

QUESTIONS OF THE SOTERIOLOGICAL TEACHING OF THE GREEK FATHERS

WITH SPECIAL REFERENCE TO ST. CYRIL OF ALEXANDRIA *

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THE DOCTRINE OF SALVATION IN THE THEOLOGY OF ST. CYRIL OF ALEXANDRIA

In order to have a correct and complete understanding of the Patristic doctrine of Salvation we must examine the soteriological teaching of St. Cyril of Alexandria. In his theology the doctrine of Salvation has a very important place.

Before I examine the problem of Salvation as it was realized and fulfilled through Jesus Christ, our Saviour, in this short chapter I am trying to point out St. Cyril's understanding of the necessity of this Salvation, as well as of the pananthropic expectation and nostalgia for the divine Saviour and Salvation.

NECESSITY OF SALVATION

We can speak of the necessity of man's Salvation in two ways; on the part of God and on the part of man.

I. Cyril has not even the slightest doubt that man's Salvation, like his first creation, was only a free action of the eternal and saving love of God. His Love is the source of all things¹. Salvation is a gratuitous work of God's mercy². God is Love³ and Freedom⁴. Thus God is free Love and loving Freedom. In His free Love God decided the salvation of man and in His Loving Freedom He chose the best way to do it. God was not bound by any necessity to save the transgressor man. He is «beyond any need»⁵ and, moreover, God was not responsible nor

* Συνέχεια ἐκ τῆς σελ. 608 τοῦ προηγουμένου ΔΗ' τόμ. (1967).

1. «Ἀπάντων αἰτίας καὶ δοτῆρ τῶν καλῶν» (C. Julian, 7, PG 76,861).

2. Riviere, op. c. I. p. 222.

3. «Ἀγάπη ὑπάρχων ὁ Θεός» (In Joan. 40,17, PG 73, 4053).

4. «Ἐλεύθερον τὸ Θεῖον» (In Deuteronomium PG 69,648).

5. Ibid.

guilty either for man's sin or for his corruption and punishment. Cyril, however, in at least one case, says that it was not proper for God because of His Love to be indifferent to the sufferings and corruption of His creatures⁶. Love and moral indifference are irreconcilable. Man's salvation was not compulsory on God's part. On the contrary, God had every right to judge and condemn the transgressor. From this point of view of man's punishment God could not be accused. His judgment was right.

II. While man's salvation was not a compulsory action for God, it was, however, absolutely necessary for men. It was about man himself and his salvation, about the healing of corrupted nature⁷. All mankind was under sin and error⁸, under corruption⁹ and death¹⁰ after Adam's sin. There was no moral reward for a good act before Christ's Incarnation, before He founded His Church as the Ark of His Grace. «οὐδεὶς ἦν τοῖς ἀνθρώποις μισθός»¹¹. All men wanted true Salvation. Therefore, a New Way was necessary to be open to men so that they might be able to pass through and reach the first and ancient state of Adam in Paradise before sin.

No man was able to offer this salvation to mankind¹² because no man was sinless. All men were under the power of sin and therefore each man himself first wanted to be saved¹³. Moreover, not even angel or other being was able to offer salvation to the whole of mankind¹⁴. The Saviour had to be incomparably greater than any man, any angel or any other being. The sin of men was the obstacle to their relation with God. Feeling remorse of their consciences they were always looking and longing for reconciliation with the Divine and for salvation from their guilt and misery, therefore from sin. They were longing for a new life, a life of happiness. Mankind was expecting, longing and asking for a Divine Saviour.

All were feeling that they could not avoid otherwise the tyranny of the devil but only through One Mediator between God and man¹⁵, a

6. C. Julian 8. PG 76, 925-8.

7. «Τῶν ἀμαρτημάτων ἡ λύσις» (In Genes. 1,5. PG 69, 28).

8. «Πεπλάνηται ἡ σύμπασα γῆ» (C. Julian 6. PG 76, 829).

9. In Jo. 8,35. PG 73, 815.

10. «Κατέσκαψεν ὁ θάνατος τὰς ἀπάντων σκηνάς» (In Amos. 9,11. PG 71, 577).

11. In Zacharia 8,10. PG 72, 120.

12. «Οὐδεὶς ἀνθρώπων ἱκανὸς πρὸς τοῦτο ἐφάνητο» Ibid.

13. In Rom. 5,20. PG 74, 789. C. Julian. 6. PG 76, 829.

14. Thesaurus 32, PG 75, 501.

15. In Psalm. 80,6. PG 69, 1201.

Mediator who should have divine Power and Authority and who should be also the representative of mankind. Thus the eternal Logos of God, being eternal in His Divine Nature, became «Man» for man's salvation in order to inaugurate for us a new, unique and permanent way to Salvation. He who came as man's Saviour was the Lord Himself¹⁶. All men were expecting the Saviour. Here it may have to be noted that, according to Cyril, God permitted men to remain in their sin and corruption for a length of time sufficient for all men to be able to feel both their weakness and the necessity of the Coming of the Divine Saviour¹⁷. This pananthropic nostalgia for the Saviour and Salvation was diffused among all nations and especially among the Jews. God had promised again and again that He was going to send His Only-begotten Son as Saviour of mankind. So the Lord Jesus Christ was the One Whom God had promised to send for men's salvation¹⁸. The Saviour came and appeared in the teanthropic Person of the Incarnate Logos, Jesus Christ.

16. Thesaurus 32, PG 75, 501.

17. «... ἵνα χρειωδεστάτην ἔχουσα τὴν εἰς τὸν κόσμον εἰσβολὴν ἢ ἐν Χριστῷ ὁρῶτο δικαίωσις» (In Rom. 5,20. PG 74, 792).

18. «Ὁ πάλαι μὲν σώζειν ὑπισχνούμενος» (Thesaurus 32, PG 75, 501).

PART ONE
SALVATION THROUGH CHRIST

First Section

GOD AND THE INCARNATION OF THE LOGOS

Chapter One

MAN'S SALVATION AND THE ETERNAL PLAN OF GOD

The Incarnation of the Logos took place on earth as an historical event within human history at a definite point of human time. «He died for us in the last times of that age while the divine light had not been thrown yet¹⁹. He came at the end of that time²⁰. This is an expression which refers at the same time to the end of the pananthropic expectation of the Redeemer and to the end of the providential preparations, which were to make the world ready for this great event. Beforehand, it would have been too soon. Afterwards it would have been too late²¹. The whole Cyrillian phrase refers to the Old Testament, the Old Covenant between God and man. That Covenant is distinguished from the New which was realized through Christ at the end of that «old age». Cyril wanted to link the two Covenants and to show that the second was the completion of the first. «The New Covenant, which manifests the mystery of Christ, was not made at the time of the Old one, neither has this New the simplicity of the old history but it has the superiority of Knowledge and doctrines», «ἐν ὑπεροχῇ γνώσεως καὶ δογμάτων»²². Cyril uses the word «Αἰὼν» neither in the philosophical sense of a heavenly being as a mediator between God and men, nor in the general sense of the whole human earthly life as opposed to the Eternal life in heaven. Cyril distinguishes between the two periods of «Time». The New One started with the Incarnation of the Logos. This Incarnation is an unquestionable historical event. Cyril considers Christ both as the Eternal God and as the Incarnate Logos, the Historical Jesus. It is this Jesus-Christ the

19. «...ἐν τοῖς ἐσχάτοις τοῦ αἰῶνος καιροῖς» (Glaphyra in Exod. II. PG 69, 424).

20. «... πρὸς αὐταῖς τοῦ χρόνου δυσμαίς» (De Adoratione XVII. PG. 68, 1069).

21. F. Prat, The Theology of St. Paul (E.T.) II, London 1957, p. 162.

22. Com. in Isaiam 8, I. PG 70, 217.

Eternal God who is the cause of man's salvation and it is the same Incarnate Logos who is the cause of man's recreation and Salvation and who created the New Aion, the New Creation.

While the Incarnation took place within human history at a definite time the idea of this great Mystery and of man's Salvation as well was not new for God²³. This plan for man's Salvation was God's Eternal and true Plan and therefore the historical event of the Incarnation was the realization in time of that eternal Divine Plan and Will. «The mystery of Christ is not recent. It was predestined before the creation of the world for God knew what was going to happen. When Adam fell, rather before he fell the Creator had found also the way of healing him in time through Christ»²⁴. Cyril says that even before the creation of the world God knew the unfolding of man's history and was also keeping in Himself eternally, as His own great Secret and as His own Will²⁵, the plan of His Son's Incarnation²⁶. Cyril uses these words in order to show the eternity of the Divine Plan in human terms and words. Man having been created in time and with time and being included by God's Eternity cannot understand God's eternity. For Cyril the word «οὐ πρόσφατον» is to be understood only from the part of God. The mystery of the Incarnation was not recent or new for God²⁷. It was not discovered by God recently since this mystery had been prepared by God Himself before the world was created²⁸. Only for people on earth the unveiling of this eternal Divine Secret was new. Here it should be noticed that the word «προητοίμασται» in Cyril does not mean any progressive preparation and improvement of this Plan in God's mind. Such a preparation is connected with the idea of imperfection and change. God, however, as we have seen, is eternally perfect and unchangeable²⁹. With this verb «προητοίμασται» Cyril wanted to express the great truth that God was always thinking of man's salvation. The verb «ἐσκέπτετο»³⁰ can be understood in the same sense. That is why Cyril speaks of God's

23. In Luke 5,17. PG 572, 669 In Isaiam 41, 7-8. PG 70, 832.

24. «Προενόησεν ὁ Δημιουργὸς καὶ τῆς ἐσομένης κατὰ καιροῦ θεραπείας» (In Isaiam XLI. 3. PG 70, 832).

25. Com. in Isai, XXVI. PG 70,556.

26. C. Julian. 4. p. 117. PG 76.

27. In Luke 5,21 PG 72, 669. De Ador. 16, PG 68, 1018.

28. «Προητοίμασται τὸ Χριστοῦ μυστήριον καὶ πρὸ αὐτῆς τῆς τοῦ κόσμου καταβολῆς» (Div. Hom. 12. PG 77, 1045).

29. C. Julian. 4. PG 76, 677.

30. Com. in Rom. 5,20. PG 74, 792.

Πρόνοια³¹ for man's salvation. This eternal «Πρόνοια» of God was expressed and realised when the «fullness of time came». God's Plan, therefore, for man's Salvation was eternal. It existed in God's Nous as Πρόνοια and not as Ἐπίνοια after its realization. God's Πρόνοια and Οἰκονομία are inseparable in Cyril's Theology. God's act for man is characterized by Cyril as «ἀυθαίρετος»³² in the sense that this was an act of God only, and was depended only on God. Cyril understands man's history as the unveiling and unfolding of the Divine Plan, Will and Thought about man and his salvation. Here a difficult question is raised. How are God's eternal Plan, man's sin and apostasy, the Incarnation of the Logos and man's Salvation to be brought together? Did Salvation take place because it was only the eternal Plan of God? And since man's sin and fall was the presupposition of his salvation in Christ did man's sin take place because it was God's eternal Plan? Did God's Plan determine man's sin so that the plan of God was the cause and the reason of man's sin? And if it is so, was God guilty of man's fall? And if He is so, why should man be guilty and punished and why was the Incarnation of the Logos necessary?

