

**0329-0390 – Gregorius Nazianzenus – In pentecosten**

**Oration XLI**

**On Pentecost**

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with which you will be received is a prelude to the Psalmody of Heaven; the lamps which you will kindle are a Sacrament of the illumination there with which we shall meet the Bridegroom, shining and virgin souls, with the lamps of our faith shining, not sleeping through our carelessness, that we may not miss Him that we look for if He come unexpectedly; nor yet unfed, and without oil, and destitute of good works, that we be not cast out of the Bridechamber. For I see how pitiable is such a case. He will come when the cry demands the meeting, and they who are prudent shall meet Him, with their light shining and its food abundant, but the others seeking for oil too late from those who possess it. And He will come with speed, and the former shall go in with Him, but the latter shall be shut out, having wasted in preparations the time of entrance; and they shall weep sore when all too late they learn the penalty of their slothfulness, when the Bride-chamber can no longer be entered by them for all their entreaties, for they have shut it against themselves by their sin, following in another fashion the example of those who missed the Wedding feast<sup>4204</sup> with which the good Father feasts the good Bridegroom; one on account of a newly wedded wife; another of a newly purchased field; another of a yoke of oxen; which he and they acquired to their misfortune, since for the sake of the little they lose the great. For none are there of the disdainful, nor of the slothful, nor of those who are clothed in filthy rags and not in the Wedding garment even though here they may have thought themselves worthy of wearing the bright robe there, and secretly intruded themselves, deceiving themselves with vain hopes. And then, What? When we have entered, then the Bridegroom knows what He will teach us, and how He will converse with the souls that have come in with Him. He will converse with them, I think in teaching things more perfect and more pure. Of which may we all, both Teachers and Taught, have share, in the Same Christ our Lord, to Whom be the Glory and the Empire, for ever and ever. Amen.



## Oration XLI.

On Pentecost.

*It is uncertain to what year the following Oration belongs. It was, however, certainly delivered at Constantinople; the Benedictine Editors think in the year 381, in which case the day would be May 16. An indication tending to establish this date is found in c. 14, in the expression of apprehension of personal danger to himself for his boldness in setting forth the true faith. In fact, in the earlier part of this year, after the Emperor Theodosius had put him in possession of the Patriarchal Throne, vacant by the expulsion and deposition of the Arian Demophilus, he had narrowly escaped assassination at the hands of the Arians.*

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<sup>4204</sup> Luke xiv. 16 &c.

*The Oration deals again with the subject of the Fifth Theological Oration, the question of the Deity of the Holy Ghost, but proceeds to establish the point by quite a different set of arguments from those adopted in the former discourse, none of whose points are here repeated.*

*The Preacher begins by commenting on the various ways in which Festivals are kept by Jews, by Heathen and by Christians. Then he remarked on the mystical significance of the number Seven, which he illustrates by several instances; and next proceeds with his principal Subject.*

*God the Holy Ghost, he says, completes the work of Christ. Those who regard Him as a Created Being, as did the followers of Macedonius, are thereby guilty of blasphemy and impiety. The true Faith recognizes Him as God; and this belief is necessary to salvation; yet some reserve must be employed in applying that Name to Him. We must indeed insist on the recognition of His possession of all the attributes of Godhead; and we must at any rate bear with those who, like the Orator himself, also give Him the Name of God, which he hopes all his hearers will receive from the Holy Ghost grace to do. Then he proceeds to shew from Holy Scripture that in fact all the Attributes of Deity do belong to the Holy Spirit; and that His distinctive Personal Mark is that He is neither Unbegotten like the Father, nor Begotten like the Son. He does not touch on the question of the double Procession.*

*It would seem from some expressions in c. 8 that this Discourse was not delivered to his usual audience, but to an Assembly of "Religious."*

*The Title of the Oration varies in different MSS. Thus some have it "Of The Same On Pentecost," to which one adds "And On The Holy Spirit;" and another puts it "Of The Same, a Homily on Pentecost." The printed Editions before the Benedictine have "On The Holy Pentecost."*

I. LET US reason a little about the Festival, that we may keep it spiritually. For different persons have different ways of keeping Festival; but to the worshipper of the Word a discourse seems best; and of discourses, that which is best adapted to the occasion. And of all beautiful things none gives so much joy to the lover of the beautiful, as that the lover of festivals should keep them spiritually. Let us look into the matter thus. The Jew keeps festival as well as we, but only in the letter. For while following after the bodily Law, he has not attained to the spiritual Law. The Greek too keeps festival, but only in the body, and in honour of his own gods and demons, some of whom are creators of passion by their own admission, and others were honoured out of passion. Therefore even their manner of keeping festival is passionate, as though their very sin were an honour to God, in Whom their passion takes refuge as a thing to be proud of.<sup>4205</sup> We too keep festival, but we keep it as is pleasing to the Spirit. And it is pleasing to Him that we should keep it by discharging some duty, either of action or speech. This then is our manner of keeping festival, to treasure up in our soul some of those things which are permanent and will cleave to it, not of those which will forsake us and be destroyed, and which only tickle our senses for a little while; whereas they are for the most

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<sup>4205</sup> They deify bad passions, and then act as if the gratification of them were an honour to the gods in whom they have personified them.

part, in my judgment at least, harmful and ruinous. For sufficient unto the body is the evil thereof. What need has that fire of further fuel, or that beast of more plentiful food, to make it more uncontrollable, and too violent for reason?

