' of all; and thus the Son is the Father's 'Only-begotten,' because He alone is from Him, and He is the 'First-born of creation,' because of this adoption of all as sons. And as He is First-born among brethren and rose from the dead 'the first fruits of them that slept,' so, since it became Him 'in all things to have the preeminence,' therefore He is created 'a beginning of ways,' that we, walking along it and entering through Him who says, 'I am the Way' and 'the Door,' and partaking of the knowledge of the Father, may also hear the words, 'Blessed are the undefiled in the Way,' and 'Blessed are the pure in heart, for they shall see God.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2186-2202).

65. And thus since the truth declares that the Word is not by nature a creature, it is fitting now to say, in what sense He is 'beginning of ways.' For when the first way, which was through Adam, was lost, and in place of paradise we deviated unto death, and heard the words, 'Dust you are, and unto dust shall you return,' therefore the Word of God, who loves man, puts on Him created flesh at the Father's will, that whereas the first man had made it dead through the transgression, He Himself might quicken it in the blood of His own body, and might open 'for us a way new and living,' as the Apostle says, 'through the veil, that is to say, His flesh;' which he signifies elsewhere thus, 'Wherefore, if any man be in Christ, he is a new creation; old things are passed away, behold all things have become new.' But if a new creation has come to pass, some one must be first of this creation; now a man, made of earth only, such as we have become from the transgression, he could

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not be. For in the first creation, men had become unfaithful, and through them that first creation had been lost; and there was need of some one else to renew the first creation, and preserve the new which had come to be. Therefore from love to man none other than the Lord, the 'beginning' of the new creation, is created as 'the Way,' and consistently says, 'The Lord created me a beginning of ways for His works;' that man might walk no longer according to that first creation, but there being as it were a beginning of a new creation, and with the Christ 'a beginning of its ways,' we might follow Him henceforth, who says to us, 'I am the Way:'—as the blessed Apostle teaches in Colossians, saying, 'He is the Head of the body, the Church, who is the Beginning, the First-born from the dead, that in all things He might have the preeminence.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2202-2214).

66. For if, as has been said, because of the resurrection from the dead He is called a beginning, and then a resurrection took place when He, bearing our flesh, had given Himself to death for us, it is evident that His words, 'He created me a beginning of ways,' is indicative not of His essence, but of His bodily presence. For to the body death was proper; and in like manner to the bodily presence are the words proper, 'The Lord created me a beginning of His ways.' For since the Saviour was thus created according to the flesh, and had become a beginning of things new created, and had our first fruits, viz. that human flesh which He took to Himself, therefore after Him, as is fit, is created also the people to come, David saying, 'Let this be written for another generation, and the people that shall be created shall praise the Lord.' And again in the twenty-first Psalm, 'The generation to come shall declare unto the Lord, and they shall declare His righteousness, unto a people that shall be born whom the Lord made.' For we shall no more hear, 'In the day that you eat thereof, you shall surely die,' but 'Where I am, there ye' shall 'be also;' so that we may say, 'We are His workmanship, created unto good works.' And again, since God's work, that is, man, though created perfect, has become wanting through the transgression, and dead by sin, and it was unbecoming that the work of God should remain imperfect (wherefore all the saints were praying concerning this, for instance in the hundred and thirty-seventh Psalm, saying, 'Lord, You shall requite for me; despise not then the works of Your hands'); therefore the perfect Word of God puts around Him an imperfect body, and is said to be created 'for the works;' that, paying the debt in our stead, He might, by Himself, perfect what was wanting to man. Now immortality was wanting to him, and the way to paradise. This then is what the Saviour says, 'I glorified You on the earth, I perfected the work which You have given Me to do;' and again, 'The works which the Father has given Me to perfect, the same works that I do, bear witness of Me;' but 'the works' He here says that the Father had given Him to perfect, are those for which He is created, saying in the Proverbs, 'The Lord created me a beginning of His ways, for His works;' for it is all one to say, 'The Father has given me the works,' and 'The Lord created me for the works.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2215-2231).

67. When then received He the works to perfect, O God's enemies? For from this also 'He created' will be understood. If you say, 'At the beginning when He brought them into being out of what was not,' it is an untruth; for they were not yet made; whereas He appears to speak as taking what was already in being. Nor is it pious to refer to the time which preceded the Word's becoming flesh, lest His coming should thereupon seem superfluous, since for the sake of these works that coming took place. Therefore it remains for us to say that when He has become man, then He took the works. For then He perfected them, by healing our wounds and vouchsafing to us the resurrection from the dead. But if, when the Word became flesh, then were given to Him the works, plainly when He became man, then also is He created for the works. Not of His essence then is 'He created' indicative, as has many times been said, but of His bodily generation. For then, because the

