

QUESTIONS OF THE SOTERIOLOGICAL TEACHING  
OF THE GREEK FATHERS  
WITH SPECIAL REFERENCE TO ST. CYRIL OF ALEXANDRIA \*

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Chapter Two

SALVATION OF MAN WITH REGARD BOTH TO GOD AND MAN  
TOGETHER: CYRIL'S UNDERSTANDING OF RECONCILIATION

Speaking of the new relation between God and man after his salvation Cyril discusses the question of reconciliation. He often speaks of this reconciliation, of the Atonement, of the restoration of the relations between God and man. There is no doubt that we have to develop and present the doctrine of Reconciliation in the light of definite christological perceptions and propositions focussing attention upon Jesus Christ as the Beginning, the Middle and the End<sup>270</sup>.

The idea of reconciliation presupposes (I) the existence of two persons between whom the reconciliation takes place, and in this case Cyril speaks of reconciliation between God and man. (II) the existence of an enmity between these two persons - in our case the enmity was caused by man's transgression of God's Law through man's sin<sup>271</sup>. This sin caused the enmity as barrier in the relations of man and God<sup>272</sup>. And because this enmity was caused by Adam's sin, it is called «the ancient enmity»<sup>273</sup>. (III) The guilt of the offender who transgressed the Command of God and broke the first relation of man and God - in our case man was the guilty one. In the reconciliation between man and God, God the Son is the reconciler through His Sacrifice<sup>274</sup>.

According to Cyril, Christ reconciled the world to God. Man wanted to be reconciled because he had offended God. He was guilty, and being estranged from God, was most unhappy. Reconciliation is a change of

\* Συνέχεια ἐκ τῆς σελ. 630 τοῦ προηγουμένου τεύχους.

269. «Δυνάμει δηλονότι θεοπρεπεστάτη χροόμενος» (In Isaiam 44,45. PG 70, 909).

270. Barth op.c. v. IV/1 p. 125.

271. In Isaiam 52, 6-7. PG 70, 4453.

272. «Μεσότοιχον» (In Isaiam. PG 70, 333).

273. «Ἀρχαία Ἐχθρά» (De Adorat. 3. PG 68, 292).

274. Thesaurus 12, PG 75, 185.

the relations between God and man, a new state of peace and adoption by God, which man has now entered into. Christ came as our Peace-maker, took away the enmity which existed between us and led us to friendship with the Father and through Himself He united us again with God. Through Him we have obtained access to the Father<sup>275</sup>. Here it should be noted that although reconciliation means a change of relations, Cyril nevertheless does not speak of any change in the mind or will of God who is unchangeable and whose Will is always the same<sup>276</sup>. Salvation of man was not a new thought and decision of God, but existed in His Mind as a Plan eternally<sup>277</sup>.

(IV) The reconciling person is a mediator between the two persons who are to be reconciled. This reconciling person should represent both parties. In our case, it is Jesus Christ who is the reconciling One, the Mediator between God and man. In another chapter I speak of Christ as Mediator. Here I should like to say only that Christ, because of the hypostatic unity, was both God since He was the eternal Logos, the true God, and at the same time Man since through the Incarnation the Logos became perfect Man. Because of the Incarnation Christ represents God to us and us to God. In this way He is God's Revelation to us and our reconciliation with God<sup>278</sup>.

God is not only the reconciler through His Sacrifice; He is also He who is reconciled, since He was the offended One<sup>279</sup>. This means that man needed to be reconciled to God since he was the offender. God never ceased being a God of Love, and the reconciliation in Christ was the fulfilment of God's Will for the restoration of the relation between Man and God; In this way, man would be able to become again child of God.

Cyril finds the reconciliation to be possible even on the part of God, and thus we can speak of the possibility of reconciliation on God's part. God is personal God and as such He has a personal character. When Cyril says that God is unchangeable, he certainly means that God's character is unchangeable, not His actions. God does not deny Himself. This idea makes the possibility of reconciliation clear: Cyril says that our nature has become well-accepted in Christ, because we, who were expelled because of Adam's transgression, have now been brought to the

275. «...ἐπέφανεν ὁ Χριστός... τὴν ἔχθραν ἀφελὼν καὶ τῷ Πατρὶ συνάψας ἡμᾶς δι' ἑαυτοῦ» (In Isaiam 52, 6-7. PG 70, 1153).

276. C. Julian. 4. 117. PG 76, 680.

277. Thesaurus. PG 75, 560.

278. Barth op. c. v. I/2 p. 151.

279. De Adorat. I PG 68, 148. Thesaurus 15. PG 75, 280.

Father through Christ<sup>280</sup>. Our union with God is undoubtedly relative. Through Him we become participants of the Divine Nature, and though we were estranged, we have now come near Him and we are united to God the Father relatively. All those who are united with the same Father and are partakers of the same Spirit, are also united to each other<sup>281</sup>.

This reconciliation between man and God becomes real. Christ offers to man the absolute remission of all his sins which were the cause of separation in their relation<sup>282</sup> and men are delivered from every sin<sup>283</sup>.

After Christ put away sin which had broken our relations with God, there is no obstacle now between man and God<sup>284</sup>. This is the reason why Christ is called «Covenant of Life» and «Peace»<sup>285</sup>. He Himself is our peace<sup>286</sup> which He does not take from outside because peace is the property of God. Through Christ men have Σύμβασιν πρὸς Θεὸν because He is our Καταλλαγὴ<sup>287</sup>. It is only Christ who is the Reconciliation between God and man<sup>288</sup>. As we shall see, this forgiveness is not limited. All sins are forgiven and so our reconciliation can be perfect objectively. This is the objective aspect of forgiveness. Later on, we shall consider forgiveness subjectively. Since sin is destroyed, it does not exist as reality and man is not condemned any more. I shall examine these questions in another chapter.

### Chapter Three

## SALVATION WITH REGARD TO MAN HIMSELF: REDEMPTION

Cyril sees man's salvation as a whole and as being realized through the whole saving work of Jesus Christ, as I have said. That is why he approaches it from all aspects and it is in bringing together all these aspects that we can understand Cyril's teaching about the nature of

280. «Γέγονεν ἡ φύσις ἡμῶν εὐδόκιμος ἐν Χριστῷ» (In Psalm. 15,8. PG 69, 842).

281. «Καὶ ἀλλήλοις ὡς ἐν μιᾷ πίστει...διὰ τὸ ἐνὸς μετεσχηκεῖν Πνεύματος» (Adv. Nestor. 5,1. PG 76, 213).

282. Thesaurus 32. PG 75, 468.

283. In Duodecim Prophetas PG 71, 897.

284. «Συνήφθημεν τῷ Πατρὶ διὰ μέσου τοῦ Χριστοῦ» (In Isaiam 4. PG 70, 4205).

285. In Malachian 2,5. PG 72, 309.

286. In Isaiam 2,4. PG 70, 73.

287. De Sancta Trinit. PG 75, 845.

288. «Ὅτε τοίνυν εἰς Χριστὸν τις ᾗτοι πρὸς καταλλαγὴν, Θεῷ καταλλαγήσεται καὶ ἐν Χριστῷ τὴν σύμβασιν κόσμος ἔχει πρὸς Θεόν» Ibid.

Salvation. Here I should like to say again what I said in examining the Soteriological teaching of the Fathers. By the general term «Incarnation» Cyril means not only the concrete fact of Christ's birth and coming into our world in a human form, but generally the whole *Economia* of the Logos, His whole saving work. In this chapter I am trying to point out Cyril's general understanding of Christ's saving work from all aspects and man's Salvation in every sense. As I have said in the beginning of this section, in Cyril we find a harmonic and excellent synthesis of the teaching of the previous Fathers, a synthesis expressed by Cyril in an excellent, exact, vigorous language and way.

### A. Cyril's Soteriological Synthesis.

I. Cyril lays stress on the very fact of the Incarnation, the unity of human and divine nature and on the elevation and deification of the whole human nature<sup>289</sup>. The Incarnation was necessary because only by Christ's assumption of the whole human nature it could be saved. «Ο μὴ προσεῖληπται οὐδὲ κέσωσται»<sup>290</sup>. As Christ came to save the whole human body and soul, He assumed the whole human nature<sup>291</sup>. The Only-begotten Son became man, like us, but perfect man, in order that He might free the earthly body from corruption, through His Self-emptying... and making the human soul His Own, might make it stronger than sin. Because of this unity the whole human nature is offered Grace and is enriched with gifts and honour from Christ<sup>292</sup>. So Christ's victory over the Devil and sin becomes man's victory as well<sup>293</sup>. Cyril often speaks of the great elevation of human nature through Christ who being God by nature becomes Man in order that He, having received human nature, might beautify, elevate and make it part of His Glory<sup>294</sup>. In this elevation human nature only receives, while the divine only offers. So human nature receives grace, sanctification, and deification, which were first realised in the human nature of Christ<sup>295</sup>. According to this conception, which we shall consider again later, man's salvation consists of the elevation, sanctification and deification of man. This

289. «Γέγονεν ἄνθρωπος... λαβὼν σὺν αὐτῇ τὰ αὐτῆς... ἵνα τὴν τοῦ ἀνθρώπου κατασεμνύη φύσιν» (Quod Unus sit Christus PG 75, 1320).