The question of the inner relation between God's eternal Plan, the Incarnation of the Logos and man's salvation may be approached in the following ways: (i) Either God did not know before man's sin what was going to happen to man and it was only «at the time» of man's Fall or afterwards that God decided to send His Son for man's Salvation. (ii) Or God had in Himself an eternal Plan for man's Creation, sin, Fall, corruption and Salvation through the Incarnation of the Logos and in this case two solutions are possible. (a) either God had such a plan for man's creation, sin and salvation that all those events happened of necessity because the plan of God was such, because man was unable to act otherwise, and because man had to fulfill the eternal Plan of God, or (b) all these events happened not of necessity of the Divine Plan but also not outside the eternal Knowledge or foreknowledge³³ of God. In this case the plan of God is not the cause of man's sin but simply God, because of His absolute Knowledge, exists as an Eternal Present, and lies beyond our understanding of present, future and past and thus it was absolutely possible for God to see, in the sense of His eternal Pre-

31. Thesaurus IV PG. 75, 293.

32. Glaphyra in Genes. I. PG 69, 20.

33. This term is to be understood thus only on the part of man. God has His eternal Knowledge which appears to us as foreknowledge when it refers to our future,

sent, what was going to happen in the sense of the human future. Now, what is Cyril's understanding and approaching of this difficult problem?

(I) With regard to the first proposition, Cyril categorically and positively denies any ignorance in God about man's Sin, Fall and Salvation. (a) the Creator did not ignore that corruption would come to man³⁴. No ignorance can be ascribed to God concerning man's fall. (b) The mystery of Incarnation is often characterized by Cyril as «Mystery not new» οὐ καινοφανές³⁵ but as one which προώριστο³⁶ by God. Any ignorance in God would destroy His absoluteness and would mean lack of knowledge, therefore, limitation of His Attributes and thus self-denial of God. The above mentioned phrase «mystery not new» should be understood only on God's part. It was not new for God, therefore neither was Fall of man unknown to God in the sense we have explained.

(II) Now, if we examine the other two propositions, we see Cyril's understanding of this question. He speaks of man's fall in terms of his own guilt, absolutely out of any guilt of God. «The first man, Adam, was made and was given the way of salvation by God. He lost it because he transgressed the divine Commandment and fell into corruption.. was brought into sin, and fell down to death»³⁷. Afterwards man needed a «new way to salvation»³⁸ from God Himself for otherwise he could not avoid both the snares of sin and the ferocity of the satanic tyranny³⁹. It was for this reason that the philanthropos (man's lover) Logos of God, being non-created by His Nature, became man for us with the Will of the Father in order to inaugurate to us a new and permanent way to salvation⁴⁰. Cyril insists that all these happened not of course in ignorance of God but undoubtedly not because of the Plan of God. On the contrary, Cyril always lays stress upon the fact that God's Knowledge was only a foreknowledge, as we have seen it, and not a cause of what happened. «He knows everything before it happens,

34. «Ὅτι συμβήσεται.... τὸ παθεῖν τὴν φθορὰν οὐκ ἠγγόνηκεν ὁ Δημιουργός» (Gla-phyra in Genes. I. PG 69, 25).

35. Com. in Isai. XVI. 3. PG 70, 832.

36. Com. in Rom. 5,14. PG 74, 789. Homil. Pasch XII. PG 77, 104.

37. «Γέγονεν ὁ πρῶτος ἄνθρωπος Ἀδὰμ καὶ Ὅδὸς αὐτῷ σωτηρίας δέδοται παρὰ Θεοῦ. Ταύτην ἀπόλεσε παραβεβηκώς τὴν θείαν ἐντολήν, πέπτωκεν εἰς φθορὰν, ἠνέχθη πρὸς ἁμαρτίαν, καταβέβηκεν εἰς θάνατον» (Com. in Isai, PG 70, 280).

38. «... ἵνα ἡμεῖς ἐγκανίσθῃ Ὅδον πρόσφατον καὶ μένουσαν» Ibid.

39. Hom. Pasch. 29. PG 77, 964.

40. Thesaurus 13, PG 75, 280.

but He allows the human things to run⁴¹» and in particular he has given to each man the possibility to act as he likes, though nothing is impossible for God. God, because of His eternally absolute Knowledge, lying beyond any distinction between past, present and future as it is understood in human terms, knows or sees or foresees in the sense of His eternal Present what happens among men in the sense of human past, present or future. Criticizing this idea Cyril says: «God who had called them to the enjoyment of such great blessings knew not only in the present time but also in time of old and before the times of old... in His ineffable foreknowledge what they would be like even before they came to be. For, knowing from of old that they would be like that he was preparing blessings for them in accordance with His goodness towards them⁴². In this passage Cyril considers God's foreknowledge as mysterious, secret and unutterable. We are included by God's Knowledge and therefore we cannot understand it. On the contrary, God whose Knowledge includes us, eternally sees whatever has happened or happens or will happen to us. The relation of God's Plan and of what happened to man cannot be understood in the sense that the Incarnation took place by necessity of God's Plan but in the sense that God planned so because He knew what man was going to do and to be «εἰδὼς ἄνωθεν τοιούτους ἔσομένους αὐτούς»⁴³. Undoubtedly man's fall took place as God knew but not because He knew it. The same can be said of the Incarnation. God foreknew the necessity for the Incarnation⁴⁴. We have seen that Cyril denies any ignorance in God. I am examining here again a Cyrillian text which we have already seen in another case. «The Creator was not ignorant that man would come under corruption; but at the same time He knew also how to do away with the impropriety and how to destroy corruption and how to bring him back to the better state and restore the original good things. For He knew that he would send, in due time, His own Son in human form to die for us and to destroy the power of Death so that He might govern both the quick and the dead⁴⁵». Here the verbs οὐκ ἠγνόηκεν, ἠπίστατο, ἤδει must attract our attention. All these verbs refer to the Knowledge of God or to His foreknowledge. Cyril does not separate the Incarnation

41. «Οἶδε τὰ πάντα πρὶν γενέσεως αὐτῶν» (C. Julian III PG 76, 629).

42. «Κατὰ τὴν ἀπόρητον Αὐτοῦ πρόγνωσιν ἠπίστατο, ὁποῖοι τινὲς ἔσονται καὶ πρὸ τοῦ γενέσθαι» (PG 74).

43. See the above mentioned phrase.

44. C. Julian III' PG 76, 629.

45. In Genes. I, PG 69, 25.

from God's Knowledge. The Incarnation of the Logos was planned by the Will and Providence of God the Father⁴⁶. Therefore, Cyril sees the Incarnation as an action of God's free Love, or of His Loving freedom⁴⁷. It took place at a certain time «ὁκείῳ καιρῷ»⁴⁸, when the Lord willed⁴⁹. If we do not consider the relation between God's Plan and the Incarnation of the Logos for man's salvation as the relation of the Divine Love and the Divine Knowledge on the one hand and man's Fall and need of Salvation on the other hand, we cannot have a complete and true understanding of this great theme. Such a consideration of this relation led Cyril to the following idea. «Our God and Father devised beforehand what is good for men; He knew that they would surely fall into corruption but sought a means of renewing them and so bringing them back to incorruption. Thus He planted for them roots of such hope in His own Son by nature and foredained us to sonship and counted us worthy of all spiritual blessing even before we had been created, in order that when man should fall into death because of his transgression, it might spring up again into life and not be altogether under the curse»⁵⁰. Cyril's remarks here are important. God deals with what is good, useful and necessary for man's salvation. God's Plan for man was only good since God is not simply good but He is Goodness itself⁵¹ by His nature⁵² and His will is identical with Goodness⁵³. This moral perfection of God should be taken under consideration when we speak of God's Plan for man. It is in terms of this moral perfection that Cyril brings together God's «Πρόνοια» and Love for man. Cyril calls God as Father in order to lay stress on His fatherly relation to His people. The Divine Saviour is the Divine Father of man. God had planned man's Salvation even to the smallest detail. That is why God, knowing that man would sin, put into his nature grounds and roots for the hope of

46. «Ἐν θελήσει καὶ προμηθεῖα τοῦ Θεοῦ καὶ Πατρὸς» (In Rom. 5,14. PG 74, 785).

47. In Deuteron. A. PG 69, 648.

48. Thesaurus 15. PG. 75, 296.

49. In Rom. 5,14. PG 74,785. We cannot understand the reason why God chose this time for the realization of His Will for man's Salvation. The choice of that time depends only on God's Will and Wisdom. That is why Cyril calls that time of the Incarnation «ὁκείῳ καιρῷ». Cyril speaks here as God's ὁκείῳ time, which we cannot understand. This time is not limited like our human time.

50. Thesaurus 15. PG 75, 293.

51. «Ὅχι ἀγαθὸς ἀπλῶς, αὐτὸ δὲ τὸ ἀγαθὸν μᾶλλον» (In Ioan. 10.17, PG 73, 1053).

52. In Ioan. 14,9. PG 74, 209.

53. C. Julian 4, 117, PG 70.

such a salvation, so that man might not be always under the curse of sin. All this happened before man's sin and fall took place. Cyril expresses this idea in the following passage. «Now, we must see how the Wisdom of God has laid before all ages a foundation for us. It is as when a wise architect is beginning to build a house; He naturally takes care lest as time goes on, it should suffer any of those accidents, which are liable to occur in building operations; and so he lays down an unshakable foundation devising an immovable base for the work in order that, if anything happens to it, its source may remain, and so it may be able to rise again therefrom. In likemanner the Creator of all things made Christ the foundation of our salvation even before the world was created in order that when we would fall by transgression, we might be rebuilt on Him. So far as concerns the mind and purpose of the Father, Christ was made the foundation before all ages: but the realization came in its own time, when the need required it. For in the time of Christ's Incarnation we, who of old had Him as the foundation of our Salvation, are renewed in Him⁵⁴». In this passage we see that according to Cyril the foundation of man's Salvation had been formed before his creation. The greek Ἐπειδήπερ has to be examined carefully. It means either the conjunction of causal (=because of) or the conjunction of time (=after). Cyril uses the word here in its temporal sense. I can support this use of the word for the following reasons: (i) the conjunction ἐπειδήπερ with the subjunctive Mood is used only in the sense of time, and with optative Mood it is used in the sense of causality⁵⁵. Here Cyril uses ἐπειδήπερ with Subjunctive ἐπειδήπερ συμβῆ πεσεῖν. (ii) The word αὐθις after ἐπειδήπερ has a temporal meaning and is connected with the word ἐπειδήπερ in a sense of time. (iii) The third word ἀνακτισθῶμεν can also help us to understand the meaning of the other words. The ἀνα means «again» and the ἀνα-κτισθῶμεν clarifies the meaning of time in the words αὐθις and ἐπειδήπερ (iv) The prefix πρό (=before) of the verb προεθεμελίωσε clearly shows the temporal meaning of the whole phrase. Thus Cyril using the word ἐπειδήπερ in the sense of time shows that God had planned Christ's Incarnation so that when man had fallen, he might be re-created in Christ. (v) Cyril's whole understanding of this question helps us to see the meaning of

54. «... Ὁ πάντων Δημιουργὸς τῆς ἡμετέρας σωτηρίας προεθεμελίωσε τὸν Χριστόν, καὶ πρό τῆς τοῦ κόσμου κατασκευῆς Ἰνα, ἐπειδήπερ συμβῆ πεσεῖν διὰ τὴν παράβασιν, αὐθις ἀνακτισθῶμεν ἐπ' Αὐτῷ» (Thesaurus 15. PG 75, 296).