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works had become imperfect and mutilated from the transgression, He is said in respect to the body to be created; that by perfecting them and making them whole, He might present the Church unto the Father, as the Apostle says, 'not having spot or wrinkle or any such thing, but holy and without blemish.' Mankind then is perfected in Him and restored, as it was made at the beginning, nay, with greater grace. For, on rising from the dead, we shall no longer fear death, but shall ever reign in Christ in the heavens. And this has been done, since the own Word of God Himself, who is from the Father, has put on the flesh, and become man. For if, being a creature, He had become man, man had remained just what he was, not joined to God; for how had a work been joined to the Creator by a work? Or what succour had come from like to like, when one as well as other needed it? And how, were the Word a creature, had He power to undo God's sentence, and to remit sin, whereas it is written in the Prophets, that this is God's doing? For 'who is a God like You, that pardons iniquity, and passes by transgression?' For whereas God has said, 'Dust you are, and unto dust shall you return,' men have become mortal; how then could things originate undo sin? But the Lord is He who has undone it, as He says Himself, 'Unless the Son shall make you free;' and the Son, who made free, has shown in truth that He is no creature, nor one of things originate, but the proper Word and Image of the Father's Essence, who at the beginning sentenced, and alone remits sins. For since it is said in the Word, 'Dust you are, and unto dust you shall return,' suitably through the Word Himself and in Him the freedom and the undoing of the condemnation has come to pass. Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2231-2250).

68. 'Yet,' they say, 'though the Saviour were a creature, God was able to speak the word only and undo the curse.' And so another will tell them in like manner, 'Without His coming among us at all, God was able just to speak and undo the curse.' but we must consider what was expedient for mankind, and not what simply is possible with God. He could have destroyed, before the ark of Noah, the then transgressors; but He did it after the ark. He could too, without Moses, have spoken the word only and have brought the people out of Egypt; but it profited to do it through Moses. And God was able without the judges to save His people; but it was profitable for the people that for a season judges should be raised up to them. The Saviour too might have come among us from the beginning, or on His coming might not have been delivered to Pilate; but He came 'at the fullness of the ages,' and when sought for said, 'I am He.' For what He does, that is profitable for men, and was not fitting in any other way; and what is profitable and fitting, for that He provides. Accordingly He came, not 'that He might be ministered unto, but that He might minister,' and might work our salvation. Certainly He was able to speak the Law from heaven, but He saw that it was expedient to men for Him to speak from Sinai; and that He has done, that it might be possible for Moses to go up, and for them hearing the word near them the rather to believe. Moreover, the good reason of what He did may be seen thus; if God had but spoken, because it was in His power, and so the curse had been undone, the power had been shown of Him who gave the word, but man had become such as Adam was before the transgression, having received grace from without, and not having it united to the body; (for he was such when he was placed in Paradise) nay, perhaps had become worse, because he had learned to transgress. Such then being his condition, had he been seduced by the serpent, there had been fresh need for God to give command and undo the curse; and thus the need had become interminable, and men had remained under guilt not less than before, as being enslaved to sin; and, ever sinning, would have ever needed one to pardon them, and had never become free, being in themselves flesh, and ever worsted by the Law because of the infirmity of the flesh.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2250-2265).

69. Again, if the Son were a creature, man had remained mortal as before, not being joined to

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God; for a creature had not joined creatures to God, as seeking itself one to join it; nor would a portion of the creation have been the creation's salvation, as needing salvation itself. To provide against this also, He sends His own Son, and He becomes Son of Man, by taking created flesh; that, since all were under sentence of death, He, being other than them all, might Himself for all offer to death His own body; and that henceforth, as if all had died through Him, the word of that sentence might be accomplished (for 'all died 'in Christ'), and all through Him might thereupon become free from sin and from the curse which came upon it, and might truly abide for ever, risen from the dead and clothed in immortality and incorruption. For the Word being clothed in the flesh, as has many times been explained, every bite of the serpent began to be utterly staunched from out it; and whatever evil sprung from the motions of the flesh, to be cut away, and with these death also was abolished, the companion of sin, as the Lord Himself says, 'The prince of this world comes, and finds nothing in Me;' and 'For this end was He manifested,' as John has written, 'that He might destroy the works of the devil.' And these being destroyed from the flesh, we all were thus liberated by the kinship of the flesh, and for the future were joined, even we, to the Word. And being joined to God, no longer do we abide upon earth; but, as He Himself has said, where He is, there shall we be also; and henceforward we shall fear no longer the serpent, for he was brought to nought when he was assailed by the Saviour in the flesh, and heard Him say, 'Get behind Me, Satan,' and thus he is cast out of paradise into the eternal fire. Nor shall we have to watch against woman beguiling us, for 'in the resurrection they neither marry nor are given in marriage, but are as the Angels;' and in Christ Jesus it shall be 'a new creation,' and 'neither male nor female, but all and in all Christ;' and where Christ is, what fear, what danger can still happen?

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2266-2280).

70. serpent began to be utterly staunched from out it; and whatever evil sprung from the motions of the flesh, to be cut away, and with these death also was abolished, the companion of sin, as the Lord Himself says, 'The prince of this world comes, and finds nothing in Me;' and 'For this end was He manifested,' as John has written, 'that He might destroy the works of the devil.' And these being destroyed from the flesh, we all were thus liberated by the kinship of the flesh, and for the future were joined, even we, to the Word. And being joined to God, no longer do we abide upon earth; but, as He Himself has said, where He is, there shall we be also; and henceforward we shall fear no longer the serpent, for he was brought to nought when he was assailed by the Saviour in the flesh, and heard Him say, 'Get behind Me, Satan,' and thus he is cast out of paradise into the eternal fire. Nor shall we have to watch against woman beguiling us, for 'in the resurrection they neither marry nor are given in marriage, but are as the Angels;' and in Christ Jesus it shall be 'a new creation,' and 'neither male nor female, but all and in all Christ;' and where Christ is, what fear, what danger can still happen?