290. In Ioan. 12,27. PG 74, 89.

291. «Καθ' ἡμᾶς γέγονε... τέλειος ἄνθρωπος» (De Incarnat. Unig. PG 75, 1213).

292. In Luc. 4,24. PG 72, 568.

293. In Luc. 4,9. PG 72, 532.

294. «...ἵνα τὴν τοῦ ἀνθρώπου κατασεμνύη φύσιν» (De Incarn. Unigen. PG 75, 1320).

295. «... ἵνα ἡμεῖς ἀγιασθῶμεν ἐν Αὐτῷ» (Thesaurus 10, PG 75, 333).

salvation is the result of the unity of the human and divine natures in the Person of the Incarnate Logos.

As the Logos has the whole human nature in Himself and not a part i. e. body alone or the soul alone, both elements of the human nature participate in the deification. Cyril says: «That what has not been assumed, has not been saved»<sup>296</sup>. This important phrase can be understood both Christologically and Soteriologically. Christ has received the whole human nature in Himself. And since whatever has been received by the Logos has been saved, therefore the whole human nature has been saved. This whole humanity is to be understood in a two-fold sense. Christ has offered the salvation to all mankind without any exception and saves also the whole nature of each man, his soul and his body. Man is sanctified both in his soul and his body. Man's body becomes the temple of God's Spirit and is greatly honoured. The whole human personality is redeemed, and it was through His perfect Divine-human personality that Christ saved men. And because of the representative character of His Mystery of *Economia* the whole personality of each member of mankind receives the benefits of Christ's Incarnation and Death<sup>297</sup>. For this reason Christ's victory is our victory<sup>298</sup>.

**II.** Christ through His words, His teaching, and mainly through His Holy and blameless life had a unique and decisive influence upon men. Cyril sometimes refers to this conception of Christ's work. «The Only-begotten Son, being God, because of His Love for us, emptied Himself and took the form of a Servant, in order to lead us to the knowledge of all virtues. For only in this way could He persuade those who were in complete ignorance to become prudent and to adore not the creation but the Creator...»<sup>299</sup>. So man was given an excellent and perfect knowledge of God. This knowledge is firstly a perfect knowledge of God in Trinity. «Our Lord Jesus Christ... brought to a perfect knowledge.. perfect knowledge about God is not only to know that there is a God, but to know that He is the Father and therefore He is the Father of a Son with the Holy Spirit»<sup>300</sup>. Furthermore, Christ revealed that God is not only God but that He is also our Father. In addition, Christ

296. «Ὁ μὴ προσέληπται οὐδὲ σέσωσται» (In Ioan. 12,27. PG 74, 89).

297. In Luc. 11,20. PG 72, 704.

298. In Luc. 4,9. PG 72, 532.

299. «Ἴνα πάντα... ἀπευθόνη πρὸς πᾶσαν εἰδησιὴν ἀρετῆς» (In Ioan. 14,28. PG 74, 300).

300. «Ὁ Πατὴρ δι' Ἰησοῦ ἐν Πνεύματι» (In Ioan. 17, 6-8. PG 74, 500).

was mainly the perfect example of holy life<sup>301</sup>. It was necessary that Christ, therefore, should have been chosen to be the perfect example of holy and sinless life<sup>302</sup> because in this way man could see this holy life in reality and not only in theory and be able to follow this example. The reason why Christ fasted in the desert was not for Himself, since He had no need to but to give Himself to us as an example-typos of the excellent life»<sup>303</sup>.

Cyril sees the example for perfect instruction and teaching in all the movements and actions of Christ. In the case of His unbelieving disciples Cyril thinks that Christ did that *οικονομικώτατα* in the sea so that, after the storm became dangerous, His divine power might become clearer. He could even quell the waves. For this reason He sleeps to make them feel, all the greater, what happened<sup>304</sup>. Again in the case of the Good Samaritan Cyril sees an important example of teaching. The Good Samaritan put the wounded man on his horse. Christ wanted to show that He was willing to bear the sins of corrupted man and to heal his wounded nature, And, like the Good Samaritan, Christ has led man to the Inn, i.e. to His Church which accepts all those who need spiritual healing and help<sup>305</sup>. Cyril finds this idea of example in all the acts of Christ's life. All these events are events of His Self-emptying for man's salvation<sup>306</sup>. Christ showed God and the Divine Holy Life to men so that they might be able to see a perfect and concrete example of Holy Life.

**III.** It was through His Cross and Death that Christ realised and fulfilled His saving work, destroyed the power of sin, reconciled man to God, freed man from the authority of Satan, led man to a new life, and made man «a new creation» based mainly upon Christ's Cross and Death. I lay stress on this point, because I disagree completely with those who say that Cyril refers only to the doctrine of the Incarnation.

a) From the dogma of the perfection of the human nature in Christ we come easily to an important conclusion. This elevation, perfection and deification of the human nature would have remained a property

301. «Τῆς εὐαγοῦς πολιτείας Ὑπογραμμὸν» (In Ioan. 15,9. PG 74, 372).

302. In Luc. 3,21. PG 72, 524.

303. «...τύπον ἡμῖν τὰ καθ' Ἐαυτὸν εἰς ὑπογραμμὸν ἀνατιθεῖς» (In Luc. 4,2. PG 72, 528).

304. In Luc. 8, 22. PG 72, 629.

305. In Luc. 10,34. PG 72, 681.

306. De Rect. fid. ad Theod. 19. PG 76, 1160.

only of Christ unless He through His representative Sacrifice had become propitious Victim propitiating God to the transgressors men, and unless He through His Mediatorship had reconciled the sinful mankind to God. «He was crucified instead of all and for all so that, the One being for all, all may live in Him»<sup>307</sup>. Here I should only say that our incorporation with the divine nature came to the highest stage on the Cross of Christ, so that the elevation of our nature and its salvation cannot be separated from the redemptive death of Christ. Therefore, the sacrifice of Christ is an 'Εξίλαστήριος θυσία». It was through only one sacrifice that Christ completed the work of man's salvation. Cyril stresses the fact that «Christ did not offer His sacrifice for Himself, since He, as God being sinless, needed no salvation»<sup>308</sup>, but only for us the sinners. Again Christ offered Himself not for the purpose of a mere moral education and teaching of the people but for the remission of their sins and the inauguration of a new life.

Now, since Christ offered Himself as a Sacrifice willingly, He was not simply a victim of men's wickedness. Mankind was on the Cross of Christ in a twofold way; it was represented both by the people who crucified Christ and by its perfect origin and root, Christ Who died on the Cross for all people and instead of all people. Christ being sinless became «sin for us»<sup>309</sup> by God Who let Him die as a sinner, a representative of all sinful mankind. It was all mankind which as sinful had to be punished and to die. But even if all men had died, they could not realize their salvation. That is why Christ died instead of all in order to realize what all men were unable to do. Again, it was the hypostatic union which made the representative character of Christ's sacrifice possible. The Incarnate Logos died in His Human Nature as the new origin of the whole of human nature, while He Himself as God was able to offer salvation to all men. Christ took on Himself all the punishment which was ours and in this way our sins have lost their power<sup>310</sup>. It was only through Christ's representative sacrifice that all mankind ruled over sin and Satan.

b) Like other Fathers, Cyril speaks of a Ransom offered by Jesus Christ on the Cross to God the Father for the life of all<sup>311</sup> and for their

307. «Ἐσταυρώθη ὑπὲρ πάντων καὶ διὰ πάντας» (In Ioan. 2. PG 73, 565).

308. Anathem. 40 PG 76, 309. In Isaian 9,67. PG 70, 253.

309. «Ἔγονεν ἁμαρτία ὑπὲρ ἡμῶν» (Glaphyra in Levitic. PG 69, 549).

310. «Κατακέκριται ὡς ἁμαρτωλός» (In Isaian 53,7. PG-70, 1181).