55. Lexikon, Liddell-Scott., p 613.

the word ἐπειδήπερ in the sense of time. I can not accept that Cyril used this word in the causal sense because in this case the Incarnation would be considered to have taken place of necessity and not as an action of the Free Love of God for man. This idea could destroy the whole of Cyril's theology. Even when Cyril says that God «προωρίσατο τὸν τρόπον»⁵⁶ of man's salvation he speaks of Προορισμὸς κατὰ Πρόγνωσιν⁵⁷ τοῦ τὰ πάντα εἰδότης Θεοῦ⁵⁸ and not of necessity, so that because of this kind of Προορισμὸς κατὰ Πρόγνωσιν «the blessing for us might have been older than the curse and the promise of life might have been older than our condemnation to death and the freedom of Sonship might have been older than the slavery to Satan»⁵⁹. I have no doubt that Cyril's teaching concerning our question here is very clear. The Incarnation of the Logos for man's Salvation took place according to God's eternal plan but not of necessity.

Chapter Two

THE HOLY TRINITY AND THE INCARNATION OF THE SON IN THE WORK OF MAN'S SALVATION

Following the Holy Scriptures Cyril teaches that «ἐνηθρόπῳησεν ὁ Υἱός»⁶⁰. It was the Eternal Logos who became Incarnate in time for man's salvation. It was the only-begotten Logos of God who came in human form⁶¹. Cyril speaks of the Incarnation only of the Son. This Incarnate Son is perfect God, of the same Substance with the Father and the Spirit. He, who became true man, was God by Nature⁶². The Son came in His Glory and Divine Lordship⁶³. And yet, though it was only the Son who was Incarnate, nevertheless the whole Holy Trinity was co-operating in the redemptive work of the Incarnate Son. It was God the Father who eternally willed the salvation of man, of the sinful man⁶⁴. It was the Father's eternal Will which the Son fulfilled βουλήσει

56. In Isaiam 41, 2-4 PG 70, 832.

57. In Isaiam 41, 2-4 PG 70, 832.

58. Thesaurus 15. PG 75, 293.

59. «... Ἀρχαιότεραν τῆς κατάρως τὴν εὐλογίαν καὶ τῆς εἰς τὸν θάνατον καταδικῆς τὴν εἰς ζωὴν ὑπόσχεσιν»

60. Thesaurus 20. PG 75, 352. /Dialog. d. Trinit. PG 77, 1173.

61. «ἐν ἀνθρώπῳ μορφῇ» (Com. in Isai. 19,20. PG 70, 472).

62. C. Nest. III PG 76, 141.

63. Com. Isai., 14,3. PG 70, 368.

64. Com in Osie 13, 14. PG 71, 313.

τοῦ Πατρὸς⁶⁵ and it was the Father who sent His Son as the Saviour of man⁶⁶. The Father's Will, however, was also the Will of the Son. That is why Cyril uses verbs of either passive or active voice when he tries to describe the fact of Incarnation. When Cyril wants to lay stress on the fact that the Incarnation of the Logos and man's Salvation were the eternal Will of the Father he uses the active voice in the verbs when the Subject is the Father «πέπομφεν τὸν Ἴδιον Υἱόν»⁶⁷ and he uses the verb in passive voice when the Logos is the Subject and the Father is the cause, «ἀπεστάλη μετὰ σαρκός»⁶⁸. When Cyril wants to lay stress on the fact that the Eternal Logos, the Son of God was incarnate not of necessity but wholly willingly he uses the verbs in active voice and in these cases the Logos is the Subject and Cyril sees the «Himself» as the Object, προσεκόμεσεν Ἐαυτόν⁶⁹. Here the Incarnation is an act of the Logos, of His Will. With all these expressions Cyril tries to accentuate two aspects of the same truth, or rather to present the truth in two ways. This truth is expressed in a wonderful way in this following phrase. «The Father does all things through the Son». Πάντα ὁ Πατήρ ἐργάζεται δι' Υἱοῦ⁷⁰. We see the full co-operation of the Father and the Son in the work of man's Salvation. The Holy Spirit was not absent from this great event. It was the Holy Spirit who sanctified the Virgin Mary in order to make Her pure and able to give birth to the Saviour. Cyril says: «The Divine Spirit builds a Temple in the Virgin Mary»⁷¹ and «the All-holy Body which was united with the Logos was conceived through the Holy Spirit»⁷², so that the ever-Virgin Mother of God did not conceive under sin, under the laws of the nature but gave birth to Son without sin or guilt or corruption⁷³. Thus in the great mystery of the Incarnation the whole Holy Trinity was co-operating and manifested. «The Nature of the One Deity is recognised in the Holy and Homousios Trinity»⁷⁴:

65. Thesaurus 4, PG 75, 280.

66. «Ἄλλ' ἠλέησεν ὡς ἡδικημένος ὁ πάντων Δημιουργός, πέπομφεν ἡμῖν ἐξ οὐρανοῦ Λυτρωτὴν τὸν Ἴδιον Υἱόν» (Com. in Isai 14,3. PG 70, 368).

67. Com. in Isai 14,3. PG 70, 368.

68. De Trin. A. 6. PG 75, 1005.

69. De Rect. Fid. ad Reg. PG 76, 1396.

70. Thesaurus 29, PG 75, 433.

71. «Κτίζει τὸ Πνεῦμα τὸ Θεῖον ἐν τῇ Παρθένῳ Ναόν» (Thesaurus 34, PG 75, 616).

72. «Ἐξ Ἁγίου Πνεύματος τὸ Πανάγιον Σῶμα» (Com. in Isai. 8,3. PG 70, 221).

73. «Ὅτε ἐν ἀνομίαις συνέλαβε...ἀφθόρως ἔτεκεν» (Com. in Luk 5, 22. PG 72, 501).

74. «Ἡ τῆς Θεότητος φύσις ἐν Ἁγία καὶ Ὁμοουσίῳ Τριάδι γινώσκειται» (De Trinit. Dial. XXX, 6. PG 75, 1053).

Chapter Three

THE NECESSITY OF THE INCARNATION

In the mystery of man's Salvation God is the unique Subject since it is He Who saves the sinner. Even when the sinner accepts the salvation it is God Who helps man to accept it.

(A) The question of the necessity of the Incarnation can be approached from two aspects: on the one hand on the part of God and on the other hand on the part of Man.

I. If God is perfect in His Power, Wisdom and Love, there is no doubt that on His part the Incarnation of the Logos was not necessary because He was able to find many other ways for man's salvation. «He could help men in thousands of ways» «κατὰ μυρίους τρόπους»⁷⁵. Otherwise God could not be perfect in His attributes. That is why Cyril says that the eternal Logos needed not even His human Body for man's salvation. He is not in need, He was able to realize our salvation even through one of His Own Commands⁷⁶. God is the perfect rational Being and all His actions are reasonable. Since the Incarnation of the Logos was, on the part of God, not of necessity, then man's Salvation was only an action of God's free Love⁷⁷ and it is to be considered as God's Συγκατάβασις⁷⁸ which shows to man all God's attributes. Cyril uses the word Φιλανθρωπία⁷⁹ to express the special application of God's Love to man. The word Ἀγάπη could mean God's Love generally but because God showed His Love after man's fall and transgression of the divine Commandment Cyril speaks of God's ἀνεξικακία⁸⁰ to those who were guilty and sinners and who had insulted Him⁸¹. This phrase «τοῦ παρ' ἡμῶν ὕβρισμένου» shows the gravity of man's Fall and the greatness of God's Ἀγάπη and ἀνεξικακία. It also shows the state of man after his fall. That is why, because of the gravity of man's sin God's philanthropia

75. Quod unus sit Christus. PG 75, 1321.

76. «Ἡδύνατο καὶ μόνω προστάγματι τὴν ἡμετέραν πραγματεύεσθαι σωτηρίαν» (De Incarn. Unig. 18. PG 75, 1448).

77. Com. in Isai 43,22. PG 70, 909.

78. De Incarn. Unig. PG 75, 1460.

79. «Ἀπονίψασθε τὴν κηλῖδα, δικαιούντος ἡμᾶς ἐξ ἡμερότητος καὶ Φιλανθρωπίας τοῦ παρ' ἡμῶν ὕβρισμένου» (Com. in Isai. 1,16. PG 70, 41).

80. Com. in Isai. 1,16. PG 70, 41.

81. «Ἀνεξικακεῖ ὁ...Θεὸς καὶ τοῖς πταίουσιν ἐπιδαφιεύεται τὴν χρηστότητα» (Com. in Isai 30,33. PG 70, 693).

is *δυνατός*⁸². Cyril goes on to say that as man was unable by himself to be saved, God's Love is to be characterized as Mercy «*Ἐλεος*»⁸³. Therefore man's salvation was offered to man by God, only as Divine gift and as the fruit of God's philanthropia⁸⁴. If Cyril sometimes uses the phrase «*πρέπον τῷ Θεῷ*»⁸⁵, «it was compulsory to God», he means that it was proper for God and His attributes to save His creatures. God could not refuse Himself since He is Love and Mercy.