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2272-2280).

74. For He says not, 'Before the world He founded me as Word or Son,' but simply, 'He founded me,' to show again, as I have said, that not for His own sake but for those who are built upon Him does He here also speak, after the way of proverbs. For this knowing, the Apostle also writes, 'Other foundation can no man lay than that is laid, which is Jesus Christ; but let every man take heed how he builds thereupon.' And it must be that the foundation should be such as the things built on it, that they may admit of being well compacted together. Being then the Word, He has not, as Word, any such as Himself, who may be compacted with Him; for He is Only-begotten; but having become man, He has the like of Him, those namely the likeness of whose flesh He has put on. Therefore according to His manhood He is founded, that we, as precious stones, may admit of building upon Him, and may become a temple of the Holy Ghost who dwells in us. And as He is a

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foundation, and we stones built upon Him, so again He is a Vine and we knit to Him as branches—not according to the Essence of the Godhead; for this surely is impossible; but according to His manhood, for the branches must be like the vine, since we are like Him according to the flesh. Moreover, since the heretics have such human notions, we may suitably confute them with human resemblances contained in the very matter they urge. Thus He says not, ‘He made me a foundation,’ lest He might seem to be made and to have a beginning of being, and they might thence find a shameless occasion of irreligion; but, ‘He founded me.’ Now what is founded is founded for the sake of the stones which are raised upon it; it is not a random process, but a stone is first transported from the mountain and set down in the depth of the earth. And while a stone is in the mountain, it is not yet founded; but when need demands, and it is transported, and laid in the depth of the earth, then immediately if the stone could speak, it would say, ‘He now founded me, who brought me hither from the mountain.’ Therefore the Lord also did not when founded take a beginning of existence; for He was the Word before that; but when He put on our body, which He severed and took from Mary, then He says ‘He has founded me;’ as much as to say, ‘Me, being the Word, He has enveloped in a body of earth.’ For so He is founded for our sakes, taking on Him what is ours, that we, as incorporated and compacted and bound together in Him through the likeness of the flesh, may attain unto a perfect man, and abide immortal and incorruptible.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2346-2363).

76. How then has He chosen us, before we came into existence, but that, as he says himself, in Him we were represented beforehand? And how at all, before men were created, did He predestinate us unto adoption, but that the Son Himself was ‘founded before the world,’ taking on Him that economy which was for our sake? Or how, as the Apostle goes on to say, have we ‘an inheritance being predestinated,’ but that the Lord Himself was founded ‘before the world,’ inasmuch as He had a purpose, for our sakes, to take on Him through the flesh all that inheritance of judgment which lay against us, and we henceforth were made sons in Him? And how did we receive it ‘before the world was,’ when we were not yet in being, but afterwards in time, but that in Christ was stored the grace which has reached us? Wherefore also in the Judgment, when every one shall receive according to his conduct, He says, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’ How then, or in whom, was it prepared before we came to be, save in the Lord who ‘before the world’ was founded for this purpose; that we, as built upon Him, might partake, as well-compacted stones, the life and grace which is from Him? And this took place, as naturally suggests itself to the religious mind, that, as I said, we, rising after our brief death, may be capable of an eternal life, of which we had not been capable, men as we are, formed of earth, but that ‘before the world’ there had been prepared for us in Christ the hope of life and salvation. Therefore reason is there that the Word, on coming into our flesh, and being created in it as ‘a beginning of ways for His works,’ is laid as a foundation according as the Father’s will was in Him before the world, as has been said, and before land was, and before the mountains were settled, and before the fountains burst forth; that, though the earth and the mountains and the shapes of visible nature pass away in the fullness of the present age, we on the contrary may not grow old after their pattern, but may be able to live after them, having the spiritual life and blessing which before these things have been prepared for us in the Word Himself according to election. For thus we shall be capable of a life not temporary, but ever afterwards abide and live in Christ; since even before this our life had been founded and prepared in Christ Jesus.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2380-2396).