II. Wherefore we must keep the feast spiritually. And this is the beginning of our discourse; for we must speak, even if our speech do seem a little too discursive; and we must be diligent for the sake of those who love learning, that we may as it were mix up some seasoning with our solemn festival. The children of the Hebrews do honour to the number Seven, according to the legislation of Moses (as did the Pythagoreans in later days to the number Four, by which indeed they were in the habit of swearing<sup>4206</sup> as the Simonians and Marcionites<sup>4207</sup> do by the number Eight and the number Thirty, inasmuch as they have given names to and reverence a system of Æons of these numbers); I cannot say by what rules of analogy, or in consequence of what power of this number; anyhow they do honour to it. One thing indeed is evident, that God, having in six days created matter, and given it form, and having arranged it in all kinds of shapes and mixtures, and having made this present visible world, on the seventh day rested from all His works, as is shewn by the very name of the Sabbath, which in Hebrew means Rest. If there be, however, any more lofty reason than this, let others discuss it. But this honour which they pay to it is not confined to days alone, but also extends to years. That belonging to days the Sabbath proves, because it is continually observed among them; and in accordance with this the removal of leaven is for that number of days.<sup>4208</sup> And that belonging to years is shewn by the seventh year, the year of Release;<sup>4209</sup> and it consists not only of Hebdomads, but of Hebdomads of Hebdomads, alike in days and years. The

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<sup>4206</sup> The followers of Pythagoras swore by their master, who taught them the mystic properties of the number Four, which he called the Fountain of the Universe, because all things were made of four elements.

<sup>4207</sup> The Simonians and Marcionites were two Gnostic sects, the one deriving its name from Simon Magus, the other from Marcion of Sinope. Simon, of whom we read in the Acts c. viii., is generally regarded by the Fathers as the precursor of the Gnostic Heresies. He maintained a system of Emanations from God, of which he claimed to be himself the chief. In his teaching the first cause of all things was an Ineffable Existence or Non-existence, which he sometimes called Silence and sometimes Fire, from which the Universe was generated by a series of six Emanations called Roots, which he arranged in pairs, male and female; and these six contained among them the whole Essence of his first Principle Silence. These Roots with Simon himself and his consort Helena, make up the Ogdoad referred to in the text.

Marcion was a native of Sinope in Pontus, and flourished about the middle of the Second Century. His system of teaching was mainly rationalistic, and did not recognize (Dr. Mansel tells us, "Gnostic Heresies," p. 203) any theory of Emanations as connecting links between God and the world; for from his point of view the Supreme God was not, even indirectly, the Author of the world. It would seem that S. Gregory is confusing Marcion with Valentinus, and Egyptian heresiarch who flourished about the same time. In his theory we first find a system of "Æons," divided into an Ogdoad, a Decad, and a Dodecad. Or he may mean Marcus, a follower of Valentinus, and founder of the subordinate sect of the Marcosians.

<sup>4208</sup> Exod. xii. 15.

<sup>4209</sup> Ib. xxi. 2.

Hebdomads of days give birth to Pentecost, a day called holy among them; and those of years to what they call the Jubilee, which also has a release of land, and a manumission of slaves, and a release of possessions bought. For this nation consecrates to God, not only the firstfruits of offspring, or of firstborn, but also those of days and years. Thus the veneration paid to the number Seven gave rise also to the veneration of Pentecost. For seven being multiplied by seven generates fifty all but one day, which we borrow from the world to come, at once the Eighth and the first, or rather one and indestructible. For the present sabbatism of our souls can find its cessation there, that a portion may be given to seven and also to eight<sup>4210</sup> (so some of our predecessors have interpreted this passage of Solomon).

III. As to the honour paid to Seven there are many testimonies, but we will be content with a few out of the many. For instance, seven precious spirits are named; for I think Isaiah<sup>4211</sup> loves to call the activities of the Spirit spirits; and the Oracles of the Lord are purified seven times according to David,<sup>4212</sup> and the just is delivered from six troubles and in the seventh is not smitten.<sup>4213</sup> But the sinner is pardoned not seven times, but seventy times seven.<sup>4214</sup> And we may see it by the contrary also (for the punishment of wickedness is to be praised), Cain being avenged seven times, that is, punishment being exacted from him for his fratricide, and Lamech seventy times seven,<sup>4215</sup> because he was a murderer after the law and the condemnation.<sup>4216</sup> And wicked neighbours receive sevenfold




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<sup>4210</sup> Eccles. xi. 2. S. Gregory himself (Or. xviii. "in laudem Patris," c. 20) comments upon this passage as enjoining liberal almsgiving. S. Ambrose (in Luc. vi.) has a mystical interpretation somewhat resembling that here referred to: but I cannot find a predecessor of Gregory on the verse. Some later commentators, according to Cornelius and Lapide, take the Seven of the poor in this life, and the Eight of the souls in Purgatory, following a common interpretation of these numbers.

<sup>4211</sup> Isa. xi. 2.

<sup>4212</sup> Ps. xix. 6.