II. The Subjective aspect: while the Incarnation of the Logos was not necessary on the part of God, it was, however, absolutely necessary on the part of man, especially if God was going to demand from man everlasting punishment, since being considered in relation to God man's sin has a character of unique gravity and eternal guilt⁸⁶. Cyril combines these two aspects of the necessity of the Incarnation when he says that God chose this way for man's Salvation because «He willed that man should participate in the whole work»⁸⁷. It was only on man's part that the human nature had to be saved. All men were sinners and guilty⁸⁸. The Logos through the Incarnation assumed human nature and form, underwent all sufferings which men had to undergo and therefore in His Person the whole humankind suffered and died⁸⁹, being represented by the Incarnate Logos. If Christ had not communicated His mystical and real blessing to all men through our having Him as our root, mankind could not have been saved. But since Christ united Himself with our human nature we have become «co-corporated» with Him through His assuming our human nature and He has become the origin and the root of our new and real nature in Christ. I deal with this problem in a special chapter.

III. After having seen that the Incarnation of the Logos was necessary on man's part for his Salvation and that it was only the Second Person of the Holy Trinity that was Incarnate, we are now facing another question. Why was it only the Logos who was Incarnate and not the

82. Com. in Ioan. 9,2. PG 73, 948.

83. Adv. Julian. 8. PG 76, 925.

84. «*Καρπὸς Φιλανθρωπίας*» (Com. in Isai 43, 22. PG 70, 909).

85. Quod unus sit Christus PG 75, 1337.

86. This question is an important problem of St. Cyril's doctrine of sin.

87. «*Ἡθέλησεν ἔχειν τινὰ καὶ ἡμᾶς εἰς τὸ κατορθούμενον κοινωνίαν*»—(De Incarnat. Unig. 18. PG 75, 1448).

88. De Incarn. Unig. PG 75, 1465.

89. De Incarn. Unig. 18, PG 75, 1465.

Father or the Holy Spirit? Cyril does not examine this question in detail. However, I think that we can find Cyril's answer and understanding of this question if we bring together and examine the relation between man's creation and his Salvation. No doubt it was not impossible even for the Father to be Incarnate. Anyhow, according to Cyril, «God the Father acts and fulfills all things through the Son»⁹⁰, so that Cyril calls the Logos «Creator whose power and Deity was manifested in the creation of the world»⁹¹. Thus as the Father through the Son created the world and therefore man in the beginning so the same Father willed to re-create man through the same Son. The Son was the One through Whom man was created and re-created, namely saved. «He, Who was able to bring all things and men into existence undoubtedly was also able to bring the fallen man into spiritual and real transformation and offer him salvation»⁹². Cyril is clearer in another passage where he calls the Son «The Right Hand of the Father, Who through His Son rules all things with Divine Power and brings existence and life to those who did not exist beforehand and brings the «good life» namely the new life of Salvation to those who existed as beings but who had sinned and fallen»⁹³. Man was created by the Father through the Logos and it was through the same Incarnate Logos that man has received reconciliation and redemption and it was He God the Son Who has brought us again to His Father our God»⁹⁴ Here we see Cyril's understanding of the inner relation between the Creation and Redemption of man by God the Father through the Logos, Jesus Christ.

(B) In all his writings Cyril insists in the teaching that Christ was incarnate and suffered negatively, on the one hand to deliver man from sin and its power⁹⁵ and positively, on the other hand to make man participant of a new life⁹⁶ in God, true Son of God and to offer him what he had lost⁹⁷. This idea leads us to think that, as Cyril points out, if Adam had not sinned, Christ would not have come and that if human nature were not corrupted by sin, it would not have been necessary for the Logos

90. «Πάντα δι' Υἱοῦ ὁ Θεὸς καὶ Πατὴρ ἐργάζεται» (Theasurus 20, PG 75, 345).

91. «Δημιουργόν...διακηρύξειεν ἂν ὁ κόσμος ἡμῶν τὸν Λόγον» (De Trinit. Dial. A. 4. PG 75, 900).

92. Com. in Isai 11,12. PG 70, 965.

93. Glaphyra in Genes. 3. PG 69, 128.

94. «Δι' Αὐτοῦ τὴν καταλλαγὴν ἐσχήραμεν» (Paschal. Homil. 27, PG 77, 929).

95. Com. in Ioan. 10,11. PG 73, 1036. Com. in Isai. 53,40. PG 70, 1189.

96. Com. in I Cor. 15,12. PG 74, 894.

97. «Ἀνακτῆσαι τὸ ποιηθὲν εἰς τὸ ἀπαρχῆς» (De Adorat. B'. PG 68, 244).

of God to assume this human nature in order to redeem and save it. From all that has been said we see the purpose of the Incarnation of the Logos. Cyril finds this purpose in the Salvation of man. «The Son came not to condemn but to save the world»⁹⁸. We shall examine this whole problem in detail in other chapters.

Since man's Salvation is the purpose of the Incarnation, Cyril cannot find but one cause of this great event and Mystery, the eternal and uncountable Love of God for His creatures, for fallen man, for corrupted man. That is why being the sinless God Christ took upon Himself all men's sins in order to destroy the power of sin⁹⁹. Cyril lays stress on the greatness of God's Love when he says that Christ came to save the sinner man¹⁰⁰.

98. «Ἐπεδήμησεν ὁ Υἱὸς οὐχ ἵνα κρίνη ἀλλ' ἵνα σώσῃ τὸν κόσμον» (Thesaurus 20. PG 75, 352).

99. Com. in Isai. 53, 10. PG 70, 1189.

100. Com. in Isai 6,9. PG 70, 185.

Second Section

JESUS CHRIST OUR MEDIATOR AND SAVIOUR

Chapter One

CHRIST'S MEDIATORSHIP

I. Essence of the Christ's Mediatorship.

Some of the Old Testament people were called mediators between God and men¹⁰¹. There is no doubt that Christ is the unique Mediator whose mediatorship has a special character since Christ's goal was the real reconciliation of sinful man with the sinless God, since He destroyed the power of satan, forgave man's sin and offered to him again the Divine Grace for a new life in God¹⁰². Christ was able to do so as Theanthropos, as God of the same Substance with the Father and as Man of the same substance with us¹⁰³. Thus He was the Bridge between deity and manhood, and the Mediator between God and man, as the unique meeting place between Deity and Humanity¹⁰⁴. It was through this fact that mankind was able to receive Grace and the blessings of the Holy Spirit. Cyril expresses this idea again and again. In his Commentary, for instance, on St. John, Cyril says: «He (Christ) is Mediator between God and men; according as it is written, knit unto God the Father naturally as God and of Him, and again unto men as man, and withal having in Himself the Father and being Himself in the Father. For He is the impress and effulgence of His person and not distinct from the Essence, whereof He is impress and wherefrom He proceeds as effulgence but both being Himself in it and having it in Himself, and again having us in Himself according as He wears our nature and our body has become entitled to the Body of the Word. For the Word was made flesh and He wears our nature, remoulding it into His own life. And He is also Himself in us; for we have all been made partakers of Him and have Him in ourselves through the Spirit, for, for this reason we have both been made partakers of the Divine nature and are

101. Thesaurus 32, PG 75, 504.

102. De Trinit. I. PG 75, 692.

103. Thesaurus 32, PG 75, 504.

104. «Μεθόριον Θεότητος και ἀνθρωπότητος» (De Trinit. Dialog. 3. PG 75, 853).

entitled sons, after this sort, having in us also the Father Himself through the Son. And Paul will testify hereof where he says: Because ye are sons God sent forth the Spirit of His Son into your hearts; saying: Abba the Father¹⁰⁵. In this passage Cyril clearly speaks of a twofold mediatorship of Christ, one natural and one spiritual. These two together contain the whole meaning of Christ's Mediatorship. According to the natural, as we have said, Christ is the link between men and God naturally in Himself. According to the second, Christ unites man and God because He makes man partaker of Grace and Holy Spirit. He makes men sons of God the Father, because «no man will come to the Father, i.e. will appear as a partaker of the divine Nature, save through Christ alone. For if He had not become a Mediator by taking human form, our condition could never have advanced to such a height of blessedness; but now, if any one approaches the Father in a spirit of faith and reverent knowledge he will do so by the help of our Saviour - Christ Himself»¹⁻⁶. Being true God Christ was able to lift up human nature¹⁰⁷ and to endure all the human weaknesses which are not sinful¹⁰⁸ and to effect man's salvation; this means that Christ is not simply an outward helper but a real Mediator naturally related with humankind¹⁰⁹. Therefore, there is no doubt that Christ's Mediatorship can be based on the fact of the Incarnation. «If we say that the Logos has not become flesh, i.e. that He has not endured birth in flesh from a Woman, we destroy the mystery of God's *Economia*»¹¹⁰. Since Christ is able to reconcile and unite man and God, He apparently does it not in a magical way, nor theoretically but really, by his sacerdotal function, because it was through His unique sacrifice that man was reconciled to God. Cyril speaks of the sacred character of Christ's Mediatorship in passages like the following: «Since He is a high Priest in so much as He is man and at the same time brough Himself as a blameless sacrifice to God the Father, as a ransom for the life of all men, being as it were first fruits of mortality that in all things He might have the pre-eminence, as St. Paul says; and He reconciles to Him the reprobate race of man upon the earth, purifying them by His Own Blood, and shaping them to new-

105. Com. in Ioan. 14,20. PG 74, 280. (E.T. Library of the Fathers by members of the English Church. London 1885, p. 320).

106. Com. in Ioan. 14,5. PG 192 (E.T. op. c. p. 243).

107. Paschal. letter 17. PG 77, 776.

108. De rect. Fid ad Reg. 11,37. PG 76, 1385.

109. Com. in Ioan. 8,29. PG 73, 844.

110. Quod unus sit Christus. PG 75, 1268.

ness of life through the Holy Spirit; and since all things are accomplished by the Father through the Son in the Spirit; He moulds the prayer for blessings towards us, as Mediator and High Priest, though He unites with His Father in giving and providing Divine and spiritual graces»¹¹¹. Cyril speaks of the three Offices of Christ, those of Prophet, Priest and King, as we shall see later, and unites them with His Mediatorship. Speaking of Christ's Mediatorship as the way for man's salvation Cyril connects this goal with another important and fundamental goal, the manifestation of God's glory. «Truly He had been glorified in other ways and had won for Himself most distinctly a reputation for possessing Divine authority: still the perfect consummation of His glory and the fulness of His fame were summed up in the facts of His sufferings for the life of the world and opening by His own Resurrection the gate through which all may rise»¹¹². The two goals are inseparable for Cyril. Through all God's miraculous acts¹¹³ His glory was really manifested and man's Salvation was realized and fulfilled.