311. «Ἀντίλυτρον ἑαυτὸν προσεκόμισε τῷ Θεῷ καὶ Πατρί». (In Isaiam 24,23. PG 70, 556).

deliverance from the power of sin and the devil. Cyril asserts that because of sin Satan had a power and authority over men; His power, however, was not limitless. Satan is called ruler of this world not as being a true and real lord but as having received his power in a deceitful way, because he tried to keep man away from God and under his power. But men were not his own creatures, they did not belong to him and so his authority was untrue and wrong. That is why he lost his power when Christ became the divine Victor against him, and this was very right<sup>312</sup>. Cyril never says that Christ had to offer His blood to Satan. Cyril says that Christ offered His blood to His Father. By these general expressions Cyril wanted to express figuratively the very fact of Christ Who as a Lamb offered Himself as a Sacrifice in order to deliver men from sin and make them clean and sinless, to lead them to the Father<sup>313</sup>, and generally to save them. I also think that speaking of Christ offering Himself as a Gift to the Father<sup>314</sup>, Cyril does not see this idea from the part of the Father since He never asked for such an offering, but from the part of the Son, of the Incarnate Logos, who was willing to offer Himself for men's salvation.

c) Speaking generally of Christ's Incarnation we saw that Christ's Love for man's salvation was the cause of His Incarnation. Now, speaking of Christ's sacrifice on the Cross, I have to say that according to Cyril we can neither understand nor explain the great fact of his Cross unless we see it in the light of His saving eternal Love. And for this reason Cyril often insists that Christ offered Himself for man's salvation although men did not deserve it. Men did not offer because they could not offer anything to pay for His Divine ransom<sup>315</sup>. Men did not deserve to be saved though the human soul is invaluable. Cyril wanted to show the greatness of Christ's free and saving love as well as the smallness

312. «"Αρχοντα τοῦ κόσμου πρὸς τὸ παρὸν ὠνόμασε τὸν σατανᾶν οὐχ ὡς ἀληθῶς ὄντα δεσπότην, ἀλλ' ὡσπερ τινὰ τῶν ἀλιτηρίων βαρβάρων πλεονεξίας νόμῳ κρατήσαντα; τῶν κατ' οὐδένα τρόπον προσηκόντων αὐτῷ. Ἵψ' ἑαυτῷ γὰρ ἐποιήσατο διὰ τῆς ἁμαρτίας τὸν ἄνθρωπον καὶ ὡσπερ τινὰ ποιμνην ἀνεπιστάτητον ἀποβουκολήσας Θεοῦ τῶν ἀλλοτρίων ἐκράτει. Τοιγάροισι καὶ τῆς οὕτω πορισθείσης ἀρχῆς δικαίως ἐκβέβληται». (In Ioan. 14,30. PG 74, 329).

313. «Ἵπὲρ αὐτῶν ὡς Ἄμυν ἄμωμον Ἐαυτὸν προσήνεγκε» (Thesaurus 29. PG 75, 436).

314. «Ὁ πάναγνος ἱερεὺς, ὁ Δῶρον ὡσπερ τι ἐξαιρέτων Ἐαυτὸν ἀνατιθεὶς ὑπὲρ ἡμῶν τῷ Πατρὶ». (De Adorat. 11, PG 68, 768. Ibid 12, PG 68, 813).

315. In Isaiam 62, 6 PG 70, 1373. In Isaiam 6,9. PG 70, 185.



and weakness of sinful men and their impossibility to be saved except through Christ.

As men did not offer anything to Christ's work for their salvation, Christ saved men δωρεάν<sup>316</sup>. Since men could not themselves buy their salvation Christ offered it to them as a present - gift because of His Φιλανθρωπία. By Philanthropia we should understand God's special love for man. So here we have an important point of Cyril's theology. God loves all His creation. But He loves man in a special way, to a special degree more than all the other creatures. God showed His special love to men by creating them in a special way, by the special gifts that He offered to men, by His special Providence and mainly by sending His Own Son to the earth for man's salvation. Probably this was what Cyril wanted to express with the theological term «Philanthropia». Speaking of Christ offering Himself for men Cyril sometimes says that Christ offered His «Soul»<sup>317</sup>. In these cases Cyril uses the word Soul instead of life because even in the New Testament Soul sometimes means life. We see how Cyril bases his teaching on the Holy Scriptures so that he uses even Biblical words in their special meaning. Since Christ by His Sacrifice and Blood «bought men», saving them, «men do not belong to themselves but only to Christ who bought and saved them»<sup>318</sup>. We belong to Christ more than we belong to ourselves. And even more we find ourselves only when we belong to Christ and only when we remain belonging to Him. Then we feel the greatness of God's love for us. It is far better for men to belong to Christ even as His slaves than to be free from Him but slaves of themselves and to sin.

**IV.** There is no doubt that all men even as sinners belonged to their Creator as His Creatures and depend upon God<sup>319</sup>. But man being created free<sup>320</sup> disobeyed God and obeyed the Devil. Being «criminal»<sup>321</sup> the devil attacked men and imposing his Ζυγός upon them led them away from God<sup>322</sup>, and keeping them under his own power as his slaves go-

316. Glaphyra in Genes. 2, PG 69, 93.

317. α...Θεὸν ὄντα κατὰ φύσιν Υἱόν, κενῶσαι μὲν ἑαυτόν, ἐλέσθαι δὲ καὶ παθεῖν ὑπὲρ ἡμῶν καὶ οὕτω μεγάλης ἀξιῶσαι φειδοῦς τοὺς ὄντας ἐπὶ τῆς γῆς, ὡς ἀντάλλαγμα τὴν ἰδίαν πρῶσθαι ψυχὴν». (In Isaiam 45,9. PG 70, 957).

318. «Θὸν ἔσμεν ἑαυτῶν ἀλλὰ τοῦ προαιμένου καὶ σώσαντος. (In Isaiam 45,18. PG 70, 959).

319. In Ioan. 17,8. PG 74, 501.

320. «Ἐλευθέρους ὄντας τοὺς ἐπὶ τῆς γῆς» (In Isaiam 9,4. PG 70, 249).

321. «Δεινὸς καὶ φιλοκακοῦργος» (In Isaiam 27,1. PG 70, 591).

322. In Ioan. 14,30. PG 74,329.

verned them bitterly and badly<sup>323</sup>. He found them as a flock without a shepherd since they abandoned God by reason of their sins. God and sin are two irreconcilable things. Satan tried to make the human flock his own<sup>324</sup>. He was the inventor of sin and became men's tyrant working against the plan and will of God for men<sup>325</sup> so that he was keeping men as his own if he had authority and power and sovereignty over them<sup>326</sup>. The Devil possessed such a power over men because they themselves in sinning and obeying him made him their own master for a while<sup>327</sup>. Therefore, the reason for this should be found in men's sin, which became a law within man - the law of man's flesh. Cyril speaks often of the law of sin. But it was Satan himself who led men to sin since he knew that only thus could they become his slaves and would abandon God<sup>328</sup>. Satan's will is sin. But Devil's sovereignty over men was wrong and not natural because he used guile to lead men away from God in order to make them his slaves. He had no authority over them by nature nor by birth, for they belonged to God. That is why Christ judged both Satan and men, and as Judge He repelled Satan's covetousness and deprived him of all tyranny over men, while He had mercy upon men who were suffering the Devil's power<sup>329</sup>. There is no doubt that Christ's judgment against the Devil was absolutely right<sup>330</sup>. Cyril insists that Christ not only judged Satan but as true Governor of men fought against the strange tyrant and in fighting He won for us, for all men's deliverance, so that His victory became our victory<sup>331</sup>. Satan in this fight used the weapons he had but His opponent, Christ, remained unwounded and invincible<sup>332</sup>. In his fighting Satan had thought that Christ was a mere and common man, because Christ had for a while hidden His glorious Divinity by the smallness of His humanity. But when he reached Christ he did not find Him whom he expected. And Christ destroyed him completely for our sake and our good.

Now, Cyril finds another reason for Christ's victory. If death is

323. «Δεδεμένους ἔχων τοὺς ὑφ' ἑαυτῶ» (In Isaiam 19,21. PG 70, 472).

324. In Ioan. 14,30. PG 74, 329.

325. «Τῆς ἐκκλησίας τοῦ Θεοῦ κατεστρατεύτο» (In Is. 10,31. PG 70, 305).

326. «Κατεκράτει τῆς ὑπ' οὐρανὸν» (Ibid 6, 1-3. PG 70, 176).

327. In Isaiam 8, 4. PG 70, 224.

328. In Isaiam 9,4. PG 70, 249.

329. In Psalm. 7,9. PG 69, 752.

330. «Ὁρθοκρισία» (In Isaiam 28,6. PG 70, 620).

331. «Ἀντίρρηκεν ὑπὲρ ἡμῶν Χριστὸς» (In Isaiam 10,14. PG 70, 288).