78. Now the Only-begotten and very Wisdom of God is Creator and Framers of all things; for ‘in

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Wisdom have You made them all,' he says, and 'the earth is full of Your creation.' But that what came into being might not only be, but be good, it pleased God that His own Wisdom should condescend to the creatures, so as to introduce an impress and semblance of Its Image on all in common and on each, that what was made might be manifestly wise works and worthy of God. For as of the Son of God, considered as the Word, our word is an image, so of the same Son considered as Wisdom is the wisdom which is implanted in us an image; in which wisdom we, having the power of knowledge and thought, become recipients of the All-framing Wisdom; and through It we are able to know Its Father. 'For he who has the Son,' says He, 'has the Father also;' and 'he that receives Me, receives Him that sent Me.' Such an impress then of Wisdom being created in us, and being in all the works, with reason does the true and framing Wisdom take to Itself what belongs to its own impress, and say, 'The Lord created me for His works;' for what the wisdom in us says, that the Lord Himself speaks as if it were His own; and, whereas He is not Himself created, being Creator, yet because of the image of Him created in the works, He says this as if of Himself. And as the Lord Himself has said, 'He that receives you, receives Me,' because His impress is in us, so, though He be not among the creatures, yet because His image and impress is created in the works, He says, as if in His own person, 'The Lord created me a beginning of His ways for His works.' And therefore has this impress of Wisdom in the works been brought into being, that, as I said before, the world might recognise in it its own Creator the Word, and through Him the Father. And this is what Paul said, 'Because that which may be known of God is manifest in them, for God has showed it unto them: for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.' But if so, the Word is not a creature in essence; but the wisdom which is in us and so called, is spoken of in this passage in the Proverbs.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2412-2426).

Discourse III, Sections 17, 19-25, 39-40

17. The Arians, however, not even thus abashed, reply, 'Not as you say, but as we will;' for, whereas you have overthrown our former expedients, we have invented a new one, and it is this:— So are the Son and the Father One, and so is the Father in the Son and the Son in the Father, as we too may become one in Him. For this is written in the Gospel according to John, and Christ desired it for us in these words, 'Holy Father, keep through Your own Name, those whom You have given Me, that they may be one, as We are.' And shortly after; 'Neither pray I for these alone, but for them also which shall believe in Me through their Word; that they all may be one, as Thou, Father, art in Me, and I in You, that they also may be one in Us, that the world may believe that You have sent Me. And the glory which You gave Me I have given them, that they may be one, even as We are one; I in them, and You in Me, that they may be made perfect in one, and that the world may know that You sent Me. 'Then, as having found an evasion, these men of craft add, 'If, as we become one in the Father, so also He and the Father are one, and thus He too is in the Father, how pretend you from His saying, I and the Father are One, and I in the Father and the Father in Me, that He is proper and like the Father's Essence? For it follows either that we too are proper to the Father's Essence, or He foreign to it, as we are foreign.' Thus they idly babble; but in this their perverseness I see nothing but unreasoning audacity and recklessness from the devil, since it is saying after his pattern, 'We will ascend to heaven, we will be like the Most High.' For what is given to man by grace, this they would make equal to the Godhead of the Giver. Thus hearing that men are called sons, they thought themselves equal to the True Son by nature such. And now again hearing from the Saviour, 'that they may be one as We are,' they deceive themselves, and are arrogant enough to think that they may be such as the Son is in the Father and the Father in the Son; not considering the fall of their 'father the devil,' which happened upon such an imagination.

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Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2774-2788).

19. Again, taking patterns for man from divine subjects, the Saviour says; ‘Be merciful, as your Father which is in heaven is merciful;’ and, ‘Be perfect, as your heavenly Father is perfect.’ And He said this too, not that we might become such as the Father; for to become as the Father, is impossible for us creatures, who have been brought to be out of nothing; but as He charged us, ‘Be not like to horse,’ not lest we should become as draught animals, but that we should not imitate their want of reason, so, not that we might become as God, did He say, ‘Be merciful as your Father,’ but that looking at His beneficent acts, what we do well, we might do, not for men’s sake, but for His sake, so that from Him and not from men we may have the reward. For as, although there be one Son by nature, True and Only-begotten, we too become sons, not as He in nature and truth, but according to the grace of Him that calls, and though we are men from the earth, are yet called gods, not as the True God or His Word, but as has pleased God who has given us that grace; so also, as God do we become merciful, not by being made equal to God, nor becoming in nature and truth benefactors (for it is not our gift to benefit but belongs to God), but in order that what has accrued to us from God Himself by grace, these things we may impart to others, without making distinctions, but largely towards all extending our kind service. For only in this way can we anyhow become imitators, and in no other, when we minister to others what comes from Him. And as we put a fair and right sense upon these texts, such again is the sense of the lection in John. For he does not say, that, as the Son is in the Father, such we must become:—whence could it be? When He is God’s Word and Wisdom, and we were fashioned out of the earth, and He is by nature and essence Word and true God (for thus speaks John, ‘We know that the Son of God has come, and He has given us an understanding to know Him that is true, and we are in Him that is true, even in His Son Jesus Christ; this is the true God and eternal life ‘) and we are made sons through Him by adoption and grace, as partaking of His Spirit (for ‘as many as received Him,’ he says, ‘to them gave He power to become children of God, even to them that believe in His Name’), and therefore also He is the Truth (saying, ‘I am the Truth,’ and in His address to His Father, He said, ‘Sanctify them through Your Truth, Your Word is Truth ‘); but we by imitation become virtuous and sons:—therefore not that we might become such as He, did He say ‘that they may be one as We are;’ but that as He, being the Word, is in His own Father, so that we too, taking an exemplar and looking at Him, might become one towards each other in concord and oneness of spirit, nor be at variance as the Corinthians, but mind the same thing, as those five thousand in the Acts, who were as one. Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2804-2824).