When Cyril speaks of God's glory he certainly means the glory of the Son, the Incarnate Logos, and the glory of the Father and the glory of the Holy Spirit. «With Christ in His glorification, God the Father also is greatly glorified, not as receiving from His off-spring any addition of glory..., but because it is made known of what a Son He is the Father. For even, as it is a pride and a glory to the Son to have such a Being for His Father, likewise also it is a pride and a glory even to the Father to have born from Himself so glorious a Son»¹¹⁴. The whole Trinity was co-operating in the work of the Incarnation of the Son, as we have said, and therefore the Whole Trinity is participating in glory. Here we have a new important characteristic of Cyril's Theology, namely his doxological understanding of Theology. Cyril's Theology is basically doxological. He sees God's glory in the goal of the whole creation and particularly in man's creation, in the Incarnation of the Logos and in the great work of Salvation, in the completion of man's Salvation in the eternal world. This doxology belongs to the whole Trinity. His doxological theology is to be understood only in terms of a trinitarian theology. Speaking of Christ's Mediatorship to sinful mankind which needs forgiveness and salvation Cyril characterizes Christ as the centre

111. Com. in Ioan. 17,2. PG 74, 480 (E.T. op. c. p. 483-4).

112. In Ioan. 13,31. PG 74, 153 (E.T. op.c. 209-10).

113. De Rect. Fid. ad Reg. ii. 36. PG 76, 1384. Com. in Isai -25, 1. PG 70, 556.

114. Com. in Ioan. 13,31. PG 74, 153. (E.T. c.op. 211).

of the whole Universe. «The whole visible and invisible creation is participating in Christ. Because Angels and even those Cherubim are not holy save only through Christ in the Holy Spirit»¹¹⁵. So Christ becomes the centre not only of men and the foundation of their restoration but also the centre of the whole Creation¹¹⁶.

II. Efficacy of Christ's Mediatorship.

In discussing Christ's being the second root and the new beginning of mankind Cyril faces serious questions. How is Christ our root? Is He so in a moral way which means that He through His prayer and His obedience has asked His Father to send His grace upon men? Or is He our root in a natural way which means that Christ is the cause of man's Salvation just as the vine-stem gives its power to its branches? Cyril approaches and answers these questions in the right way. Christ affects not only morally but also naturally: His Humanity is not only the result but also the cause of our salvation¹¹⁷. Cyril expresses this idea when he says: Christ healed Peter's mother in law by simply touching her with His hand¹¹⁸. His Body had this healing power because it was united with His Deity¹¹⁹. Cyril says again and again, that Christ's humanity did all the miracles naturally in a supernatural sense. It was because of the true union with Christ's Deity that His Body was life-giver or grace-giver¹²⁰. When Cyril tries to explain this natural efficacy of Christ, he says that «in Christ God the Father has reformed the whole human nature to its original state»¹²¹ since Christ by becoming man had in Himself the whole of human nature¹²² and because Christ had our nature in Himself. His Body is called our body¹²³ but neither in the sense that Christ had human nature only in general nor in the platonic sense of ideas and the ideal world¹²⁴. Cyril says that «Christ as the real beginning of mankind has prepared and made our salvation real for all men in and through Himself because He has as-

115. Glaphyra in Levitic. PG 69, 549.

116. Weigl E., Die Heilslehre des hl. Kyril v. Alexandrien, Mainz 1905, p. 81.

117. Ibid 64.

118. Com. in Luk. 4, 38. PG 72, 549.

119. Ibid 5,38 PG 72, 551.

120. De Incarn. Unig. PG 75, 1241.

121. De Adoratio. 1,8. PG 68, 552.

122. Com. in Ioan. (a) 7,39. PG 73, 753.

123. Com. in Ioan. 14,30. PG 74, 280.

124. Apolog. ad. Julian. 1,2. PG 76, 573.

sumed human nature in Himself and has sanctified it and is the vine and men are the branches¹²⁵. All the members of the tree of mankind constitute one whole in Christ. No doubt Cyril speaks of the mystical Union of Christ with His Church, since in His Church all the baptized members have received the One Spirit of Christ through Baptism and receive the One Body of Christ through the Sacrament of the Holy Eucharist¹²⁶. This happens because Christ called all mankind to salvation and because Christ keeps His Church united to Himself¹²⁷. Even in this mystical union Christ acts as in the case of the natural union¹²⁸.

III. Christ's Mediatorship in Heaven.

Cyril is sure that even after His Cross and Resurrection and even eternally in Heaven Christ does not cease the functions of His Mediatorship to His Father for all His believing people and for each one separately. This Mediatorship does not mean that Christ's work on the Cross was not perfect. On the contrary, Christ's ascending into Heaven was the result of His perfect sacrifice and His heavenly mediatorship is necessary because His believers here on earth are weak and in need every moment of Divine Grace and help¹²⁹. We cannot know exactly how Christ acts as the eternal Mediator. We could, however, say that Jesus Christ asks His Father for each one and for all His people on earth. His eternal Mediatorship is a real prayer of Christ who wants all gifts of His cross to be applied to His people¹³⁰. Jesus Christ is the High Priest and will remain as such since His humanity, perfect and incorruptible after His Resurrection, will remain united with the eternal Logos in Heaven. His heavenly Mediatorship will cease only with the end of this world and the beginning of the eternal world when His work on earth will have been completed and finished. But even after that Christ as the High Priest with His people will be offering the ~~eternal Hymn to God the Father while He as God will be accepting~~ this Hymn.

125. Thesaurus 15. PG 75, 289.

126. Weigl, op. c. p. 73.

127. Glaphyra in Genes. 1,1. PG 69, 29.

128. Glaphyra in Num. PG 69, 624.

129. Com. In Ioan. 17,16. PG 74, 553.

130. Androutsos op. c. p. 205. Letter to the Hebr. 7, 25-9. - Rom. 8,34. I John, 2,1.

Chapter Two

CHRIST AS THE SECOND ADAM

When Cyril discusses the question of the relation of the Incarnate Logos to Adam and to the whole of mankind he characterizes Christ as the «Second Adam»¹³¹. And in comparing Adam and Christ Cyril finds some similarities and also basic differences between them.

Similarity between Adam and Christ.

Cyril justifies what he says by pointing out that both the first and the second Adam have a common characteristic; they both were roots and beginnings of mankind though each one in a very different way. Cyril uses the same verbs παραπέμπειν¹³², διαβαίνειν¹³³, διήκειν¹³⁴, τρέχειν¹³⁵ to speak of the transition of the corrupted nature of Adam to all men, as well as of the transition of the holy nature of Christ to all those who have Him as the root of their real life and being and who therefore receive all good things that are His own, «ὅσα ἐν Χριστῷ, ταῦτα καὶ εἰς ἡμᾶς»¹³⁶. And as Adam was the «first root» and «origin» of all those who come from him as from the first natural father by bequeathing his nature with its characteristics to all his descendants by natural birth¹³⁷, so is Christ the second Adam because He is the Origin and the Root of a new Creation. Creation is now through Him new and transformed; «ἀπαρχὴ τῆς ἀναμορφουμένης κτίσεως»¹³⁸. He is the second root of mankind «ῥίζα δευτέρα τῆς ἀνθρωπότητος»¹³⁹ and the Origin of those who are sanctified in Him and through Him¹⁴⁰ and of those who have their salvation in Christ¹⁴¹, and who obtain their real being and true existence and life in Christ—«ἐν Χριστῷ ἔσμεν»¹⁴². This means that without this second and real root the tree of mankind cannot live, cannot be what it should be. In Christ man becomes real and perfect man.

131. Pasch. Hom. 28. PG 77, 941.

132. Com. in Lukas 5,5. PG 72, 985.

133. De Incarn. Unig. 1. PG 75, 1372.

134. Com. in Ioan. 17,18. PG 74, 548.

135. Com. in Ioan. 7,39. PG 73, 793.

136. Thesaurus 20, PG 79, 333.

137. Weigl. c. op. p. 58.

138. De Incarn. Unig. PG 75, 1237.

139. Pasch. Hom. 28. PG 77, 941.

140. Com. in Isa. 8,3. PG 77, 941.

141. De Adorat. 10 PG 68, 704.

142. Ibid,

The second Adam has taken the place which the first Adam lost by his fall¹⁴³. Cyril calls Christ Son of Adam¹⁴⁴ in the sense that Christ in His perfect humanity was a descendant of Adam. On the other hand Cyril calls the first Adam τύπος of the second Adam. Christ as eternal God existed even before the creation of the first Adam and the mystery of the Incarnation was eternally in the Plan of God¹⁴⁵. Since the first Adam was only the typos of the second, Christ was the fulfilment of the typos, the reality. Therefore Adam is to be understood and interpreted only in Christ. This shows that man is more closely and truly related to Christ than to Adam, since man becomes the sanctified relation of a sanctified and holy nature¹⁴⁶ and thus man belongs more to Christ than to Adam. Although Christ as God existed before Adam however appeared as Saviour of mankind on earth after Adam¹⁴⁷. That is why Adam is called typos of the future¹⁴⁸ which means that while Adam is only the «typos» of Christ, Christ cannot be called typos of Adam because Christ is the reality. This Adam, the typos is to be fulfilled only in Christ.

Differences between Adam and Christ.

When Cyril speaks of Adam and Christ in terms of their being «roots» and «origins» each in a different way and in a different sense, he points out clearly that these two «roots» must be absolutely distinguished from each other. Cyril speaks of fundamental and essential differences between them, between the first and the second Adam. These differences can be considered as referring (1) to the nature of them both and (2) to their relations with mankind.

I. Differences with regard to themselves and their natures.

(a) The first Adam was a creature of God and had received his life and existence from God. The second Adam, Christ is God Himself and the giver of life to all other creatures¹⁴⁹ even to the first Adam since «all things were made by Him»¹⁵⁰. Christ had His power from Himself while

143. Com. in Math 1,1, PG 72, 365 - In Joan. 1,32. PG 73, 205.

144. Com. in Hebr. 2,14. PG 74, 965.

145. Com. in Rom. 5,14. PG 74, 785.

146. De Adorat. 10, PG 68, 704.

147. Com. in Rom. 5,14. PG 74, 785.

148. De Adorat. 10. PG 68, 704.

149. De Rect. Fid. ad Reg. 12, PG 76, 1281.

150. John 1, 1.

Adam was given his power by God¹⁵¹, i. e. by Christ the Eternal Logos of God.

(b) The first Adam was Χοϊκός¹⁵². His body was made from the earth and therefore it was corruptible. The Second Adam is Ἐπουρόνιος¹⁵³ since He came from Heaven¹⁵⁴ upon earth. He came ἔνωθεν¹⁵⁵ and was not created but had His eternal existence from Himself being God.

(c) Adam was not perfect, was made relatively sinless in the sense that all possibilities and the abilities were given to him to perfect himself with the grace of God. Thus sin was not impossible for him. On the contrary, the second Adam, Christ, was absolutely sinless¹⁵⁶ and sin was not possible for Him¹⁵⁷. His human nature, because of the hypostatic Union with the divine nature, was perfect¹⁵⁸. Cyril expresses these ideas very often. «Which was the first picture of the forefather (first Adam) that fell to sin and was under death and corruption? And which is the picture of the heavenly One? That He was not defeated by any passion and that He did not know sin and was not subjected to death and corruption. Sanctification, Justice and all that are similar to those (were the picture of the heavenly One)»¹⁵⁹. In this passage Cyril presents fundamental and essential differences between the first and the second Adam.