<sup>4213</sup> Job v. 19.

<sup>4214</sup> Matt. xviii. 22.

<sup>4215</sup> Gen. iv. 24.

<sup>4216</sup> It will be worth while, says Nicetas, to add S. John Chrysostom's account of the sevenfold punishment which was inflicted on Cain. The number Seven he says (Hom. in Gen. xix. 5, p. 168 c.) is often used in Holy Scripture in the sense of multitude, as e.g., in such places, as, "The barren hath borne seven," and the like. So here; the greatness of the crime is implied, and that it is not a simple and single crime, but seven sins; and those of such a sort that every one of them must be avenged by a very severe punishment. First, that he envied his brother when he saw that God loved him, a sin which without any other added to it was sufficient to be deadly. The next was that this sin was against a brother. The third that he compassed a deceit. The fourth that he perpetrated a murder. The fifth that it was his brother that he slew. The sixth that he was the first man to commit a murder. The seventh that he lied to God. You have followed these steps with your mind, or do you desire that I should repeat the enumeration in a fuller way, to make you understand how each of these sins would be visited with a very severe penalty,

into their bosom;<sup>4217</sup> and the House of Wisdom rests on seven pillars<sup>4218</sup> and the Stone of Zerubbabel is adorned with seven eyes;<sup>4219</sup> and God is praised seven times a day.<sup>4220</sup> And again the barren beareth seven,<sup>4221</sup> the perfect number, she who is contrasted with her who is imperfect in her children.<sup>4222</sup>

IV. And if we must also look at ancient history, I perceive that Enoch,<sup>4223</sup> the seventh among our ancestors, was honoured by translation. I perceive also that the twenty-first, Abraham,<sup>4224</sup> was given the glory of the Patriarchate, by the addition of a greater mystery. For the Hebdomad thrice repeated brings out this number. And one who is very bold might venture even to come to the New Adam, my God and Lord Jesus Christ, Who is counted the Seventy-seventh from the old Adam

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even if it stood alone. Who would judge a man worthy of pardon who envies another simply because he enjoys the favour and love of God? Here then is one very great and inexpiable sin. And this is shewn to be even more atrocious when he who is envied is a brother, and has done him no wrong. Further, he contrived a deceit, bringing his brother out by a trick into the field, without reverence for nature herself. The fourth crime is the murder which he committed. The fifth is that it was his brother whom he put to death; his brother, I say, that came out of the same womb. Sixthly, he was the first inventor of murder. Seventhly, when questioned by God he did not hesitate to lie. And therefore because he dared to lay hands on his brother, he draws upon himself severe punishments. He then proceeds to shew how Lamech's crime was worse than Cain's, and is therefore said to be punished seventy times; that is, in manifold ways. Lamech slew a man and a young man, and this, after the law against murder had been given; that is, after God had punished Cain. Cain's punishment he says was sevenfold, corresponding to his seven sins:— 1. Cursed is the ground for thy sake. 2. Thou shalt till the ground; i.e., thou shalt never rest from the toils of husbandry. 3. It shall not yield unto thee its strength; 4. thy labours shall be barren, and 5. "sighing and trembling" shalt thou be. And the sixth is from the lips of Cain himself:—"If Thou castest me out from the earth," i.e., from all earthly conveniences, "from Thy face shall I be hid." And God put a mark upon Cain; this is the seventh punishment—a mark of infamy declaring his guilt and shame to all that should see him. Others according to the same authority (and Bishop Wordsworth adopts the explanation) explains it thus. From Cain to the Deluge are seven generations, and then the world was punished because sin had spread far and wide. But Lamech's sin could not be cured by the Deluge, but only by Him Who taketh away the sin of the world. Then count all the generations from Adam to Christ, and according to the Genealogy in Luke, you will find that our Lord was born in the seventieth generation. This is S. Jerome's explanation.

<sup>4217</sup> Ps. lxxix. 12.

<sup>4218</sup> Prov. ix. i.

<sup>4219</sup> Zech. iii. 9.

<sup>4220</sup> Ps. cxix. 164.

<sup>4221</sup> 1 Sam. ii. 5.

<sup>4222</sup> Peninnah who had "many" children is called Imperfect in her children, because Many is an indefinite word; where Hannah's one child Samuel was so perfect a man that he was as it were seven to his mother. For Seven is mystically, as Six or Ten is arithmetically, the perfect number. (Six because it is the sum of its own factors, 1, 2, 3; Ten, because it is the basis of numeration; Seven because it is the number of Creation; for God rested on the Sabbath Day.).

<sup>4223</sup> Jude 14.