20. For it is as ‘sons,’ not as the Son; as ‘gods,’ not as He Himself; and not as the Father, but ‘merciful as the Father.’ And, as has been said, by so becoming one, as the Father and the Son, we shall be such, not as the Father is by nature in the Son and the Son in the Father, but according to our own nature, and as it is possible for us thence to be moulded and to learn how we ought to be one, just as we learned also to be merciful. For like things are naturally one with like; thus all flesh is ranked together in kind; but the Word is unlike us and like the Father. And therefore, while He is in nature and truth one with His own Father, we, as being of one kind with each other (for from one were all made, and one is the nature of all men), become one with each other in good disposition, having as our copy the Son’s natural unity with the Father. For as He taught us meekness from Himself, saying, ‘Learn of Me for I am meek and lowly in heart,’ not that we may become equal to Him, which is impossible, but that looking towards Him, we may remain meek continually, so also here wishing that our good disposition towards each other should be true and firm and indissoluble, from Himself taking the pattern, He says, ‘that they may be one as We are,’ whose oneness is indivisible; that is, that they learning from us of that indivisible Nature, may preserve in like

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manner agreement one with another. And this imitation of natural conditions is especially safe for man, as has been said; for, since they remain and never change, whereas the conduct of men is very changeable, one may look to what is unchangeable by nature, and avoid what is bad and remodel himself on what is best.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2824-2835).

21. For it is as ‘sons,’ not as the Son; as ‘gods,’ not as He Himself; and not as the Father, but ‘merciful as the Father.’ And, as has been said, by so becoming one, as the Father and the Son, we shall be such, not as the Father is by nature in the Son and the Son in the Father, but according to our own nature, and as it is possible for us thence to be moulded and to learn how we ought to be one, just as we learned also to be merciful. For like things are naturally one with like; thus all flesh is ranked together in kind; but the Word is unlike us and like the Father. And therefore, while He is in nature and truth one with His own Father, we, as being of one kind with each other (for from one were all made, and one is the nature of all men), become one with each other in good disposition, having as our copy the Son’s natural unity with the Father. For as He taught us meekness from Himself, saying, ‘Learn of Me for I am meek and lowly in heart,’ not that we may become equal to Him, which is impossible, but that looking towards Him, we may remain meek continually, so also here wishing that our good disposition towards each other should be true and firm and indissoluble, from Himself taking the pattern, He says, ‘that they may be one as We are,’ whose oneness is indivisible; that is, that they learning from us of that indivisible Nature, may preserve in like manner agreement one with another. And this imitation of natural conditions is especially safe for man, as has been said; for, since they remain and never change, whereas the conduct of men is very changeable, one may look to what is unchangeable by nature, and avoid what is bad and remodel himself on what is best. speaking the same things; for without God this is impossible. And this mode of speech also we may find in the divine writings, as ‘In God will we do great acts;’ and ‘In God I shall leap over the wall;’ and ‘In You will we tread down our enemies. ‘Therefore it is plain, that in the Name of Father and Son we shall be able, becoming one, to hold firm the bond of charity. For, dwelling still on the same thought, the Lord says, ‘And the glory which You gave Me, I have given to them, that they may be one as We are one.’ Suitably has He here too said, not, ‘that they may be in You as I am,’ but ‘as We are;’ now he who says ‘as’, signifies not identity, but an image and example of the matter in hand.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2824-2850).

22. The Word then has the real and true identity of nature with the Father; but to us it is given to imitate it, as has been said; for He immediately adds, ‘I in them and You in Me; that they may be made perfect in one.’ Here at length the Lord asks something greater and more perfect for us; for it is plain that the Word has come to be in us, for He has put on our body. ‘And Thou Father in Me;’ ‘for I am Your Word, and since You are in Me, because I am Your Word, and I in them because of the body, and because of You the salvation of men is perfected in Me, therefore I ask that they also may become one, according to the body that is in Me and according to its perfection; that they too may become perfect, having oneness with It, and having become one in It; that, as if all were carried by Me, all may be one body and one spirit, and may grow up unto a perfect man. ‘For we all, partaking of the Same, become one body, having the one Lord in ourselves. The passage then having this meaning, still more plainly is refuted the heterodoxy of Christ’s enemies. I repeat it; if He had said simply and absolutely ‘that they may be one in You,’ or ‘that they and I may be one in You,’ God’s enemies had had some plea, though a shameless one; but in fact He has not spoken simply, but, ‘As Thou, Father, in Me, and I in You, that they may be all one.’ Moreover, using the word ‘as,’ He signifies those who become distantly as He is in the Father; distantly not in place but

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in nature; for in place nothing is far from God, but in nature only all things are far from Him. And, as I said before, whoso uses the particle 'as' implies, not identity, nor equality, but a pattern of the matter in question, viewed in a certain respect.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2851-2862).