(d) Cyril finds a basic difference between the two Adams when he characterizes the first one as the Adam of disobedience to God while Christ was the Adam of Obedience to His Father¹⁶⁰. Cyril characterizes Christ's obedience as perfect, holy and sinless obedience. «Ἰπακοή εἰς ἅπαν καὶ ἀμώμητος»¹⁶¹. Christ's Obedience was voluntary and free, since He was Incarnate and suffered for man's salvation not without His personal Will, but willingly. His Will was in absolute agreement

151. Weigl. op. c. p. 55.

152. Adv. Nest. III. PG 76, 141.

153. Thesaurus 13. PG 75, 232.

154. Com. on I Cor. 15,44. PG 74, 909.

155. Adv. Nest. III PG 76, 141.

156. «Ὁ Λόγος ὁ μὴ εἰδὼς ἁμαρτίαν» (Com. in Hebr. 5,14. PG 74, 965).

157. «Ὁ Χριστὸς ἄτρωτος ἁμαρτίας καὶ ὄλωσ ἄγιος» (De Adorat. 9, PG 68, 593).

158. Com. in I. Cor. 15,45. PG 74, 909.

159. C. Nest. III. PG 76, 129.

160. «Ἐξώσθη μὲν ἐκεῖνος τοῦ παραδείσου διὰ τὴν ἀπειθειαν, εἰσέλθετε ὑμεῖς διὰ τῆς εὐπειθείας» (Hom. Divers. 10, PG 77, 1020).

161. C. Anthropomorph. 23, PG 76, 1120.

with the Will of His Father. «Ὑπὲρ τῆς ἀπάντων ζωῆς ἐθελοντῆς ἀνατλάς τὸν θάνατον»¹⁶².

II. Differences with regard to their relations to mankind.

Between the first and the second Adam there are not only differences concerning their natures. Cyril sees basic differences in their relations with the whole of mankind. Our relation to Adam is to be understood only in the light of our relation to Christ. Therefore our relations to each of the two Adams cannot be of the same significance. Cyril says again and again: Like that *Χοῦκός Ἀδάμ* all those who come from him are *χοῦκοί* and like the *Οὐράνιος* Adam, Christ, all those who come after Him become *οὐράνιοι* and *πνευματικοί*¹⁶³. Christians become *γένος* of the heavenly Adam¹⁶⁴ and thus they become new and spiritual people. As Adam was the origin of the old dough, so was Christ the beginning of the new dough, of the New Life¹⁶⁵, and so He became the origin of the New Creation of the New man, and of all things which become new. «Καινὴ Κτίσις καὶ οἶονεὶ καιρῶν καὶ πραγμάτων βλάστη νέα τῶν ἐν Χριστῶ»¹⁶⁶. Here Cyril speaks of a new state, of a New Time, of a Time which has been redeemed in Christ Who thus has become the starting-point of a new holy period, History. In this new Time the creation becomes New because Christ transforms it¹⁶⁷. Everything becomes New in Christ. So Christ is the archetype of all those who have life, while Adam was the original of all those who die¹⁶⁸. The grace which was given to Adam was out of work in him because of his sin so that this should be renewed in the second Adam, in Christ¹⁶⁹. Cyril considers it important to say that as man was expelled from Paradise because of Adam's disobedience, so he entered again into this lost paradise through Christ's obedience¹⁷⁰. And even more, as all men were condemned because of Adam's disobedience and transgression of the Divine Law

162. Com. in Isaian 11,10. PG 76, 1120. De Incarn. Unig. PG 75, 1465.

163. C. Nest. III. PG 76, 141.

164. «... ἴνα... χρηματίσωμεν γένος, οὐκέτι τοῦ ... χοῦκοῦ, ἀλλὰ τοῦ ... ἐξ Οὐρανοῦ»

Ibid.

165. Glaphyra in Num. PG 69, 620.

166. De Incarn. Unig. PG 68, 657.

167. De Incarnat. Unig. PG 75, 1237.

168. Com. in Rom. 1,3. PG 74, 776.

169. Com. in Ioel. 2,28. PG 71, 377.

170. Hom. Divers. 10. PG 77, 4020.

and Commandment, so are we justified through Christ's perfect and blameless obedience¹⁷¹.

In order to express the truth of Christ as the origin of the New Creation Cyril uses many other words of the same meaning. He calls Christ origin, root, or together origin and root¹⁷², or vine¹⁷³ or foundation¹⁷⁴ or Head¹⁷⁵ or recapitulation in the sense of the new beginning and principle¹⁷⁶. Cyril discusses the relations of man to Christ as the second Adam and speaks of some special relations.

(i) Every descendant of Adam can now be related to and united with Christ since He has already entered into mankind, has received human nature, and has sanctified it and called all members of mankind to salvation through Him. Christ has become *ὁμογενής* with man. That is why Christ is now the real root and real head of the new Creation, of the new people. The unity with Him is now real, natural through the great mystery of the Incarnation. It was by receiving human nature that He really entered into the world of man¹⁷⁷ and it was because of their real unity with Christ that men receive all good things that are His own,¹⁷⁸ including real life¹⁷⁹ and immortality¹⁸⁰. All members of the human race can possess these gifts because they are offered to all human nature by the Grace of Christ's Resurrection¹⁸¹. Because of their common root, Christ, and because Christ has elevated in Himself the whole of human nature, this relation may be called universal¹⁸².

(ii) This first relation to Christ is the basis and foundation for another, which could be characterized as personal, individual and which is mystical and spiritual. Cyril describes this relation as following: «I will receive them and bring them into friendly relationship both mystically and firmly. And anyone might say that, in as much as He has become man, He brought all men into friendly relationship by being

171. C. Anthropomorph. 23. PG 76, 1120.

172. Dial. de Trinit. 3. PG 75, 853.

173. Com. in Ioan. 15,1. PG 74, 333.

174. Com. in Zachar. 6,9. PG 72, 96.

175. Com. in I Cor. 11, 13 PG 77, 880.

176. Com. in Ioan. 14,20. PG 74, 273.

177. Com. in Ioan. 10,14. PG 73, 1048.

178. «Ὅσα ἐν Χριστῷ ταῦτα καὶ εἰς ἡμᾶς» (Thesaurus 20. PG 75, 333).

179. Com. in Ioan. 10,10. PG 73, 1032.

180. Com. in Ioan. 10,14. PG 73, 1048.

181. Com. in Ioan. 10,10. PG 73, 1032.

182. Com. in Ioan. 10,10, PG 73, 1048. Weigl. op. c. p. 60.

of the same race; so that we are all united to Christ in a mystical relationship, in as much as He has become Man: but they are alienated from Him, who do not preserve the correspondent image of His Holiness. For in this way also the Jews, who are united in a family relationship with Abraham the faithful, because they were unbelieving, were deprived of that Kinship with him on account of the dissimilarity of character...they who are obedient and follow by a certain God-given Grace in the footsteps of Christ, no longer serve the shadows of the Law but the Commandments of Christ¹⁸³. In this important passage Cyril explains this question and says that this higher relation to Christ consists of holy and virtuous living when a man is recognized by Christ as belonging to Him; otherwise the first natural relation is useless¹⁸⁴. And even more their spiritual and mystical relation to Christ must be dynamic, not static and should always become higher and deeper and more abundant until it becomes a perfect participation of the Spirit which, however, is not now common to all and which will belong only to those who are justified by faith in Christ¹⁸⁵. So a new personal relation between believing man and Christ is created, a relation of holiness, of sanctification, of justification, of an ever-progressive deification of man. The relation and unity with Christ is necessary because man without God cannot do any good; without Christ, the real life, man is dead¹⁸⁶.

Those two relations are undoubtedly connected since the first is a necessary presupposition of the second and because the first leads man to the state of a general unity with Christ¹⁸⁷ and then brings him to the second¹⁸⁸ in which man is a real relation and true member of the Body of Christ. Therefore the first relation, the first state, is fundamental though it is called natural¹⁸⁹. Because both relations are closely and necessarily connected with each other, Cyril in some cases refers to both together and in parallel, when he speaks of man's unity with God. We become sons of God naturally and by Grace. On the one hand naturally

183. Com. in Joan. 10,26. PG 74, 20. (E.T. by Members of the English Church. Vol. II' London 1885, p. 100.

184. Com. in Joan 10,14. PG 73, 1048.

185. Ibid 10,10. PG 73, 1032.

186. Com. in Matth. 22,26. PG 72, 452.

187. Com. in Joan 1,14. PG 73, 161-10, 14. PG 63, 1045. Thesaurus 15, PG 75, 292.

188. Ibid. 10,14. PG 73, 1048.

189. Weigl. op. c. p. 61.

by being united with Him, and on the other hand by Grace in Spirit¹⁹⁰. Then man speaks of deification and of his supernatural relation to God.

This is Cyril's teaching about Christ as the second Adam in His relation to mankind. These ideas, no doubt, were not unknown to the Fathers before Cyril, even to the authors of the New Testament; Cyril, however, developed them as far as his teaching about man's salvation is concerned.

Chapter Three

THE OFFICES OF JESUS CHRIST

For the salvation of men the Incarnate Logos had a) to teach them and show them the perfect truth and so to take them out of darkness and ignorance, and illuminate their mind; b) to free them from the kingdom of Satan and make them members of His new spiritual kingdom and c) to redeem and save them from sin through His priceless sacrifice and to inaugurate in them a new holy life. Thus we speak about the three offices of Christ, in other words about Christ as the perfect teacher-prophet, as the perfect High Priest, and as the perfect King. This distinction of the three offices of Christ, which was made first by Eusebius of Caesarea¹⁹¹, is clear in Cyril's writings and teaching, too. Cyril speaks of Jesus Christ as the Prophet¹⁹², as the High Priest¹⁹³, and as the King¹⁹⁴.

It has to be remembered here that all three offices of Christ are inseparably united. That is why Cyril sometimes mentions two or three together. Christ is said to be the King and High-Priest¹⁹⁵ or King and the High Prophet¹⁹⁶. The Lord as the Teacher and Prophet teaches; proves Himself King by doing the miracles and as High Priest offers His sacrifice on the Cross.

190. De Rect. Fid ad Theod. 30, PG 76, 1177. - De Incarn. Unig. PG. 75, 1229.

191. Eccles. History 3,11. PG 20, 72-3.

192. De Adorat. 6, PG 68, 425.

193. In Isaian 22,20. PG 70, 517.

194. In Hebr. 1,8. PG 74, 961.

195. «Χριστός Βασιλεύς και Ἀρχιερεύς» (In Isaian 41,13. PG 70, 332).