332. Thesaurus PG 75, 144.

the punishment of sin, the one who is sinless does not die but lives. «Sin used to send people to death and it was right, but when sin was condemned by the same judgment and righteous and innocent Christ, immediately sin (Satan) as unjust lost its authority»<sup>333</sup>. Christ really freed men from their position of slavery<sup>334</sup> and thus the Devil's tyranny could not last for ever<sup>335</sup> after Christ's sign of victory i.e. the Holy Cross appeared<sup>336</sup>. So it happened after the eternal Logos was incarnate<sup>337</sup>. Christ defeated Satan and all the army of demons and all his angels<sup>338</sup> so that Christ's victory was full and perfect. The condemnation of the Devil and the deprivation of his power and sovereignty and men's deliverance from the Devil's tyranny, the «condemnation of sin and the abolition of the kingdom of death»<sup>339</sup> are all inseparably connected with each other and are the results of Christ's victory over Satan and his angels. Man is no longer a slave of Satan. The power of sin has been destroyed. The law of sin is now powerless over men because they have now received another power, the power of the Victor Christ, the power of His law which is the law of Love. The powerful Lord is and remains within men's hearts and His own power makes men powerful as well.

From all that I have said, we see that Cyril does not separate the two ideas, Christ's victory and atonement. The whole problem of Law and judgment are connected with the free will of God since, as we have seen, men's deliverance was the eternal plan of God's free love.

There is no doubt that Cyril's Soteriology is strictly biblical. Not only does Cyril use the New Testament terms Λύτρον Matth. 20,28. Καταλλαγή Rom. 5,11., 2 Cor. 5,18. Κατάλασσω Rom. 5,10, 1 Cor. 7,11 but also his ideas are the New Testament ideas and his teaching is the New Testament teaching about Salvation. Again, in Cyril's Soteriology we find the Old Testament teaching and the basic Soteriological terms Padah, Kipper and Gaal. As Professor T.F. Torrance points out, P a d a h means Redemption by a mighty hand and in sheer grace out of the oppression of evil and out of judgment and death. This mighty hand is the holiness of Christ, His obedience unto death, His Blood shed freely on our behalf. Here the stress is laid upon the nature of the

333. «Τοὺς δουλεύοντας αὐτῷ διὰ τῆς ἁμαρτίας» (De Incarn. Dom. PG 75, 1433).

334. In Isaian 9, 1-3 PG 70, 249.

335. «Οὐ μέχρι παντός ἢ τοῦ Διαβόλου τυραννίς κατησχύσε» (In Isaiam 13,16. PG 70, 361).

336. Ibid.

337. In Isaiam 8,4. PG 70, 224.

338. Ibid.

339. De Incarn. Domin. PG 75, 1433.

Redeeming act. K i p p e r means Redemption by an expiatory sacrifice for sin made in the offering of Christ's life for our life in obedience to the divine Will. Christ shed His Blood as a costly ransom or expiation in order to remove the barrier of guilt and enmity between man and God and so to effect reconciliation in a holy Communion between them. Here the stress is laid upon the mode of the atoning redemption and on the restoration to fellowship with God. G a a l means Redemption through a Kinsman-Advocate, who acting out of a blood-tie or a covenant bond or out of His pure Love stands in our place takes our lost cause on Himself as His sins, and makes sure our redemption in Himself and so delivers us out of our bondage into the freedom of our inheritance in God. Here the stress is upon the nature of the Redeemer and our Kinship with Him<sup>340</sup>. In Cyril's Soteriology we find a synthesis of all these Old Testament ideas.

### B. Man the New Creation in Christ.

According to Cyril man's salvation was the purpose of Christ's Incarnation and His saving Sacrifice on the Cross. Man becomes a new creation. New life starts and this is the true and the real life because man in Christ becomes real and true man.

Here I am going to present Cyril's understanding of man as a New Creation in Christ, or man as a being restored in Christ, in other words of the restoration of all gifts that men were given in the creation and that were either destroyed or obscured by and through sin.

(i) Destroying Satan's power Christ made men really and truly free again and capable of doing good and avoiding evil<sup>341</sup>. The new christian life is a life of true freedom. But this freedom should not be misunderstood. Freedom is true only when man uses it in freely doing good.

(ii) Christ as the Divine light illuminates the mind of man. Christ's grace as spiritual light restores man's image of God by faith<sup>342</sup>. This Christian faith is, according to Cyril, the perfect expression of light<sup>343</sup>; it illuminates man's mind and through perfect knowledge this faith leads man to understand Christ, to be united with Him and to be a real image of God<sup>344</sup>.

340. T. F. Torrance. Uppfattningen om försoningen i urkyrkan. Kristi ämbete. p. 97. (In Svensk Teologisk Kvartalskrift. 5. 1959. Lund).

341. Resp. ad Tiber. 10, Pusey 3, 593.

342. In Ioan. 3,5. Pusey 1, 444.

343. In Isaiam 5,1. PG 70, 1188-9.

344. De Adorat. 8. PG 68, 545-48.

(iii) In restoring man's nature and his gifts which were lost through sin Christ undoubtedly restored man's dominion and kingship. Man receives a kingly honour in Christ again<sup>345</sup>. Cyril distinguishes clearly between God's kingship which is a matter of His own nature and essence<sup>346</sup> and man's dominion which is a gift given to him<sup>347</sup> and it is God who gives man this gift of dominion, which is considered as a gift of God's grace<sup>348</sup>. Cyril teaches that man's kingdom will be real in the eternal life, because the world to come has been given to Christ<sup>349</sup>.

(iv) Cyril speaks also of man's incorruptibility as another aspect of the new creation. «As Adam was the cause of man's corruption and death, bodily and spiritual, so Christ as the second beginning stamped us with indestructibility<sup>350</sup>». Christian salvation cannot mean simply only incorruptibility of body because in that case salvation would start only after death. Yet Christian salvation begins from this life. «God makes men participants of incorruptibility because He makes them to share in His nature<sup>351</sup>.

(v) Christ, the only begotten Son of God the Father by nature, came to fashion men to a real and new divine sonship, a divine adoption. Cyril believes that this divine adoption was the reason of the Incarnation of the Logos<sup>352</sup>. Man becomes new in Christ the Son of God, not by nature but by adoption, by Grace. That is why Cyril speaks of great differences between Christ as the natural Son of God and man as a son of God by grace in Christ. However, it was only through Jesus Christ that man was able to be adopted again by God and to be a son of God, because the Son-Christ fashions men to His own glory and stamps and engraves the distinctive mark of his own form on the soul of the participants<sup>353</sup>. Cyril explains these points in clearer passages; «... We rise to this supernatural dignity by reason of Christ. It is not, however, exactly as He is that we too shall be sons of God, but rather in relation to him through grace, that is imitation. The reason is that He is true Son

345. De Adorat. 2. PG 68, 244.

346. In Amos 4. Pusey 1, 533.

347. In Ioan. 3,1. Pusey 1,374.

348. In Ioan. 4,4. Pusey, 2, 665.

349. In Hebr. 2,7-8. Pusey 3, 384.

350. In Genes. 1. PG 69, 28.

351. In Ioan. 9,1. Pusey 2, 487.

352. In Ioan 9,1. Pusey 2, 482.

353. De Trinit. Dial. 3. PG 75, 837.

sprung from the Father, while we are adopted sons from His loving kindness; It is as a favour that we receive the: «I have said, you are gods and sons of the most high» (Ps. 81,6). For the creature fashioned as a slave is called to the supernatural by the mere will of the Father... Nature and adoption, imitation and truth, are different ideas. Since, then, we have been called sons by adoption and imitation we enjoy this blessing as favour or Grace, not as a natural dignity<sup>354</sup>.

Our divine sonship achieved through participation in the Son of God is an image of the Son and consequently of the Father; it is the re-fashioning of our nature to the Divine nature in whose likeness man was created in the beginning. It is the communication of a prerogative of God which elevates us above human nature to the sphere of the Divine, and makes it possible for men to escape corruption. Nevertheless, our sonship differs from Christ's. For Him Sonship is inseparable from His essence and He is Son par excellence, while we are sons of God in imitation of Him by God's uncompelled favour by a participation on our part, and by adoption on His<sup>355</sup>.

Cyril brings out another aspect of this teaching. Our adoption has its origin in Christ's Incarnation. «The Logos emptied Himself in order to lift to His own height that which was lowly by nature, and He bore the form of a slave, though by nature He was Lord and Son, in order to transport what was slave by nature to the glory of adoptive sonship. He became like us in order that we might become like Him»<sup>356</sup>. Now we understand how Christ is the «first-born of every creature». He is by nature Son but He invites all to become sons by grace<sup>357</sup>. Here we have two important points. Through His Incarnation He makes His own what is man's and gives to man what is His own<sup>358</sup>. And all this happened because of the union of humanity and Logos and even more because that human nature has been restored and redeemed<sup>359</sup>.