<sup>4224</sup> Gen. v. 22.

who fell under sin, in the backward genealogy according to Luke.<sup>4225</sup> And I think of the seven trumpets of Jesus, the son of Nave, and the same number of circuits and days and priests, by which the walls of Jericho were shaken down.<sup>4226</sup> And so too the seven compassings of the City; in the same way as there is a mystery in the threefold breathings of Elias, the Prophet, by which he breathed life into the son of the Sareptan widow,<sup>4227</sup> and the same number of his floodings of the wood,<sup>4228</sup> when he consumed the sacrifice with fire sent from God, and condemned the prophets of shame who could not do the like at his challenge. And the sevenfold looking for the cloud imposed upon the young servant; and Elissæus stretching himself that number of times upon the child of the Shunammite, by which stretching the breath of life was restored.<sup>4229</sup> To the same doctrine belongs, I think (if I may omit the seven-stemmed and seven-lamped candlestick of the Temple<sup>4230</sup>) that the ceremony of the Priests' consecration lasted seven days;<sup>4231</sup> and seven that of the purifying of a leper,<sup>4232</sup> and that of the Dedication of the Temple<sup>4233</sup> the same number, and that in the seventieth year the people returned from the Captivity;<sup>4234</sup> that whatever is in Units may appear also in Decads, and the mystery of the Hebdomad be revered in a more perfect number. But why do I speak of the distant past? Jesus Himself who is pure perfection, could in the desert and with five loaves feed five thousand, and again with seven loaves four thousand. And the leavings after they were satisfied were in the first case twelve baskets full, and in the other seven baskets;<sup>4235</sup> neither, I imagine, without a reason or unworthy of the Spirit. And if you read for yourself you may take note of many numbers which contain a meaning deeper than appears on the surface. But to come to an instance which is most useful to us on the present occasion, not that for these reasons or others very similar or yet more divine, the Hebrews honour the Day of Pentecost, and we also honour it; just as there are other rites of the Hebrews which we observe...they were typically observed by

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<sup>4225</sup> Luke iii. 34.

<sup>4226</sup> Josh. vi. 4. &c.

<sup>4227</sup> 1 Kings xvii. 21.

<sup>4228</sup> Ib. xviii. 33.

<sup>4229</sup> 2 Kings iv. 25, where the LXX. has "he contracted himself upon the child until seven times, and the child opened his eyes;" saying nothing about the sneezing of the child, which the Hebrew and Vulgate mention, while they omit the number in the case of Elisha's similar action. S. Bernard has a curious explanation of the seven sneezes of the child (in Cant. xvi).

<sup>4230</sup> Ex. xxv. 32, 37.

<sup>4231</sup> Levit. viii. 33.

<sup>4232</sup> Ib. xiv. 8.

<sup>4233</sup> 1 Kings viii. 6.

<sup>4234</sup> 2 Chron. xxxvi. 32.

<sup>4235</sup> Different words are used here as in the New Testament for Baskets. The second implies a larger size; it is the word used for the "basket" in which St. Paul was let down from the wall of Damascus, Acts ix. 25.

them, and by us they are sacramentally reinstated. And now having said so much by way of preface about the Day, let us proceed to what we have to say further.

V. We are keeping the feast of Pentecost and of the Coming of the Spirit, and the appointed time of the Promise, and the fulfilment of our hope. And how great, how august, is the Mystery. The dispensations of the Body of Christ are ended; or rather, what belongs to His Bodily Advent (for I hesitate to say the Dispensation of His Body, as long as no discourse persuades me that it is better to have put off the body<sup>4236</sup>), and that of the Spirit is beginning. And what were the things pertaining to the Christ? The Virgin, the Birth, the Manger, the Swaddling, the Angels glorifying Him, the Shepherds running to Him, the course of the Star, the Magi worshipping Him and bringing Gifts, Herod's murder of the children, the Flight of Jesus into Egypt, the Return from Egypt, the Circumcision, the Baptism, the Witness from Heaven, the Temptation, the Stoning for our sake (because He had to be given as an Example to us of enduring affliction for the Word), the Betrayal, the Nailing, the Burial, the Resurrection, the Ascension; and of these even now He suffers many dishonours at the hands of the enemies of Christ; and He bears them, for He is longsuffering. But from those who love Him He receives all that is honourable. And He defers, as in the former case His wrath, so in ours His kindness; in their case perhaps to give them the grace of repentance, and in ours to test our love; whether we do not faint in our tribulations<sup>4237</sup> and conflicts for the true Religion, as was from of old the order of His Divine Economy, and of his unsearchable judgments, with which He orders wisely all that concerns us. Such are the mysteries of Christ. And what follows we shall see to be more glorious; and may we too be seen. As to the things of the Spirit, may the Spirit be with me, and grant me speech as much as I desire; or if not that, yet as is in due proportion to the season. Anyhow He will be with me as my Lord; not in servile guise, nor awaiting a command, as some think.<sup>4238</sup> For He bloweth where He wills and on whom He wills, and to what extent He wills.<sup>4239</sup> Thus we are inspired both to think and to speak of the Spirit.

VI. They who reduce the Holy Spirit to the rank of a creature are blasphemers and wicked servants, and worst of the wicked. For it is the part of wicked servants to despise Lordship, and to rebel against dominion, and to make That which is free their fellow-servant. But they who deem

<sup>4236</sup> S. Gregory makes this explanation because there were certain heretics who taught that our Lord at His Ascension laid aside His Humanity. It is said that this was held by certain Manichæans, who based their idea on Ps. xix. 4, where the LXX. and Vulgate read, "He hath set His Tabernacle in the Sun."

<sup>4237</sup> Ephes. iii. 13.