196. «Ἡγεμόνα (Βασιλέα) τοῦ παντός ποιούμενοι τὸν Χριστόν, τὸν δι' ἡμᾶς και καθ' ἡμᾶς Προφήτην» (De Adorat. 6, PG 68, 425).

According to Cyril Jesus Christ was anointed God when He became man; although He remained God, He was anointed humanly for His mission. He was anointed in His humanity through the Holy Spirit, not just as the prophets and other men were. The Son was anointed when He was incarnate. Then He united the humanity to Himself, so that He might make both one¹⁹⁷. Here I want only to say that although Christ was anointed for all His three offices at His incarnation and although all three offices are connected with each other, they are manifested sometimes with more stress on the one and sometimes with more stress on the other. Undoubtedly it was through His threefold office that Christ fulfilled His saving work for men. All three show the extension of His work and therefore none can be omitted, because Christ's Work would not then be full and perfect. All three offices mutually depend upon each other and none can be stressed at the expense of the others.

I. Christ as Prophet and Teacher: The Incarnate Logos possessed and taught the unique, perfect and saving Truth in the highest degree. Following the Holy Scripture Cyril speaks of Christ as Prophet who knows all things which will happen¹⁹⁸. Again He was not ignorant of all that had happened¹⁹⁹. Thus Christ's prophetic office was perfect. He possessed and taught the perfect truth about God, the world and man, and so He was the fulness of Prophets²⁰⁰. This Prophet-teacher was not a common teacher; He was not one of the Old Testament Prophets; He was the eternal Logos of God, He was God the Son, and remained God even after His Incarnation²⁰¹. Therefore, He spoke and thought with His own authority as the One who Himself has the truth. Jesus Christ was the perfect teacher and possessed the perfect truth because of the hypostatic union of his human nature with the Divine nature of the Logos; thus He was able to take the truth from His own inner source. That is why one has to be careful at this point: Christ is not a mere teacher, He is the Prophet who received the truth from Himself, since He was God.

II. Christ as King. Cyril often connects this kingly office with the prophetic²⁰². The knowledge of His truth cannot save us unless Christ

197. In Hebr. 4,8. PG 74, 964.

198. In Isaian 44, 8. PG 70, 925.

199. Ibid.

200. De Adorat. PG 68, 140.

201. In Isaian 54,11. PG 70, 1212.

202. De Adorat. 6, PG 68, 425.

with His kingly power overcomes and destroys the power of sin within us. So Christ as God with His great power fulfills the salvation of men²⁰³. Again Cyril connects the kingly and priestly offices²⁰⁴. In addition to His sacrifice on the Cross it is Christ as King who will raise us up and lead us to His eternal and Heavenly Kingdom.

Christ is always called King after His Incarnation because of His own power²⁰⁵ which is really far greater than the power of human kings²⁰⁶. Christ's kingly office was manifested not only during His last time on earth, after He died on the cross and descended to Hades; it is also manifested in His Church, and concretely in His work of gathering the members of the Church, governing her, protecting her from enemies and making her members more perfect, generally and individually²⁰⁷. Finally, Christ will show His kingly office for the last time when He comes for the universal judgment, when His saving work is completed, and when He leads His people to His Father and offer the Kingdom to God the Father, so that God may be «all in all». And the Son will be forever glorified and His kingdom will have no end²⁰⁸.

III. Christ as High Priest. Cyril, as we have seen, sees an inner relation between the priestly and the other offices²⁰⁹. It would not be sufficient if Christ had only made God known to men; He had to reconcile us to God. For the realization of His Kingdom He had to offer His unique sacrifice so that those who would be saved through the Grace of His Sacrifice might become members of His Spiritual Kingdom. Cyril often calls Jesus Christ High-Priest. As a Priest, after having become Man He offered Himself as a victim equivalent for the life of us all²¹⁰, for the forgiveness of our sins according to His divine Authority.²¹¹ He is High-Priest in His Humanity²¹² and so is humanly called

203. In Isaian. 8,4. PG 70, 224.

204. In Levitic. PG 69, 585.

205. In Hebr. 1,8. PG. 74 961.

206. In Isaian 8,4. PG 70, 224.

207. Oosterzee J. J. van, *Christian Dogmatics*, (E.T. from the Dutch by J.W. Watson and M. J. Evans) London, 1874, p. 623-4.

208. In Isaian 9,6. PG 70, 257.

209. In Isaian 11,13. PG 70, 332. De Adorat. 6. PG 68, 425.

210. In Ioan. 17,2. PG 74, 480.

211. In Hebr. 2,17. PG 74, 965.

212. Ibid.

Priest²¹³. And although Christ is the Victim in His Flesh, yet as God He receives the sacrifice²¹⁴ and is really Mediator between God and men²¹⁵.

Chapter Four

SALVATION THROUGH THE WHOLE SAVING WORK OF JESUS CHRIST

The Incarnation of the Logos was the presupposition of all His earthly life and of His Death on the Cross, therefore the presupposition of Christ's redemptive sacrifice for men. Nor is there any doubt that Christ's death was the main means of man's salvation, and that His blood cleansed men from their sins, and that He showed His perfect obedience to His eternal Father mainly in His Passion.

Cyril, however, teaches that the redemptive work of Jesus Christ was realized and fulfilled through all His earthly life which was a continuous perfect obedience²¹⁶ for man's salvation. All His earthly life was a continuous sacrifice which was completed on the Cross. The drama of Christ's sacrifice therefore starts in Bethlehem. That is why in Cyril's theology all the facts of Christ's earthly life are both important and necessary for the work of man's salvation.

1. Birth. Christ's birth was His entrance into this world in His theanthropic Personality. Through His Birth He emptied Himself so that we may be able to look up and become strong²¹⁷. And as He received the human things from men thus He gave to man His Own things²¹⁸. Therefore the mystery of His Economy was not fruitless²¹⁹ because His birth, His Incarnation opened the gate of Salvation to men²²⁰. Thus Christ through His Incarnation led men back to His Father²²¹. Because His Incarnation was not fruitless, all those who are united with Him through the Incar-

213. «Ἀνθρωπίνως λεγόμενος Λειτουργός» (In Hebr. 7,27. PG 74, 976).

214. De Recta Fide ad Augustas. PG 76, 1349.

215. «Μεσίτης Θεοῦ καὶ ἀνθρώπων», Ibid.

216. C. Anthropom. 23, PG 76, 1120.

217. De Sancta of Consust. Trinit. A'. 6. PG 75, 1033.

218. De Incarn. Unig. PG 75, 1472.

219. In Isaian 40, 9-11, PG. 70, 808.

220. In Zachar. 9,9. PG 72, 149.

221. In Hebr. 9,24. PG 74, 985.

nation become fruitful spiritually²²². That happens because He is the Vine and we become the branches receiving His vivifying power and food²²³. Otherwise it would be impossible for a man to do good by himself or to conquer sin and Satan²²⁴. Christ was born in order that He, having received our human nature without sin, might condemn sin in His flesh and show sin to be weak, so that we might be able in Him to win the same victory²²⁵.

2. *Transfiguration*. Christ's Transfiguration had a twofold purpose. Christ showed His Divine glory and power, but also His transfiguration was a type, an example of the future and eternal glory of all those who willingly belong to Christ's eternal Kingdom²²⁶. This example was a real one. It is believed that the faithful people will participate in the eternal glory of Christ.

3. *His Life*. Christ in all His earthly life was absolutely sinless²²⁷. As Theanthropos Christ was able to do miracles and as God of the Truth He was able to teach the people the real and Divine truth and to show them the saving light²²⁸. Christ as the Divine Teacher did not destroy the old law but fulfilled it and changed the types of the Old Law into the reality²²⁹ so that whatever one could see in shadow and types not clearly, Christ showed it clearly²³⁰. And as the Divine King Christ created His new spiritual Kingdom and invited all to become members of the Kingdom.

4. *Death*. Christ endured all His sufferings and Passion for men's salvation. «Because all people were under sin, He, being sinless, accepted the punishment of the sinners, and so through the Cross He changed the decision of the old curse; through the Thorns He gave an end to Adam's punishments; through the vinegar He accepted in Himself the bitter

222. «Αποτελέσματα καρποφόροι» In Isaian 5,6. PG 70, 144.

223. In Isaian 5,5. PG 70, 141.

224. In Ioan. 14,18. PG 74, 264.

225. De Incarnat. Unig. PG 75, 1429. (In Ioan. 11,33, PG 74, 53).

226. «Τῆς μελλούσης δόξης ὑπόδειγμα...ἡ Μεταμόρφωσις» (In Luke 5,29. PG 72, 656).

227. In Ioan. 16,33. PG 74, 473.

228. In Isaian 2,5. PG 70, 73.

229. De Adorat. A' PG 68, 140.

230. De Adorat. A' PG 68, 141.

and tiring and mortal life of men; through the vinegar He accepted men's tendency towards the worse and gave them the power to return to the better; through the purple He showed His kingship; through the reed He gave a hint of Satan's weakness; through the slap on His face He preached our freedom; He, like Adam, was pierced in his side. But from His side no woman like Eve came out leading humankind to death, but a fountain of life vivifying the Mankind²³¹. Through all these Christ worked and fulfilled men's salvation.

5. *Descent into Hades*. Christ's kingship was manifested clearly, when just after His death on the Cross He, His soul with the Divine Logos, descended into Hell. Christ's work there was twofold. He preached to those who were there from the beginning, freed and took them out, and so defeated Satan, and his power²³². Thus the devil was punished²³³.

6. *Resurrection*. Christ's Resurrection cannot be separated from the whole work of man's salvation. Cyril sees three basic reasons for Christ's resurrection. (a) Christ rose again from the dead and thus He destroyed the power and kingdom of death²³⁴. Death could not keep Christ, the Lord of Life, under its authority²³⁵. Although it is Christ who rose from the dead and so destroyed the power of death, nevertheless, Cyril does not hesitate to say that it was God the Father who through His Son's resurrection destroyed death²³⁶. (b) When Cyril comes to discuss this point, he explains that this death should not be understood only negatively. This death means also that men participate in the Resurrection. All men will rise because this has been given to all human nature on account of the grace from Christ's resurrection. «In Christ who first abolished the Kingdom of death and rose into Eternal life all believing people will rise with Him, and will sit in His Heavenly Kingdom»²³⁷. This passage is very important. Here Cyril contrasts Christ with Adam. Adam was the cause of men's death. Christ was the cause

231. De Incarnat. Unigen. PG 75, 1465-8.

232. Pasch. Hom. 21. PG 77, 849. In Isaian 51,22. PG 70, 1141.

233. «Τετιμώρηται αἱ πονηραὶ καὶ ἀντικείμεναι δυνάμεις» (In Isaian. PG 70-1057).