When Cyril comes to examine this sonship of man in detail he speaks of a process. Through the Incarnation men become brothers of the Incarnate Logos, of the Son, again not by nature<sup>360</sup>. Now, as brothers of the Son men become sons of the same Father by grace again, adopted

354. In Ioan. 9. Pusey 1, 133-134.

355. Thesaurus 32, PG 75, 540. also: Burghardt op.c. p. 105-6.

356. In Ioan. 12,1. Pusey 3, 122, 23.

357. Thesaurus 25. PG 75, 412.

358. In Ioan. 12,1. Pusey 3, 122.

359. De Adorat. 8, PG 68, 552.

360. Adv. Nestor. 3,2. PG 76, 125.

sons of God<sup>361</sup>. And then we receive the Holy Spirit, Who dwells in us. It was this Spirit that Christ as God gave to Himself as Man in order that the human nature might be able to receive the Spirit of God in Him<sup>362</sup>. And then Christ sanctifies men and makes them His own. Then men create new relations with God. And these relations are created either through the Holy Eucharist when men receive Christ's Flesh, or through the coming and dwelling of the Holy Spirit within them. How can our members be Christ's? We have Him within ourselves in a twofold way. He lives in us through His Spirit, but we also receive His holy flesh. And so we are sanctified in a twofold way.

Because of the above-mentioned participation in the Divine Nature Cyril speaks of two stages in man's sonship. The first step is to be found at the moment of the Incarnation of the Logos. This can be considered as sonship in a general sense. The second stage is to be found in our personal participation in the Divine nature through the Holy Spirit and the Holy Eucharist. There is no doubt that the first stage of our sonship was the necessary presupposition for the second. Even in the second stage of the personal participation in the Divine nature Cyril insists that «men are not transformed into God's nature. They do not cast off their own»<sup>363</sup>. Since men's sonship is a matter of participation<sup>364</sup>, the participation implies the difference in natures<sup>365</sup>. Here we are facing another question. Since man through Christ receives the «grace of adoptive sonship», would we say that Adam had not this kind of sonship? If it is so, how and in which sense could we say that man's salvation in Christ is really a restoration? Cyril seems to admit that Adam had not the same kind of adoption as men receive in Christ. «All of us (and therefore Adam) are called the race and children of God in as much as He is Father of all, in that He engendered us by way of creation and brought into existence what did not exist»<sup>366</sup>. In another passage Cyril speaks clearly and admits that man's life in Christ is far greater than the holy life of Adam<sup>367</sup>. In Christ men become true men. And it is in Baptism that Christ offers to men the grace of adoption and then men become sons of God in the real sense. The Incarnation of the Logos is

361. In Luc. 2,7. PG 72, 485.

362. In Ioan. 2,4. Pusey 4, 485.

363. Thesaurus 12, PG 75, 200.

364. II Epist. ad Corinth. 12, Pusey In Ioan. 3.

365. De Trinit. Dial 5. PG 79,965.

366. In Ioan. (Fragm.) Pusey 2, 295.

367. De Adorat. 17. PG 68, 1076.

the link and reason of men's sonship. If Jesus Christ were not perfect man, He would not have been able to offer anything to human nature, because in this case He would have had nothing in common with this nature. Again if He were not God, then He would not have been able to make men sons of God and to give them His divine grace of adoptive sonship.

There is another point, too. It is the Son Who offers to us the grace of Sonship. The image of the Son is sonship while the image of the Father should be fathership. We become sons. «We have been sealed to sonship through the Son in the Spirit; for the Son's image is sonship, while the Father's is fathership. Therefore we are sons by sonship but we are God's image and likeness»<sup>368</sup>. That is why Cyril says that men have been made in the image of the Son who is the natural image of the Father and so man is said to have been created in the image of God<sup>369</sup>.

Finally Cyril writes that men resemble the one Divine nature and consequently all three Persons<sup>370</sup>. This is the conception of adoptive sonship as Cyril understands it.

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368. De Trinit. Dial 3. PG 75, 837.

369. De dogmat. solutione 4, In Pusey: Ioan. 3, 557.

370. Burghardt op. c. p. 123.



PART TWO  
THE PERSONAL APPLICATION  
OF CHRIST'S SAVING WORK

First Section

THE DIVINE GRACE IN THE WORK OF MAN'S SALVATION

Chapter One

THE DIVINE GRACE AND MAN'S SALVATION

Salvation, which Christ realized and offered, should be personally accepted by each man. It is in this sense that we speak of Personal application of Salvation. Speaking of man's salvation Cyril is absolutely certain that it is God in His grace who saves man. But the Divine Grace, in spite of its universal character, cannot really be opposed to the free will of man who is able to accept or to reject the Grace that God offers.

That is why Cyril often speaks of man's freedom and insists that «when one receives the Holy Spirit through Baptism he is not at all deprived of his freedom, which on the contrary remains and exists»<sup>1</sup>. So in the work of man's salvation the two factors co-operate, first undoubtedly the Divine Grace and then man's free will. Both are inseparable. It is for this reason that according to Cyril man has «his own self-governing as *Συνεργάτην* with the Divine Grace»<sup>2</sup> in the work of his salvation. Therefore Grace does not act alone, rather it does not act arbitrarily, it does nothing contrary to man's own will.

Now, since Grace co-operates with man's will, man is responsible for what he is doing; he is either to be saved or to be condemned.

This idea leads to the conclusion that God does not predestinate anybody either to salvation or to eternal condemnation<sup>3</sup>. There is no doubt that God does not ignore those who are going to be condemned. In this case Cyril says that their condemnation is not due to God's Will. He

1. C. Julian. PG 76, 1060.

2. «... τὴν ἰδίαν Προαίρεσιν συνεργάτην ὡσπερ Αὐτῆ (τῆ Ὁ. Χάριτι ἔχειν)». (In Ioan. 17,12. PG 74, 524.)

3. De rect. fid. ad Reg. 41,9. PG 76, 1345.

insists, however, that their condemnation is not outside God's eternal knowledge. Cyril speaks of God's foreknowledge about men's eternal future since for God there is no distinction between past, present and future but there is only an eternal Present. Thus Cyril accepts a relative Predestination.

In the co-operation of God's Grace and man's will undoubtedly the Divine Will is the first, main and acting factor in man's salvation<sup>4</sup>. And even more, the relative predestination on God's part is eternal<sup>5</sup>. Here Cyril says that men are προεγνωσμένοι by God the Father because they are σύμμορφοι of the Image of His Son<sup>6</sup>.

Referring to the Epistle to the Romans about the election of Jacob instead of Esau Cyril says that God elected Jacob not κατά πρόσκλησιν because God is not unrighteous. «God preferred Jacob because, foreknowing what was going to happen to both i. e. to Jacob and Esau, He loved the better one».

Therefore, Jacob ἤξιωτο κατά πρόγνωσιν ἀγάπης, μεμίσηται δὲ δικαίως ὁ Ἡσαῦ. The same happened in the case of Jeremias, whom, as Cyril says, God knew before he was born and had sanctified because God knew that he was going to be a prophet and good in his mission. Then Cyril comes to the conclusion that God had sanctified or elected him κατά πρόγνωσιν Αὐτοῦ and not by His arbitrary Will, since in this case God could not be God of love and righteousness<sup>7</sup>. And although Cyril admits that the desire for righteousness comes from God he believes that the elected are elected according both to the Will of the One who called them and to their own will. They have been honoured in being elected and good and they have been pre-known as going to become in time σύμμορφοι of Christ's life according to the measure of their human nature<sup>8</sup>. Because the flesh and sinful desire resist the saving action of the Divine Grace and man denies it, as Cyril says, there is need for «a stronger and more intensive act of the Grace so that man may be able to look at God and be free from the ancient deceit»<sup>9</sup>.

Generally the Grace does not act with force. In the case of the con-

4. In Isaiam 45, 11-12. PG 70, 965.

5. In Rom. 8, 30 PG 74, 829.

6. Thesaurus 11. PG 75, 176.

7. In Malach. 1,3 PG 72, 281-284.

8. In Rom. 8,28 and 9,14, PG 74, 828, 840.

9. «...συντονωτέραν Κλήσιν καὶ ἐντονωτέραν ἐνέργειαν τῆς Χάριτος, τὴν μεμονωμένης ἀνάγκης χρεῖαν, ἵνα ἰσχύσῃ ὁ ἄνθρωπος ἀναβλέψαι πρὸς Θεὸν καὶ ἀποφοιτῆσαι τῆς ἀρχαίας ἀπάτης» (In Luc. 14,23 PG 72,792).

demned, God on the one hand negatively does not like their condemnation and does not judge them immediately, and on the other hand God positively illuminates their mind, and even offers to them His Grace which unfortunately is rejected by them finally. In the case of the redeemed God never acts with force, although as we have seen, their salvation is the work of Grace which makes man able to move towards repentance and to accept the offering of Grace.