<sup>4238</sup> The reference is to the Macedonians or Pneumatomachi, followers of Macedonius, Patriarch of Constantinople, who had passed from extreme or Anomœan Arianism to Semi-Arianism, and was forcibly intruded on the See by order of Constantius in 343, but was afterwards deposed. After his deposition he broached the heresy known by his name, denying the Deity of the Holy Ghost; some of its adherents, with Macedonius himself, maintaining Him to be a mere creature; others stopping short of this; and others calling Him a creature and servant of the Son. The heresy was formally condemned in the Ecumenical Council of Constantinople in 381.

<sup>4239</sup> John iii. 8.



Him God are inspired by God<sup>4240</sup> and are illustrious in their mind; and they who go further and *call* Him so, if to well disposed hearers are exalted; if to the low, are not reserved enough, for they commit pearls to clay, and the noise of thunder to weak ears, and the sun to feeble eyes, and solid food to those who are still using milk;<sup>4241</sup> whereas they ought to lead them little by little up to what lies beyond them, and to bring them up to the higher truth; adding light to light, and supplying truth upon truth. Therefore we will leave the more mature discourse, for which the time has not yet come, and will speak with them as follows.

VII. If, my friends, you will not acknowledge the Holy Spirit to be uncreated, nor yet eternal; clearly such a state of mind is due to the contrary spirit—forgive me, if in my zeal I speak somewhat over boldly. If, however, you are sound enough to escape this evident impiety, and to place outside of slavery Him Who gives freedom to yourselves, then see for yourselves with the help of the Holy Ghost and of us what follows. For I am persuaded that you are to some extent partakers of Him, so that I will go into the question with you as kindred souls. Either shew me some mean between lordship and servitude, that I may there place the rank of the Spirit; or, if you shrink from imputing servitude to Him, there is no doubt of the rank in which you must place the object of your search. But you are dissatisfied with the syllables, and you stumble at the word, and it is to you a stone of stumbling and a rock of offence;<sup>4242</sup> for so is Christ to some minds. It is only human after all. Let us meet one another in a spiritual manner; let us be full rather of brotherly than of self love. Grant us the Power of the Godhead, and we will give up to you the use of the Name. Confess the Nature in other words for which you have greater reverence, and we will heal you as infirm people, filching from you some matters in which you delight. For it is shameful, yes, shameful and utterly illogical, when you are sound in soul, to draw petty distinctions about the sound, and to hide the Treasure, as if you envied it to others, or were afraid lest you should sanctify your own tongue too. But it is even more shameful for us to be in the state of which we accuse you, and, while condemning your petty distinctions of words to make petty distinctions of letters.

VIII. Confess, my friends, the Trinity to be of One Godhead; or if you will, of One Nature; and we will pray the Spirit to give you this word God. He will give it to you, I well know, inasmuch

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<sup>4240</sup> S. Gregory here commends the practice of reserve in respect of the Deity of the Holy Ghost. To *believe* it is necessary to salvation, he would say; but in view of the prevailing ignorance it is well to be careful before whom we give Him the Name of God. But he demands that his hearers should give to the Holy Ghost all the Attributes of Godhead, and should bear with those who, like himself, gave Him also the Name, as he prays that they all may have grace to do (Bénoît).

<sup>4241</sup> Heb. v. 12.

<sup>4242</sup> Isa. viii. 14; Rom. ix. 33; 1 Pet. ii. 8.



as He has already granted you the first portion and the second;<sup>4243</sup> and especially if that about which we are contending is some spiritual cowardice, and not the devil's objection. Yet more clearly and concisely, let me say, do not you call us to account for our loftier word (for envy has nothing to do with this ascent), and we will not find fault with what you have been able to attain, until by another road you are brought up to the same resting place. For we are not seeking victory, but to gain brethren, by whose separation from us we are torn. This we concede to you in whom we do find something of vital truth, who are sound as to the Son. We admire your life, but we do not altogether approve your doctrine. Ye who have the things of the Spirit, receive Himself in addition, that ye may not only strive, but strive lawfully,<sup>4244</sup> which is the condition of your crown. May this reward of your conversation be granted you, that you may confess the Spirit perfectly and proclaim with us, aye and before us, all that is His due. Yes, and I will venture even more on your behalf; I will even utter the Apostle's wish. So much do I cling to you, and so much do I revere your array, and the colour of your continence, and those sacred assemblies, and the august Virginity, and purification, and the Psalmody that lasts all night<sup>4245</sup> and your love of the poor, and of the brethren, and of strangers, that I could consent to be Anathema from Christ, and even to suffer something as one condemned, if only you might stand beside us, and we might glorify the Trinity together. For of the others why should I speak, seeing they are clearly dead (and it is the part of Christ alone to raise them, Who quickeneth the dead by His own Power), and are unhappily separated in place as they are bound together by their doctrine; and who quarrel among themselves as much as a pair of squinting eyes in looking at the same object, and differ with one another, not in sight but in position—if indeed we may charge them only with squinting, and not with utter blindness. And now that I have to some extent laid down your position, come, let us return again to the subject of the Spirit, and I think you will follow me now.