234. «Ἐκ νεκρῶν ἀνεβίω Χριστός, τὸ ἀμείδῃς τοῦ θανάτου καταλύσας κράτος» (De Adorat. 10, PG 68, 656).

235. In Isaian 1,29. PG 70, 64.

236. In Isaian 50,9. PG 70, 1096.

237. «Συνεγγερέθαι λεγόμεθα τῷ Χριστῷ, συγκαθεῖσθαι δὲ ἐν τοῖς ἐπουρανίοις» (In Rom. 6,6. PG 74, 796).

of men's resurrection and eternal life. And even more, it is only through Christ and His resurrection that men can obtain the grace of resurrection. And it is in this sense that Christ can be called the First-born of the Creation²³⁸. If Christ had not risen from the dead, men could not speak of resurrection and life at all.

Here it has to be noticed that it is again through the union of the two natures that we can understand Christ's resurrection. Cyril teaches that all the above mentioned happens «because Christ has become One of us»²³⁹. The Incarnation of Christ in the general as well as in the narrow sense is the presupposition of men's participation in Christ's resurrection. In the risen Flesh of Christ all human flesh is risen. (c) In discussing the problem of men's resurrection, Cyril speaks of men's eternal life²⁴⁰. And if we connect the fact that death was the result of sin with the fact that man's justification from the negative point of view is forgiveness of sin, and that through His resurrection Christ destroyed the power of sin, then we understand what Cyril means when he says that «We are justified in the risen Christ»²⁴¹. It is in this sense that according to Cyril, Christ is called «first-born from the dead». He rose first and so He opened and destroyed the doors of death²⁴². Therefore in the risen Christ we have been risen²⁴³. The incorruptibility of man's body is the consequence of man being risen in the risen Christ²⁴⁴. Christ's power and glory from His resurrection become, therefore, ours, too²⁴⁵.

7. Ascension: The saving work of Christ is connected with His Ascension to Heaven and His sitting eternally at the right hand of the Father. Cyril says that Christ ascended to His Heavenly Father for us in order that He might make Heaven possible to those who are on earth²⁴⁶. He became «the beginning», «Origin» of the ascension of the new and incorrupted mankind²⁴⁷. Cyril explains this idea in another passage: «Not

238. De Trinit. Dial. PG 75, 1160.

239. «Ἐπεὶ τοι γέγονε καθ' ἡμᾶς ὡς εἷς ἐξ ἡμῶν» (In Rom. 6,6. PG 74, 796-97).

240. In Rom. 6,6. PG 74, 796-97.

241. In Psalm 40,11. PG 69, 997.

242. «Πρωτότοκος ἐκ τῶν νεκρῶν... ὡς πρῶτος ἀναστὰς» (De Trinit. Dial. PG 75,1160).

243. Thesaurus 23. PG 75, 385.

244. Thesaurus 15. PG 75, 281.

245. In Isaian 49, 25. PG 70, 1080. In Ioan. 7,8. PG 73, 641.

246. Epist. 1. PG 77, 37. In Amos 9,6. PG 71, 569.

247. Epist. 41. PG 77, 220.

as God but as man for us He enters the Heavenly gates leading us to these gates and opening them to us. He showed Himself highest as man in order that we might become High in Him by wearing His likeness²⁴⁸. Even more Christ's Ascension was another proof that He destroyed death²⁴⁹ and its power. Cyril repeats the biblical teaching that Christ ascended into the Heavens where He will be for ever «Paracletos» asking His Father for ever for us²⁵⁰.

As we see, the whole earthly life of Christ, even the smallest event of His life, was important and necessary for the whole work of men's salvation.

248. Thesaurus 20, PG 75, 332.

249. In Zachar. 14, 6-7. PG 72, 249.

250. «Ἀνελήφθη πρὸς τὸν Πατέρα Παράκλητος ὑπὲρ ἡμῶν» (Paschal Hom. 11. PG 77, 633).

Third Section
THE NATURE OF SALVATION

Here I am discussing and examining the results of Christ's saving work, i. e. the nature of man's Salvation, according to Cyril's teaching. This doctrine was never officially formulated by the ancient Fathers²⁵¹ and therefore not even by Cyril. However, we can find the same tradition among the Fathers. In the investigation of the question of Salvation Cyril did not excel his predecessors, but to him we owe the synthesis of their teaching. This combination and the vigorous and exact language in which it is expressed gives to Cyril's doctrine its strength and also its appearance of being new²⁵².

I approach the problem of Cyril's teaching about man's Salvation in three ways.

- (i) Salvation of man with regard to God; manifestation of God's Properties.
- (ii) Salvation of man with regard to God and man, together; Reconciliation.
- (iii) Salvation of man with regard to man himself; Redemption.

In the first case, we have to see how God's perfect Properties were and still are manifested in the work of man's Salvation—and mainly His Divine Love, His Righteousness, His Wisdom and His Power. In the second case we will see and examine the relations between man and God as they have become after man's Salvation. These new relations involve one truth with two aspects; the propitiation of God's Righteousness and the destruction of sin which was the obstacle of the relations between man and God. And in the final case, we have to see what exactly Christ offered to man, in other words man's Salvation in its essence.

251. Agourides Sabbas. The N. Testament doctrine of Atonement according to the Orthodox Tradition. Athens 1964, p; 3,4.

252. Riviere J. op. c. I 236.

Chapter One

SALVATION OF MAN WITH REGARD TO GOD

Manifestation of God's Properties.

In the work of man's Salvation the perfect Properties of God were manifested.

(a) God's Love and Philanthropia. As we have seen, the Incarnation of the Logos and the death of Christ were caused only by God's eternal and great Love for His creatures²⁵³. This Love is shown much greater when we remember that Christ died for men though they were sinners and not worthy of such a Love²⁵⁴. That is why Cyril says that Christ saved men without any payment on the part of man²⁵⁵. Therefore, man's salvation was only an action of God's free Love, a gift of His grace²⁵⁶. In the work of his Salvation man did not offer anything²⁵⁷. God's Love was so great that He gave His life, His Blood as equivalent and Ransom²⁵⁸. Only God's Love could realise such a work. This truth explains the fact that God saved man although He was not bound to do so. That is why Cyril calls the whole Divine Economy as *Συγκατάβασις*²⁵⁹.

(b) God's Wisdom. According to the Scriptures, man had to be punished, as God had said²⁶⁰. But God's eternal Will was to save men. Now, if God was to save them, then men would not be punished since their salvation would mean deliverance from any punishment. But if men were not punished, then God's Word would not be true. Here we can see how God in His great Wisdom found the way in which He realised both His promises about man's punishment as well as man's Salvation. The eternal Logos became Flesh, and man met Him as Theanthropos. He took upon Himself all the sins of all people and died for all and instead of all, and so he was condemned as the greatest of the sinners, as the representative of all the sinful human race²⁶¹. Thus He satisfied the

253. «Τὸ μέγα τῆς Ἀγάπης τοῦ Θεοῦ» (In Ioan. 3,16. PG 73, 252).

254. «Σέσωκεν ὄντας ἁμαρτωλοὺς καὶ προσηγάγετο φιλοθράπως οὐκ ὄντας ἀξίους τοῦ σώζεσθαι» (In Isaian 62,6. PG 70, 1373).

255. In Genes. 2. PG 69, 93.

256. In Isaian 34, 16. PG 70, 1456.

257. «Προσενεγκόντες οὐδὲν» (In Jerem. 36,16. PG 70, 1456).

258. In Isaian 41,25. PG 70, 845. In Isaian 45,9. PG 70, 957.

259. De Incarn. Unig. PG 75, 1460.

260. «... υπεύθυνοι τῆς ἁμαρτίας ἐτόγγαυον» (De Incarn. Unig. 27. PG 70, 1465).

261. «Κατακέκριται ὡς ἁμαρτωλὸς» (In Isaian. 53,7. PG 70, 1181).

Divine Righteousness which was insulted by man's sin and at the same time He offered Salvation to man²⁶². The wisdom of God was manifested in another way, too. Christ was able to save man even by one word only, by one Commandment. However, he found the way of the Incarnation, which was more suitable on man's part because «He willed that we should participate in the work of our Salvation. And because of that He assumed human nature, which was sinful... but He freed it from sin and Satan and death... and through what He received (i. e. the human nature) He offered Freedom to all human race»²⁶³.

(c) God's Righteousness. Cyril sees God's righteousness in many ways:

(i) Christ as the powerful God was able, as we have seen, only by His Order to beat Satan's power and to realize our Salvation²⁶⁴. But this action would be tyrannic, not righteous. Therefore, Christ had to offer a ransom for delivering and saving men. Undoubtedly, this ransom was not offered to Satan. I examine the meaning of this offering in another chapter. There is no doubt, however, that Christ offered Himself «ὡς Ἀντίλυτρον ὑπὲρ πάντων»²⁶⁵. (ii) Cyril presents another aspect of this point. The victory of Christ would not have been righteous if He were only God, since everything is possible to God, even to beat the Devil. It was necessary that the Logos, through His human nature should beat him and so make fallen man victor against the Devil. The only-begotten Logos of God became man and entered the house of Satan and captured him²⁶⁶ and then Jesus Christ threw Satan and his power²⁶⁷. Christ, through His own Power, bit Satan and destroyed his power²⁶⁸. (iii) Another aspect can be found in the satisfaction of the Divine Righteousness since man through his sin had insulted God. If we combine all these three aspects already mentioned we see Cyril's understanding of the manifestation of God's Righteousness in man's Salvation.

(d) His Power. Cyril sees God's Power in man's Salvation firstly in the very fact of His *Οἰκονομία* and secondly in its results. The In-

262. «Γέγονε σωτηρία λαοῦ» (Homil. Divers 12. PG 77, 1041).

263. De Incarn, Unig. 18, PG 75, 1448.

264. «Καὶ μόνῳ προστάγματι...» (De Incarn. Unig. 18, PG 79, 1448).

265. De Adorat. 15. PG 68, 972.

266. «... εἰσελθὼν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ» (In Isaian 52,3. PG 70, 1148).

267. In Isaian 26,5. PG 70.

268. «Κατήργησε τὸν ἀρχοντα τοῦ αἰῶνος τούτου» (In Psalm XLII, 4. PG 69, 1229).

carnation and the Resurrection were only possible for a very powerful God²⁶⁹, since these events were supernatural and mysterious. Afterwards Christ showed His own Divine Power when He, through His death and His glorious Resurrection, destroyed the power of Satan and sin and created a new Kingdom, which is much stronger than any other power in the world.

(Continued)

269. «Δυνάμει δηλονότι Θεοπρεπεστάτη χρώμενος» (In Isaian 11,45. PG 70, 909).