So from the beginning to the end in the work of justification and sanctification of man, the Divine Grace and the human Will go on as two parallel lines; the one never destroys the other. When this work is fulfilled God is glorified for His work and man is rewarded for his co-operation with Grace for his moral perfection. Those who have succeeded in the glorious life, which is full of good things and who have been honoured in participating in the Resurrection will be superior to this earthly life; and will live as it is proper to those who are holy and are near to God. They are equal to angels and as holy men worship God in Spirit<sup>10</sup>. God crowns the «lovers of Truth»<sup>11</sup> only and honours each one's good things»<sup>12</sup>.

Because Cyril speaks so strongly of man's will in the work of his perfection, «it is a terrible sin and crime if one, after having received forgiveness through Christ, returns again to the life of sin, and does not try to avoid evil»<sup>13</sup>. Only if one tries to live according to God's Will he proves himself to be worthy of seeing God and of becoming a Mansion of the Holy and Consubstantial Trinity<sup>14</sup>. It is for reason that according to Cyril this world is a time of work and virtuous living and the future world is a time of ἀνταποδόσεως<sup>15</sup>.

Because all men are sinners and weak Cyril lays stress on the great value of true repentance which is «saving»<sup>16</sup>. It is «Christ himself who calls all people to receive forgiveness of their sins through confession»<sup>17</sup> which means that Cyril considers the value and the importance of man's

10. «Διαβαθύονται ὡς ἂν κρείττοι ἀγίους καὶ ἐγγυτέρῃ ἤδη γενόμενοι Θεοῦ. Ἰσαγγελοὶ γὰρ εἰσι...» (In Luc. 5;27. PG 72, 892).

11. De Trinit. Dial. 4. PG 75, 859.

12. De Adorat. 17, PG 68, 1104.

13. De Adorat. 15, PG 68, 996.

14. «... ἄξιον τοῦ καὶ Θεοπτείας ἀξιοῦσθαι δεῖν καὶ ἱερὸν γενέσθαι κατάλυμα τῆς Ἁγίας καὶ Ὁμοουσίου Τριάδος» (De Adorat. 14, PG 68, 941).

15. (In Matth. 24, 51. PG 72, 448).

16. In Isaian 59, 14. PG 70, 1316.

17. «Ὁ Σωτὴρ ἐλθὼν πάντα τὰ ἔθνη ἐπὶ μετάνοιαν καλεῖ» (In Psalm. LXVI, 5. PG 69, 444).

own wholehearted efforts greatly in the work of his perfection. And man should always know what he has to do because he is free to do either good or evil and is responsible for his own acts<sup>18</sup>. When man repents willingly, God truly lives with him and forgives him and accepts him as His adopted son<sup>19</sup>. It is virtue, i.e. man's good efforts which makes him to be image of God<sup>21</sup>.

However, it has to be always remembered that man cannot be saved only through his own virtue and works<sup>21</sup>. That is why the co-operation of man's will with the grace of God is necessary but all men do not accept the grace of God equally. That is why not all people will be rewarded equally. There will be a difference of Rewards in the world of eternity according to the efforts of each one<sup>22</sup>.

Cyril speaks either of the Grace of God who justifies men<sup>23</sup> or of man's Faith which justifies him and makes him free from sin<sup>24</sup>. I think that Cyril wanted to express the same idea with both these phrases. It is God's Grace which justifies us. Acting not *κατ' ἀνάγκην* God does not save us unless we accept this gift, this grace. That is why Cyril stresses the co-operation of God's grace and men's will when he says that «Grace and Virtue combine us»<sup>25</sup>.

## Chapter Two

### UNIVERSALITY OF CHRIST'S SAVING WORK

Since, as we have seen, Cyril does not accept the idea of absolute predestination he comes to the conclusion which is so important for Christian dogmatics, that Christ was incarnate and died for the salvation of all people and not only of some. Cyril finds theological reasons for this teaching.

18. In Isaiam 22, 1-2. PG 70, 504.

19. «Συμμεθίσταται ὁ Θεός... τοῖς μετανοοῦν ἡρημένους. (In Aggaios 1, 13. PG 71, 1040).

20. In Luc. 5, 29. PG 72, 597.

21. «Μόλις ἀρκέσει πρὸς σωτηρίαν ἡ ἐκάστου ἀρετὴ» (In Matth. 24, 51, PG 72, 448).

22. «Διαφορὰ ὡσπερ ἐστι τῆς τῶν ἀγίων ζωῆς, οὕτω καὶ γερωῶν ἀναλόγως τοῖς ἐκάστου κατορθώμασι». (De Adorat. 17, PG 68, 1125).

23. (De Adorat. 7, PG 68, 504).

24. «Δεδικαιώμεθα διὰ Πίστεως» (In Aggaios 1, 5-6, PG 71, 1032).

25. «Χάρις ἡμᾶς καὶ ἀρετὴ συνάπτει» (Thesaurus 12, PG 75, 205).

I. It was for sinners that Christ died. «He Who is righteous died for the unrighteous; He Who is clean died for the dirty»<sup>26</sup>. There is no doubt that all people are sinners<sup>27</sup> and that all die<sup>28</sup>. Therefore all people need salvation and Christ offers Salvation to all people. «The Grace through Christ is brought to all»<sup>29</sup> so that all people may be saved and may find the truth.

II. God is the Shepherd of all people<sup>30</sup>. Since He is «the Shepherd of all», He wants to save all His sheep<sup>31</sup>. Because all people were enemies to God «Christ's Cross becomes the only way through which all people could find the reconciling God and could come to the Father through Christ, come to the One Faith»<sup>32</sup>. God's love is limitless so He offers, as a gift, salvation to men<sup>33</sup>. Therefore, His limitless love is extended to all people and it is because of this Love that «He bought us in His Own Blood»<sup>34</sup>.

III. Cyril finds another reason for the teaching of the universality of Christ's redemptive work, As the second Adam, Christ was the «second root of the mankind»<sup>35</sup>, as we have seen. Christ is the root of the whole of mankind and therefore His saving work is not limited in any part but is extended to the whole of mankind, whose root and beginning and Head is Christ. He offered salvation to all people since all people are members of the whole of mankind. If a man eats bread or drinks water then undoubtedly these elements are not limited only to one part of his body but to the whole body and the whole body is fed and, therefore, grows.

Is it, however, certain that all people are saved? Cyril's answer is that Christ offered objectively salvation to all people but not all people accept the offering of Christ since He never acts with force. Therefore, not all people will be saved finally. That is why salvation is therefore

26. «Ἀπέθανεν ὑπὲρ ἁμαρτωλῶν, Δίκαιος ὑπὲρ ἀδίκων» (Glaph. in Exod. 2, PG 69, 440).

27. Ibid.

28. «Πάντες ἀπεθάνομεν ἐν τῷ Ἀδάμ» (De Adorat. 2, PG 68, 260).

29. «Εἰς πάντας ἡ διὰ Χριστοῦ φέρεται Χάρις» Ibid.

30. «Πομὴν ἐφ' ἅπαντας» (In Joan. 10, 11-13, PG 73, 1036).

31. In Isaiam 35, 20 PG 70, 981.

32. «Τὸ τοῦ Χριστοῦ σημεῖον... πρόξενος γέγονε τοῦ συνεχθῆναι πρὸς ὁμοπιστίαν τοὺς ἀνά πάσαν τὴν γῆν» (In Isaiam 44,13. PG 70, 432).

33. In Psalm. 63,20. PG 69, 1153.

34. «Ἠγόρασεν ἡμᾶς ἐν τῷ Αἵματι τῷ Ἰδίῳ» (In Isaiam 53,10. PG 70, 1189).

35. «Ῥῆα τις ὡσπερ τῆς ἀνθρωπότητος ἀνέφυ δευτέρα» (In Genes. 3, PG 68, 172).

real only for those who accept it, i.e.: for those who accept the gift of salvation and who believe in Christ as Saviour and God. «To those Christ forgives all sins, offers His mercy, gives them his rich good things and forgives all that they have done»<sup>36</sup>, opens the gates of the Heavenly Church<sup>37</sup> to make them members. It is for these reasons that, according to Cyril, Christ saved us objectively by offering His own Blood as «exchange of the life of all peoples»<sup>38</sup> and purchased the life of all<sup>39</sup>. «He gave Himself as Ἀντίλυτρον for all, for small and great, wise and simple, rich and poor, Jews and Greek, and saved all men<sup>41</sup> without any exception. Christ called all people to salvation, namely people from all countries<sup>41</sup>, of all classes<sup>42</sup>, of both sexes<sup>43</sup>, of all ages<sup>44</sup>, of all places<sup>45</sup>, generally all sinners<sup>41</sup>. Christ died to free all human beings<sup>47</sup>. The number of believers always increases. The faithful people will never disappear completely, but from time to time new people will come to Christ, some from the error of polytheism and others from Judaism, all sinners, and finally the crowd of the heathen will come to Christ<sup>48</sup>.