IX. The Holy Ghost, then, always existed, and exists, and always will exist. He neither had a beginning, nor will He have an end; but He was everlastingly ranged with and numbered with the Father and the Son. For it was not ever fitting that either the Son should be wanting to the Father, or the Spirit to the Son. For then Deity would be shorn of Its Glory in its greatest respect, for It would seem to have arrived at the consummation of perfection as if by an afterthought. Therefore He was ever being partaken, but not partaking; perfecting, not being perfected; sanctifying, not being sanctified; deifying, not being deified; Himself ever the same with Himself, and with Those with Whom He is ranged; invisible, eternal, incomprehensible, unchangeable, without quality, without quantity, without form, impalpable, self-moving, eternally moving, with free-will, self-powerful, All-powerful (even though all that is of the Spirit is referable to the First Cause, just

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<sup>4243</sup> i.e., inasmuch as He has granted you a right faith in the Consubstantiality and Unity of the Trinity, I am sure He will in time grant you the grace also to call Him by the Name of God.

<sup>4244</sup> 2 Tim. ii. 5.

<sup>4245</sup> The Constantinopolitan followers of Macedonius at the period were noted for their strict asceticism. The attempt to revive the Night Office among the secular Clergy of the Diocese brought great odium on S. John Chrysostom a few years later.

as is all that is of the Only-begotten); Life and Lifegiver; Light and Lightgiver; absolute Good, and Spring of Goodness; the Right, the Princely Spirit; the Lord, the Sender, the Separator; Builder of His own Temple; leading, working as He wills; distributing His own Gifts; the Spirit of Adoption, of Truth, of Wisdom, of Understanding, of Knowledge, of Godliness, of Counsel, of Fear (which are ascribed to Him<sup>4246</sup>) by Whom the Father is known and the Son is glorified; and by Whom *alone* He is known; one class, one service, worship, power, perfection, sanctification. Why make a long discourse of it? All that the Father hath the Son hath also, except the being Unbegotten; and all that the Son hath the Spirit hath also, except the Generation. And these two matters do not divide the Substance, as I understand it, but rather are divisions within the Substance.<sup>4247</sup>

X. Are you labouring to bring forth objections? Well, so am I to get on with my discourse. Honour the Day of the Spirit; restrain your tongue if you can a little. It is the time to speak of other tongues—reverence them or fear them, when you see that they are of fire. To-day let us teach dogmatically; to-morrow we may discuss. To-day let us keep the feast; to-morrow will be time enough to behave ourselves unseemly—the first mystically, the second theatrically; the one in the Churches, the other in the marketplace; the one among the sober, the other among the drunken; the one as befits those who vehemently desire, the other, as among those who make a joke of the Spirit. Having then put an end to the element that is foreign to us, let us now thoroughly furnish our own friends.



XI. He wrought first in the heavenly and angelic powers, and such as are first after God and around God. For from no other source flows their perfection and their brightness, and the difficulty or impossibility of moving them to sin, but from the Holy Ghost. And next, in the Patriarchs and Prophets, of whom the former saw Visions of God, or knew Him, and the latter also foreknew the future, having their master part moulded by the Spirit, and being associated with events that were yet future as if present, for such is the power of the Spirit. And next in the Disciples of Christ (for I omit to mention Christ Himself, in Whom He dwelt, not as energizing, but as accompanying His Equal), and that in three ways, as they were able to receive Him, and on three occasions; before Christ was glorified by the Passion, and after He was glorified by the Resurrection; and after His Ascension, or Restoration, or whatever we ought to call it, to Heaven. Now the first of these manifests Him—the healing of the sick and casting out of evil spirits, which could not be apart from the Spirit; and so does that breathing upon them after the Resurrection, which was clearly a divine inspiration; and so too the present distribution of the fiery tongues, which we are now commemorating. But the first manifested Him indistinctly, the second more expressly, this present one more perfectly, since He is no longer present only in energy, but as we may say, substantially, associating with us, and dwelling in us. For it was fitting that as the Son had lived with us in bodily

<sup>4246</sup> i.e., by Isaiah.

<sup>4247</sup> Job xxxviii. 4, Ps. v. 10, xxxvi., cxxxix. 7–15, cxlii., Isa. xi. 1–3, xlviii. 16, Mal. iii. 6, Wisd. i. 2, John i. 14, iii. 24, xv. 26, xvi. 14, 15, Acts xiii. 2, Rom. iv. 17, xv. 16, 19, 1 Cor. ii. 10, vi. 19, viii. 2, 2 Cor. iii. 1, 6, xiii. 4, 2 Thess. iii. 5, 1 Tim. vi. 10, Heb. ix. 14.

form—so the Spirit too should appear in bodily form; and that after Christ had returned to His own place, He should have come down to us—*Coming* because He is the Lord; *Sent*, because He is not a rival God. For such words no less manifest the Unanimity than they mark the separate Individuality.