23. Indeed we may learn also from the Saviour Himself, when He says, 'For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.' For Jonah was not as the Saviour, nor did Jonah go down to hades; nor was the whale hades; nor did Jonah, when swallowed up, bring up those who had before been swallowed by the whale, but he alone came forth, when the whale was bidden. Therefore there is no identity nor equality signified in the term 'as,' but one thing and another; and it shows a certain kind of parallel in the case of Jonah, on account of the three days. In like manner then we too, when the Lord says 'as,' neither become as the Son in the Father, nor as the Father is in the Son. For we become one as the Father and the Son in mind and agreement of spirit, and the Saviour will be as Jonah in the earth; but as the Saviour is not Jonah, nor, as he was swallowed up, so did the Saviour descend into hades, but it is but a parallel, in like manner, if we too become one, as the Son in the Father, we shall not be as the Son, nor equal to Him; for He and we are but parallel. For on this account is the word 'as' applied to us; since things differing from others in nature, become as they, when viewed in a certain relation. Wherefore the Son Himself, simply and without any condition is in the Father; for this attribute He has by nature; but for us, to whom it is not natural, there is needed an image and example, that He may say of us, 'As Thou in Me, and I in You.' 'And when they shall be so perfected,' He says, 'then the world knows that You have sent Me, for unless I had come and borne this their body, no one of them had been perfected, but one and all had remained corruptible. Work Thou then in them, O Father, and as You have given to Me to bear this, grant to them Your Spirit, that they too in It may become one, and may be perfected in Me. For their perfecting shows that Your Word has sojourned among them; and the world seeing them perfect and full of God, will believe altogether that You have sent Me, and I have sojourned here. For whence is this their perfecting, but that I, Your Word, having borne their body, and become man, have perfected the work, which You gave Me, O Father? And the work is perfected, because men, redeemed from sin, no longer remain dead; but being deified, have in each other, by looking at Me, the bond of charity.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2862-2879).

24. We then, by way of giving a rude view of the expressions in this passage, have been led into many words, but blessed John will show from his Epistle the sense of the words, concisely and much more perfectly than we can. And he will both disprove the interpretation of these irreligious men, and will teach how we become in God and God in us; and how again we become One in Him, and how far the Son differs in nature from us, and will stop the Arians from any longer thinking that they shall be as the Son, lest they hear it said to them, 'You are a man and not God,' and 'Stretch not yourself, being poor, beside a rich man.' John then thus writes; 'Hereby know we that we dwell in Him and He in us, because He has given us of His Spirit.' Therefore because of the grace of the Spirit which has been given to us, in Him we come to be, and He in us; and since it is the Spirit of God, therefore through His becoming in us, reasonably are we, as having the Spirit, considered to be in God, and thus is God in us. Not then as the Son in the Father, so also we become in the Father; for the Son does not merely partake the Spirit, that therefore He too may be in the Father; nor does He receive the Spirit, but rather He supplies It Himself to all; and the Spirit does not unite the Word to the Father, but rather the Spirit receives from the Word. And the Son is in the Father, as His own Word and Radiance; but we, apart from the Spirit, are strange and distant from God, and

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by the participation of the Spirit we are knit into the Godhead; so that our being in the Father is not ours, but is the Spirit's which is in us and abides in us, while by the true confession we preserve it in us, John again saying, 'Whosoever shall confess that Jesus is the Son of God, God dwells in him and he in God.' What then is our likeness and equality to the Son? Rather, are not the Arians confuted on every side? And especially by John, that the Son is in the Father in one way, and we become in Him in another, and that neither we shall ever be as He, nor is the Word as we; except they shall dare, as commonly, so now to say, that the Son also by participation of the Spirit and by improvement of conduct came to be Himself also in the Father. But here again is an excess of irreligion, even in admitting the thought. For He, as has been said, gives to the Spirit, and whatever the Spirit has, He has from the Word.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2879-2895).

25. The Saviour, then, saying of us, 'As Thou, Father, art in Me, and I in You, that they too may be one in Us,' does not signify that we were to have identity with Him; for this was shown from the instance of Jonah; but it is a request to the Father, as John has written, that the Spirit should be vouchsafed through Him to those who believe, through whom we are found to be in God, and in this respect to be conjoined in Him. For since the Word is in the Father, and the Spirit is given from the Word, He wills that we should receive the Spirit, that, when we receive It, thus having the Spirit of the Word which is in the Father, we too may be found on account of the Spirit to become One in the Word, and through Him in the Father. And if He say, 'as we,' this again is only a request that such grace of the Spirit as is given to the disciples may be without failure or revocation. For what the Word has by nature, as I said, in the Father, that He wishes to be given to us through the Spirit irrevocably; which the Apostle knowing, said, 'Who shall separate us from the love of Christ,' for 'the gifts of God?' and 'grace of His calling are without repentance. 'It is the Spirit then which is in God, and not we viewed in our own selves; and as we are sons and gods because of the Word in us, so we shall be in the Son and in the Father, and we shall be accounted to have become one in Son and in Father, because that that Spirit is in us, which is in the Word which is in the Father. When then a man falls from the Spirit for any wickedness, if he repent upon his fall, the grace remains irrevocably to such as are willing; otherwise he who has fallen is no longer in God (because that Holy Spirit and Paraclete which is in God has deserted him), but the sinner shall be in him to whom he has subjected himself, as took place in Saul's instance; for the Spirit of God departed from him and an evil spirit was afflicting him. God's enemies hearing this ought to be henceforth abashed, and no longer to feign themselves equal to God. But they neither understand (for 'the irreligious,' he says, 'does not understand knowledge') nor endure religious words, but find them heavy even to hear.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 2895-2910).