Here it has to be said that it was easy for Christ to die for all people's salvation although He was only one, because He was the Incarnate Logos, He was God. It is for this reason that Cyril very often, in his writings, calls Christ «Saviour of all people»<sup>49</sup>, saviour of us all, Saviour of all nations<sup>51</sup>. Christ's grace is spread out even to the first root of mankind, i.e. to Adam.

There is something more here to say. Because Christ is not a mere man but the perfect God, His sacrifice was not only sufficient for all

36. «Τοῖς ἐπιστρέφουσιν εἰς Αὐτὸν διανέμει... τὸν ἔλεον» (In Mich. 7, 9. PG 71, 757).

37. «Ἐξ ἄνω καὶ ἐν Οὐρανοῖς Ἐκκλησίας ἀναγνύς τὰς θύρας τοῖς εἰς Αὐτὸν πιστεύουσιν» (Graph. in Levitic. PG 69, 545).

38. «Ἀπάντων ζωῆς ἀντάλλαγμα» («Quod unus sit Christus PG 75, 1333).

39. In Ioan. 19,40. PG 74, 68.

40. «Ἰάντας διέσωσε Χριστός, δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ μικροῦ καὶ μεγάλου, σοφοῦ καὶ ἀσοφοῦ, πλουσίου καὶ πένητος, Ἰουδαίου καὶ Ἑλληνος». (In Ioan. 10,11. PG 71, 637).

41. In Joel 2,28. PG 71, 380.

42. In Joel 2,28. PG 71, 380.

43. Ibid.

44. In Isaiam 60, 8. PG 70, 1332.

45. Ibid.

46. In Matth. 2,8. PG 72, 820.

47. «Ὁλην ἠλευθέρωσε τὴν ὑπ' οὐρανὸν» (In Isaiam 53, 5-6. PG 70, 1106).

48. In Isaiam 66, 22. PG 70, 1449.

49. «Σωτὴρ τῶν ἔθλων» (In Isaiam 3, 9. PG 70, 108).

50. In Isaiam 40, 4. PG 70, 804.

men's salvation, but more than sufficient, super-sufficient. Christ was  $\delta \text{ πάντων ἀντάξιος}$ <sup>51</sup>, and even more  $\delta \text{ πάντων ἀνταξιώτερος}$ <sup>52</sup> so that He was able to free all the captives of Satan. The idea of a «limited calling» would limit the power and the perfect love of God. According to Cyril Christ offered His Grace and salvation objectively to all people and then every one should accept this salvation personally and subjectively if he wants really to participate in this salvation.

### Chapter Three

## JUSTIFICATION OF MAN

Justification of man is the centre of Christian soteriology. Therefore, we have to examine Cyril's teaching about this great and controversial problem of justification. Here I deal with three main questions. I) the preparation, II) the essence, and III) the conditions of man's justification.

### I. Preparation of man's justification.

God's Will is that all people may be saved and that is why God calls all people to salvation<sup>53</sup>. I examine this question in another chapter in detail. Here I should like only to say that God's Grace is shown a) as General Grace in the sense that the Grace either in Baptism offers remission sins and the seed of sanctification to the person who is baptized, although this person does not become consciously a living member of the Church<sup>54</sup>, or acts generally within those who for the first time hear of Christ<sup>55</sup> and b) as Special Grace which acts strongly on those individuals who accept it and become conscious members of the Church.

Therefore the *Κλήσις* of man can be either external as a call through the preaching of the Gospel or internal as a call to each individual. Both are acts of the Grace. God uses different means in order to call different people to salvation. And after being called by God, and after

51. In Isaiam 53. 10. PG 70, 1189.

52. In Isaiam 53, 4. PG 70, 1176.

53. «Ἡ ἐν Χριστῷ Χάρις... ἐπὶ πάντα γέγονε τὰ ἔθνη» (In Isaiam 25, 7. PG 70, 561).

54. «Ἡ διὰ τοῦ Ἁγίου Βαπτίσματος καθαρισις πράττεται παραχρήμα, δίδοται γὰρ ἡ Χάρις ἐν Χριστῷ» (In Psalm. 50 (51), 12. PG 69, 4097).

55. «Ἐπέλαμψεν ὁ Χριστὸς τοῖς ἔθνεσι καὶ κέκληται (ὁ κόσμος) πρὸς τὸ θαυμαστὸν Αὐτοῦ Φῶς» (In Isaiam 1,16. PG 70, 40).

accepting this call man goes on to the next stage, i.e. to repentance and conversion and then he enters the new state of justification.

## II. Essence of man's justification.

After being called by God to salvation, man enters the new state of justification and thus is justified in Christ. This justification as a new state which the justified enters can be called *Δικαιοσύνη* and as an act of God for the manifestation and realization of this righteousness is called *Δικαίωσις*.

Cyril very often speaks of man's justification and there is no doubt that Cyril understands man's justification in its two aspects. In other words the *Δικαίωσις* forgiving man's sins and so destroying the power of sin, and therefore the sinful state of man, inaugurates within man a new life and state of sanctification and so the justified becomes a new creation. That is why Cyril speaks of forgiveness of man's sins which presents the one, the negative aspect of justification, and of the new holy life, i.e. sanctification which presents the second, the positive aspect of justification. But both these aspects of justification, namely forgiveness of sins and sanctification are inseparable and both together express the whole essence of man's justification. That is why in speaking of justification Cyril refers to both these aspects «We come through the Holy Baptism to the Grace of Him Who sanctifies us and we receive forgiveness of sins, spiritual Rebirth and *Συμμορφίαν* to Christ Himself»<sup>56</sup>. Both are inseparable. Neither is first, nor is either given priority over the other, where there is forgiveness, there is also the seed of sanctification.

### A. Justification negatively: Forgiveness of Sins.

This forgiveness is not only a mere covering over man's sins but a real destruction of them. It is not a mere external decision but a reality. Sins are forgiven truly and really. God does not declare someone to be justified if he is not really justified. God makes man really free. We understand better this teaching if we remember the relation between Adam and Christ. As we became not only apparently but really sinful because of Adam, so through Christ the second Adam we become really justified. That is why Cyril uses the verbs *ἀπολούεσθαι* και *ἀποτρίβεσθαι*

56. «Πρόσμεν δὲ καὶ τῇ διὰ τοῦ Ἁγίου Βαπτίσματος Χάρτι τοῦ ἀγιάζοντος ἡμᾶς ὕδατος τὴν ἰσχὺν εἶναι λέγοντες ἀμαρτιῶν ἀπόθεσιν ἀναγέννησιν τὴν πνευματικὴν εἰς συμμορφίαν τὴν πρὸς Αὐτὸν τὸν Χριστὸν» (In Isaiam 3, 10. PG 70, 96).



πᾶν εἶδος ἁμαρτίας<sup>57</sup>, ἀποτίθεσθαι καὶ ἀποσμήχεσθαι ἁμαρτίαν<sup>58</sup>, ἀπαλλάττεσθαι μολυσμῶν<sup>59</sup>, ἀπονίπτεσθαι ἀπὸ ἁμαρτίας<sup>60</sup>, ἐκτῆκειν τὸν μολισμὸν<sup>61</sup>, καθαρὸς ἀποφαίνειν ἀπάσης ἁμαρτίας καὶ τῶν ἀρχαίων αἰτιαμάτων ἐλευθεροῦν<sup>62</sup> like the fuller who makes the cloth clean, and does not only consider it clean. Grace and sin cannot exist at the same time together in the same person. It is certain that it is through the Grace that sin is taken away. Sin goes away only when Grace comes in.

Through Baptism we receive forgiveness of sin, we receive Κάθαρσιν<sup>63</sup>. Therefore, man becomes clean from all his sins. So forgiveness of sin is not only a mere matter of idea and opinion but a real fact of condition. Here it should be noted that, according to Cyril, through Baptism we receive the forgiveness of all sins, of every kind of sin<sup>64</sup>.

Cyril probably means both the actual and the original sin. Although it is certain that sins are forgiven, we have to remember that sin, having been done, cannot be now undone. Δικαίωσις destroys what sin has created. Therefore, as Cyril says, justification erases both the guilt and the sinful state. a) Through the saving Baptism we obtain forgiveness of sins<sup>65</sup>, b) but Baptism releases us even from ἀρχαίων αἰτιαμάτων<sup>66</sup>, c) Through Baptism we are released even from all punishment of sin<sup>67</sup>, d) Through Baptism we are released from all μολυσμῶν of sin and from all κηλίδας τῶν πλημμελημάτων<sup>68</sup>. Therefore, when Cyril says that through Baptism we receive Remission<sup>69</sup>, he means that we become free from sin and from the results of sin. It is important to say that according to Cyril we receive all these gifts «immediately»<sup>70</sup>. That is why the Baptism is really Σωτήριον<sup>71</sup>. There is no doubt that Baptism has

57. De Adorat. 11. PG 68, 752.

58. In Isaiam 19, 1. PG 70, 453.

59. De Adorat. 9. PG 68, 628.

60. In Isaiam 1, 16. PG. 70, 41.

61. In Ioan. 1. 26.

62. De Incarn. Unig. PG 75, 1380.

63. In Luc. 5, 21. PG 72, 649.

64. «...διὰ τοῦ ἁγίου Βαπτίσματος πᾶν εἶδος ἀκαθαρσίας ἀποτριβόμενοι» (De Adorat. 11. PG 68, 752).