XII. And therefore He came after Christ, that a Comforter should not be lacking unto us; but *Another* Comforter, that you might acknowledge His co-equality. For this word *Another* marks an Alter Ego, a name of equal Lordship, not of inequality. For *Another* is not said, I know, of different kinds, but of things consubstantial. And He came in the form of Tongues because of His close relation to the Word. And they were of Fire, perhaps because of His purifying Power (for our Scripture knows of a purifying fire, as any one who wishes can find out), or else because of His Substance. For our God is a consuming Fire, and a Fire<sup>4248</sup> burning up the ungodly;<sup>4249</sup> though you may again pick a quarrel over these words, being brought into difficulty by the Consubstantiality. And the tongues were cloven, because of the diversity of Gifts; and they sat to signify His Royalty and Rest among the Saints, and because the Cherubim are the Throne of God. And it took place in an Upper Chamber (I hope I am not seeming to any one over tedious), because those who should receive it were to ascend and be raised above the earth; for also certain upper chambers<sup>4250</sup> are covered with Divine Waters,<sup>4251</sup> by which the praise of God are sung. And Jesus Himself in an Upper Chamber gave the Communion of the Sacrament to those who were being initiated into the higher Mysteries, that thereby might be shewn on the one hand that God must come down to us, as I know He did of old to Moses; and on the other that we must go up to Him, and that so there should come to pass a Communion of God with men, by a coalescing of the dignity. For as long as either remains on its own footing, the One in His Glory<sup>4252</sup> the other in his lowliness, so long the Goodness of God cannot mingle with us, and His lovingkindness is incommunicable, and there is a great gulf between, which cannot be crossed; and which separates not only the Rich Man from Lazarus and Abraham's Bosom which he longs for, but also the created and changing natures from that which is eternal and immutable.

XIII. This was proclaimed by the Prophets in such passages as the following:—The Spirit of the Lord is upon me;<sup>4253</sup> and, There shall rest upon Him Seven Spirits; and The Spirit of the Lord

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<sup>4248</sup> Heb. xii. 20.

<sup>4249</sup> Deut. iv. 24.

<sup>4250</sup> Ps. civ. 3.

<sup>4251</sup> Ps. cxlviii. 4.

<sup>4252</sup> ἐπὶ περιπτῆς; Billius renders "In specula sua," "On His watch tower," and the meaning is admissible, but the context seems rather to point to the passive sense of Majesty or Glory. The word is not in the Lexicon, and Suicer does not notice it; but the corresponding adjective has *only* the passive sense. Specula, however, is used in the sense of Eminence, but apparently only geographically.

<sup>4253</sup> Isa. lxi. 1.

descended and led them;<sup>4254</sup> and The spirit of Knowledge filling Bezaleel,<sup>4255</sup> the Master-builder of the Tabernacle; and, The Spirit provoking to anger;<sup>4256</sup> and the Spirit carrying away Elias in a chariot,<sup>4257</sup> and sought in double measure by Elissæus; and David led and strengthened by the Good and Princely Spirit.<sup>4258</sup> And He was promised by the mouth of Joel first, who said, And it shall be in the last days that I will pour out of My Spirit upon all flesh (that is, upon all that believe), and upon your sons and upon your daughters,<sup>4259</sup> and the rest; and then afterwards by Jesus, being glorified by Him, and giving back glory to Him, as He was glorified by and glorified the Father.<sup>4260</sup> And how abundant was this Promise. He shall abide for ever, and shall remain with you, whether now with those who in the sphere of time are worthy, or hereafter with those who are counted worthy of that world, when we have kept Him altogether by our life here, and not rejected Him in so far as we sin.

XIV. This Spirit shares with the Son in working both the Creation and the Resurrection, as you may be shewn by this Scripture; By the Word of the Lord were the heavens made, and all the power of them by the breath of His Mouth;<sup>4261</sup> and this, The Spirit of God that made me, and the Breath of the Almighty that teacheth me;<sup>4262</sup> and again, Thou shalt send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.<sup>4263</sup> And He is the Author of spiritual regeneration. Here is your proof:—None can see or enter into the Kingdom, except he be born again of the Spirit,<sup>4264</sup> and be cleansed from the first birth, which is a mystery of the night, by a remoulding of the day and of the Light, by which every one singly is created anew. This Spirit, for He is most wise and most loving,<sup>4265</sup> if He takes possession of a shepherd makes him a Psalmist, subduing evil spirits by his song,<sup>4266</sup> and proclaims him King; if he possess a goatherd and scraper<sup>4267</sup>

<sup>4254</sup> Ib. xi. 2; lxiii. 14.

<sup>4255</sup> Exod. xxxi. 3.

<sup>4256</sup> Isa. lxiii. 10.

<sup>4257</sup> 2 Kings ii. 11.

<sup>4258</sup> Ps. li. 12; cxliii. 10.

<sup>4259</sup> Joel ii. 28.

<sup>4260</sup> John xiv. 16.

<sup>4261</sup> Ps. xxxiii. 6.

<sup>4262</sup> Job xxxiii. 4.

<sup>4263</sup> Ps. civ. 30.

<sup>4264</sup> John iii. 3.

<sup>4265</sup> Wisd. i. 6.

<sup>4266</sup> 1 Sam. xvi. 23.