39. If then (as has many times been said) the Word has not become man, then ascribe to the Word, as you would have it, to receive, and to need glory, and to be ignorant; but if He has become man (and He has become), and it is man's to receive, and to need, and to be ignorant, wherefore do we consider the Giver as receiver, and the Dispenser to others do we suspect to be in need, and divide the Word from the Father as imperfect and needy, while we strip human nature of grace? For if the Word Himself, considered as Word, has received and been glorified for His own sake, and if He according to His Godhead is He who is hallowed and has risen again, what hope is there for men? For they remain as they were, naked, and wretched, and dead, having no interest in the things given to the Son. Why too did the Word come among us, and become flesh? If that He might receive these things, which He says that He has received, He was without them before that, and of necessity will rather owe thanks Himself to the body, because, when He came into it, then He

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receives these things from the Father, which He had not before His descent into the flesh. For on this showing He seems rather to be Himself promoted because of the body, than the body promoted because of Him. But this notion is Judaic. But if that He might redeem mankind, the Word did come among us; and that He might hallow and deify them, the Word became flesh (and for this He did become), who does not see that it follows, that what He says that He received, when He became flesh, that He mentions, not for His own sake, but for the flesh? For to it, in which He was speaking, pertained the gifts given through Him from the Father. But let us see what He asked, and what the things altogether were which He said that He had received, that in this way also they may be brought to feeling. He asked then glory, yet He had said, 'All things were delivered unto Me.' And after the resurrection, He says that He has received all power; but even before that He had said, 'All things were delivered unto Me,' He was Lord of all, for 'all things were made by Him;' and 'there is One Lord by whom are all things.' And when He asked glory, He was as He is, the Lord of glory; as Paul says, 'If they had known it, they would not have crucified the Lord of glory;' for He had that glory which He asked when He said, 'the glory which I had with You before the world was.'

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 3124-3140).

40. Also the power which He said He received after the resurrection, that He had before He received it, and before the resurrection. For He of Himself rebuked Satan, saying, 'Get behind Me, Satan;' and to the disciples He gave the power against him, when on their return He said, 'I beheld Satan, as lightning, fall from heaven.' And again, that what He said that He had received, that He possessed before receiving it, appears from His driving away the demons, and from His unbinding what Satan had bound, as He did in the case of the daughter of Abraham; and from His remitting sins, saying to the paralytic, and to the woman who washed His feet, 'Your sins be forgiven you;' and from His both raising the dead, and repairing the first nature of the blind, granting to him to see. And all this He did, not waiting till He should receive, but being 'possessed of power.' From all this it is plain that what He had as Word, that when He had become man and was risen again, He says that He received humanly; that for His sake men might henceforward upon earth have power against demons, as having become partakers of a divine nature; and in heaven, as being delivered from corruption, might reign everlastingly. Thus we must acknowledge this once for all, that nothing which He says that He received, did He receive as not possessing before; for the Word, as being God, had them always; but in these passages He is said humanly to have received, that, whereas the flesh received in Him, henceforth from it the gift might abide surely for us. For what is said by Peter, 'receiving from God honour and glory, Angels being made subject unto Him,' has this meaning. As He inquired humanly, and raised Lazarus divinely, so 'He received' is spoken of Him humanly, but the subjection of the Angels marks the Word's Godhead.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 3140-3152).

Discourse IV, Sections 33-36

33. And this is usual with Scripture, to express itself in inartificial and simple phrases. For so also in Numbers we shall find, Moses said to Raguel the Midianite, the father-in-law of Moses; for there was not one Moses who spoke, and another whose father-in-law was Raguel, but Moses was one. And if in like manner the Word of God is called Wisdom and Power and Right-Hand and Arm and the like, and if in His love to man He has become one with us, putting on our first-fruits and blended with it, therefore the other titles also have, as was natural, become the Word's portions. For that John has said, that in the beginning was the Word, and He with God and Himself God, and all things through Him, and without Him nothing made, shows clearly that even man is the formation of God the Word. If then after taking him, when enfeebled, into Himself, He renews him again

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through that sure renewal unto endless permanence, and therefore is made one with him in order to raise him to a diviner lot, how can we possibly say that the Word was sent through the Man who was from Mary, and reckon Him, the Lord of Apostles, with the other Apostles, I mean prophets, who were sent by Him? And how can Christ be called a mere man? On the contrary, being made one with the Word, He is with reason called Christ and Son of God, the prophet having long since loudly and clearly ascribed the Father's subsistence to Him, and said, 'And I will send My Son Christ,' and in the Jordan, 'This is My Well-beloved Son.' For when He had fulfilled His promise, He showed, as was suitable, that He was He whom He said He had sent.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 4046-4057).