<sup>4267</sup> The Hebrew word means “a cultivator of sycamores.” The LXX. rendering is due to the process of maturing the fruit, which grows on the stem of the trunk, and is made to mature by puncturing it with an iron instrument, when after three days the

of sycamore fruit,<sup>4268</sup> He makes him a Prophet. Call to mind David and Amos. If He possess a goodly youth, He makes him a Judge of Elders,<sup>4269</sup> even beyond his years, as Daniel testifies, who conquered the lions in their den.<sup>4270</sup> If He takes possession of Fishermen, He makes them catch the whole world in the nets of Christ, taking them up in the meshes of the Word. Look at Peter and Andrew and the Sons of Thunder, thundering the things of the Spirit. If of Publicans, He makes gain of them for discipleship, and makes them merchants of souls; witness Matthew, yesterday a Publican, today an Evangelist. If of zealous persecutors, He changes the current of their zeal, and makes them Pauls instead of Sauls, and as full of piety as He found them of wickedness. And He is the Spirit of Meekness, and yet is provoked by those who sin. Let us therefore make proof of Him as gentle, not as wrathful, by confessing His Dignity; and let us not desire to see Him implacably wrathful. He too it is who has made me today a bold herald to you;—if without rest to myself, God be thanked; but if with risk, thanks to Him nevertheless; in the one case, that He may spare those that hate us; in the other, that He may consecrate us, in receiving this reward of our preaching of the Gospel, to be made perfect by blood.

XV. They spoke with strange tongues, and not those of their native land; and the wonder was great, a language spoken by those who had not learnt it. And the sign is to them that believe not,<sup>4271</sup> and not to them that believe, that it may be an accusation of the unbelievers, as it is written, With other tongues and other lips will I speak unto this people, and not even so will they listen to Me<sup>4272</sup> saith the Lord. But they heard. Here stop a little and raise a question, how you are to divide the words. For the expression has an ambiguity, which is to be determined by the punctuation. Did they each hear in their own dialect<sup>4273</sup> so that if I may so say, one sound was uttered, but many were heard; the air being thus beaten and, so to speak, sounds being produced more clear than the original sound; or are we to put the stop after “they Heard,” and then to add “them speaking in their own languages” to what follows, so that it would be speaking in languages their own to the hearers, which would be foreign to the speakers? I prefer to put it this latter way; for on the other plan the miracle would be rather of the hearers than of the speakers; whereas in this it would be on the speakers’ side; and it was they who were reproached for drunkenness, evidently because they by the Spirit wrought a miracle in the matter of the tongues.

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fruit is fit to eat. The Hebrew word occurs only this once in the Bible; Aquila renders it by “Looking for;” Symmachus by “propping with stakes.”

<sup>4268</sup> Amos vii. 14.

<sup>4269</sup> Susannah.

<sup>4270</sup> Dan. vi. 22.

<sup>4271</sup> 1 Cor. xiv. 22.

<sup>4272</sup> Isa. xxviii. 11.

<sup>4273</sup> The actual order of the words in the Greek of Acts ii. 6 is, They heard each individual in his own dialect them speaking; so that the position of the comma affects the meaning.

XVI. But as the old Confusion of tongues was laudable, when men who were of one language in wickedness and impiety, even as some now venture to be, were building the Tower;<sup>4274</sup> for by the confusion of their language the unity of their intention was broken up, and their undertaking destroyed; so much more worthy of praise is the present miraculous one. For being poured from One Spirit upon many men, it brings them again into harmony. And there is a diversity of Gifts, which stands in need of yet another Gift to discern which is the best, where all are praiseworthy. And that division also might be called noble of which David says, Drown O Lord and divide their tongues.<sup>4275</sup> Why? Because they loved all words of drowning, the deceitful tongue.<sup>4276</sup> Where he all but expressly arraigns the tongues of the present day<sup>4277</sup> which sever the Godhead. Thus much upon this point.

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XVII. Next, since it was to inhabitants of Jerusalem, most devout Jews, Parthians, Medes, and Elamites, Egyptians, and Libyans, Cretans too, and Arabians, and Mesopotamians, and my own Cappadocians, that the tongues spake, and to Jews (if any one prefer so to understand it), out of every nation under heaven thither collected; it is worth while to see who these were and of what captivity. For the captivity in Egypt and Babylon was circumscribed, and moreover had long since been brought to an end by the Return; and that under the Romans, which was exacted for their audacity against our Saviour, was not yet come to pass, though it was in the near future. It remains then to understand it of the captivity under Antiochus, which happened not so very long before this time. But if any does not accept this explanation, as being too elaborate, seeing that this captivity was neither ancient nor widespread over the world, and is looking for a more reliable—perhaps the best way to take it would be as follows. The nation was removed many times, as Esdras related; and some of the Tribes were recovered, and some were left behind; of whom probably (dispersed as they were among the nations) some would have been present and shared the miracle.

XVIII. These questions have been examined before by the studious, and perhaps not without occasion; and whatever else any one may contribute at the present day, he will be joined with us. But now it is our duty to dissolve this Assembly, for enough has been said. But the Festival is never to be put an end to; but kept now indeed with our bodies; but a little later on altogether spiritually there, where we shall see the reasons of these things more purely and clearly, in the Word Himself, and God, and our Lord Jesus Christ, the True Festival and Rejoicing of the Saved—to Whom be the glory and the worship, with the Father and the Holy Ghost, now and for ever. Amen.

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<sup>4274</sup> Gen. xi. 7.

<sup>4275</sup> Ps. lv. 9.

<sup>4276</sup> Ib. lii. 4.

<sup>4277</sup> Arians, Macedonians, and kindred sects.