34. Let us then consider Christ in both ways, the divine Word made one in Mary with Him which is from Mary. For in her womb the Word fashioned for Himself His house, as at the beginning He formed Adam from the earth; or rather more divinely, concerning whom Solomon too says openly, knowing that the Word was also called Wisdom, 'Wisdom built herself an house,' which the Apostle interprets when he says, 'Which house are we,' and elsewhere calls us a temple, as far as it is fitting to God to inhabit a temple, of which the image, made of stones, He by Solomon commanded the ancient people to build; whence, on the appearance of the Truth, the image ceased. For when the ruthless men wished to prove the image to be the truth, and to destroy that true habitation which we surely believe His union with us to be, He threatened them not; but knowing that their crime was against themselves, He says to them, 'Destroy this Temple, and in three days I will raise it up,' He, our Saviour, surely showing thereby that the things about which men busy themselves, carry their dissolution with them. For unless the Lord had built the house, and kept the city, in vain did the builders toil, and the keepers watch. And so the works of the Jews are undone, for they were a shadow; but the Church is firmly established; it is 'founded on the rock,' and 'the gates of hades shall not prevail against it. 'Theirs it was to say, 'Why do You, being a man, make Yourself God?' and their disciple is the Samosatene; whence to his followers with reason does he teach his heresy. But 'we did not so learn Christ, if so be that we heard' Him, and were taught from Him, 'putting off the old man, which is corrupt according to the deceitful lusts,' and taking up 'the new, which after God is created in righteousness and true holiness.' Let Christ then in both ways be religiously considered.

Athanasius Of Alexandria. *Four Discourses Against the Arians* (Kindle Locations 4057-4070).

35. But if Scripture often calls even the body by the name of Christ, as in the blessed Peter's words to Cornelius, when he teaches him of 'Jesus of Nazareth, whom God anointed with the Holy Ghost,' and again to the Jews, 'Jesus of Nazareth, a Man approved of God for you,' and again the blessed Paul to the Athenians, 'By that Man, whom He ordained, giving assurance to all men, in that He raised Him from the dead Acts 17:31' (for we find the appointment and the mission often synonymous with the anointing; from which anyone who will may learn, that there is no discordance in the words of the sacred writers, but that they but give various names to the union of God the Word with the Man from Mary, sometimes as anointing, sometimes as mission, sometimes as appointment), it follows that what the blessed Peter says is right, and he proclaims in purity the Godhead of the Only begotten, without separating the subsistence of God the Word from the Man from Mary (perish the thought! For how should he, who had heard in so many ways, 'I and the Father are one,' and 'He that has seen Me, has seen the Father?') In which Man, after the resurrection also, when the doors were shut, we know of His coming to the whole band of the Apostles, and dispersing all that was hard to believe in it by His words, 'Handle Me and see, for a spirit has not flesh and bones, as you see Me have Luke 24:39.' And He did not say, 'This,' or 'this Man which I have taken to Me,' but 'Me.' Wherefore the Samosatene will gain no allowance, being

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refuted by so many arguments for the union of God the Word, nay by God the Word Himself, who now brings the news to all, and assures them by eating, and permitting to them that handling of Him which then took place. For certainly he who gives food to others, and they who give him, touch hands. For 'they gave Him,' Scripture says, 'a piece of a broiled fish and of an honey-comb, and' when He had 'eaten before them, He took the remains and gave to them.' See now, though not as Thomas was allowed, yet by another way, He afforded to them full assurance, in being touched by them; but if you would now see the scars, learn from Thomas. 'Reach hither your hand and thrust it into My side, and reach hither your finger and behold My hands John 20:27;' so says God the Word, speaking of His own side and hands, and of Himself as whole man and God together, first affording to the Saints even perception of the Word through the body, as we may consider, by entering when the doors were shut; and next standing near them in the body and affording full assurance. So much may be conveniently said for confirmation of the faithful, and correction of the unbelieving.

Athanasius Of Alexandria. *Four Discourses Against the Arians.*

36. And so let Paul of Samosata also stand corrected on hearing the divine voice of Him who said 'My body,' not 'Christ besides Me who am the Word,' but 'Him with Me, and Me with Him.' For I the Word am the chrism, and that which has the chrism from Me is the Man; not then without Me could He be called Christ, but being with Me and I in Him. Therefore the mention of the mission of the Word shows the uniting which took place with Jesus, born of Mary, Whose Name means Saviour, not by reason of anything else, but from the Man's being made one with God the Word. This passage has the same meaning as 'the Father that sent Me,' and 'I came not of Myself, but the Father sent Me.' For he has given the name of mission to the uniting with the Man, with Whom the Invisible nature might be known to men, through the visible. For God changes not place, like us who are hidden in places, when in the fashion of our littleness He displays Himself in His existence in the flesh; for how should He, who fills the heaven and the earth? But on account of the presence in the flesh the just have spoken of His mission. Therefore God the Word Himself is Christ from Mary, God and Man; not some other Christ but One and the Same; He before ages from the Father, He too in the last times from the Virgin; invisible before even to the holy powers of heaven, visible now because of His being one with the Man who is visible; seen, I say, not in His invisible Godhead but in the operation of the Godhead through the human body and whole Man, which He has renewed by its appropriation to Himself. To Him be the adoration and the worship, who was before, and now is, and ever shall be, even to all ages. Amen.

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