65. In Isaiam 1, 16. PG 70, 41.

66. De Incarn. Unig. PG 75, 1240.

67. De Incarn. Unig. PG 75, 1240.

68. De Adorat. 9. PG 68, 628.

69. De Adorat. 14. PG 68, 933.

70. In Psalm. 50 (51), 62. PG 69, 1097.

71. De Adorat. 5. PG 68, 405.

this power because of the saving sacrifice of the Incarnate Logos. It is Christ who acts in and through the Baptism and Who through the Baptism offers to each one personally the gift of salvation which He as Theanthropos realized objectively and generally. Although through the Baptism we receive forgiveness of sins, as we have seen, within the justified a desire towards sin remains. This desire by itself is not considered as sin after the Baptism but it is the power which leads man to sin.

### B. Justification Positively : Sanctification of Man.

In most of the above-mentioned passages, speaking of Baptism Cyril speaks together both of forgiveness of sin and man's sanctification. Both are inseparable in Cyril's teaching. Speaking of man's sanctification as the positive aspect of justification we have to distinguish it by two stages. The justified man at the moment of Baptism receives the seed of Sanctification. By that Cyril means only a seed of sanctification, i. e. sanctification in a relative sense and not a complete sanctification. This is also what he means when he says that through Baptism we receive spiritual Regeneration<sup>72</sup>. It is in Baptism that we receive the Divine Grace through which we become rich. We receive τὸν τῆς εὐφροσύνης Χιτῶνα<sup>73</sup>. Thus Baptism gives power and helps us to go εἰς ὄδον τὴν ἀνωτικὴν<sup>74</sup>. Then Baptism becomes the means for spiritual blessing and offers grace. Because of that we become temples of God<sup>75</sup>. Even more through Baptism we become participants of Divine Nature<sup>76</sup>, since the Spirit dwells within us. All these gifts are given to the people who are baptized thanks to Him who invites men to salvation<sup>77</sup>. Man has to try to co-operate with the Divine Grace for his progress in holiness, for his perfection. Therefore, the very essence of sanctification is the gradual and complete moral transformation of man by avoiding sin and by living a holy life in Christ. Although forgiveness of sins is offered equally to all people, the Grace is given to each one according to his faith. Sometimes Cyril says that Grace is offered to those who are baptized and

72. «Ἀναγέννησιν τὴν πνευματικὴν» (In Isaiam 3. 1-2. PG 70, 96.)

73. «Τὴν ἐξ Οὐρανοῦ καταπλουτοῦμεν Χάριν» (De Adorat. 11. PG 68, 752).

74. In Isaiam 7,3. PG 70, 196.

75. De Sanct. et Viv. Trin. PG 75, 1181.

76. «Κοινωνοὶ Θείας Φύσεως» (Glaph. in Numer. PG 69, 625).

77. «Χάριτι καὶ Φιλανθρωπίᾳ τοῦ καλοῦντος ἡμᾶς εἰς σωτηρίαν» (De Adorat. 9. PG 68, 628).

who have faith. But one could ask what happens in the case of the infants who cannot have personal faith.

Cyril does not examine this problem. However, I believe that Cyril, except for some special historical reasons at his time when he had to speak about the Baptism of old man he probably had in his mind the idea that Grace can act either when one accepts it willingly, or when one does not reject it willingly. The second happens in the case of the Infant Baptism. The seed of the new holy life offered to man, even if he neglects the work of this salvation, does not die but remains in him. Thus when he repents for his actual sins, he has not to be baptized again in order to receive a new seed of sanctification, but through his repentance he obtains again the vivifying power. Even in the state of his sanctification man remains man with the *idiomata* of his own nature. Human nature is not destroyed but sanctified. In the course of his sanctification man is always in danger of falling and sinning. Man has both a certainty and uncertainty of his salvation; certainty because of the truthful and powerful God who wants all people to be saved, and an uncertainty because of man's weakness.

In Cyril's teaching, the term sanctification has many meanings. It can mean man's consecration to the Holy God<sup>78</sup>, or man's preference to do God's Will<sup>79</sup> and in this case it means a sacrifice of man's self<sup>80</sup>. Here we should say that according to Cyril this positive aspect of man's justification, i. e. man's sanctification makes him an Image of God in the general sense of the term «image of God». «Christ has brethren like Himself, who bear the image of His Divine Nature by way of sanctification; for this is the way in which Christ is formed in us in as much as the Holy Spirit transforms us from what is human to what is His»<sup>81</sup>.

Man's sanctification in Christ is mainly participation in the Divine Nature. When the Holy Spirit communicates Himself to a creature He makes the nature of that creature holy<sup>82</sup>. To be without sin, as it is possible to man, and to be transformed to the Creator's image are two inseparable ideas. This transformation and sanctification of man takes place in man not only by the grace of God but through the Holy Spirit Himself who «forms Christ in us» and who «renovates us to God»<sup>83</sup>.

78. De Adorat. 10. PG 68, 888.

79. Adv. Nestor. 2, 4. PG 76, 81.

80. C. Lulian Lib. II. PG 76, 593.

81. Adv. Nestor. Lib. III, B'. PG 76, 429.

82. Burghardt op. c. p. 70.

83. De Trin. Dial. 7. PG 75, 1089.

The Holy Spirit is God and for that reason man's sanctification takes place not only through something like a ministerial grace but as a participation in the Divine nature that the Spirit gives to those who are worthy<sup>84</sup>. This participation is not ontological. So Cyril speaks of *Μόρφωσις* of the soul; this means formation of Christ in man<sup>85</sup>. For Cyril again this *Μόρφωσις* and, therefore, man's sanctification is possible only through a union of man with God. Undoubtedly this union is possible only if God allows us to find Him and to participate in His nature<sup>86</sup>.

However, speaking of man's sanctification and holiness Cyril distinguishes clearly between God's and man's sanctification. This holiness in natural to God, to Christ, while it is adventitious to men, it is introduced to man from outside by means of the divine grace and a virtuous life. «Holiness (or Sanctification) is deposition of any sin, freedom from every spot of this world. And this belongs naturally to Christ, while it is introduced from outside to men by means of the Grace»<sup>87</sup>. For that reason holiness and sin are two very opposite things<sup>88</sup> and so sanctification in Cyril is «rubbing away or a getting rid of sin»<sup>89</sup>. But even this virtuous living is impossible without the help of Christ and it is Christ who helps to imitate the Holy God by good deeds and virtue<sup>90</sup>. That is why Cyril, as we have seen, speaks of man's sanctification as being realized by Grace.

The new gift that man receives in Christ, i. e. mans sanctification, can be considered in two aspects, ontologically as *Ἀγιασμός*, in other words as a sharing in the nature of God through the participation in the Holy Spirit and dynamically as *Ἀρετή*, in words other as a virtuous living. Both are inseparable. Sharing in God's nature man lives according to God a holy life and even more, man feels Christ within himself in so far as he participates in His nature and in so far as he lives according to Christ. This is a gift that can be understood only by people who are united with Christ and live in Christ and with Christ<sup>91</sup>. In Christ man is really transformed in a new holy life<sup>92</sup>, and in a new glorious life<sup>93</sup>.

84. De Trin. Dial. 7. PG 75, 1088/Thesaur. 43, PG 75, 597.

85. In Isaiam 4, 1. PG 70, 936.

86. Burghardt op. c. p. 72.

87: «...ἀμαρτίας ἀποτριβή καὶ ἀπόθεσις» (In Ioan. 11,9. in Pusey 2, 746).

88. In Rom. 8, 9-10. PG 74, 810.

89. Dial. de Trin. 6, PG 75, 1016.

90. C. Jul. 4, PG 76, 680.

91. Ep. ad Tiberium. 10, Pusey 3, 593.

92. In Isaiam 5, 2. PG 70, 1197.

93. «Καὶ εἰς εὐκλεᾶ Πολιτείαν» (In Rom. 6, 5. PG 74, 796).

Man becomes in Christ a new man, a New creation, a holy creation.

In Christ man has really returned through this sanctification to his nature's original beauty<sup>94</sup>. Cyril explains this idea when he says that Christ freed men from sin and brought them back through sanctification to Kingly honour<sup>95</sup>. Man becomes a new creation since «we are rich with the presence of Christ Himself within us»<sup>96</sup>. And Cyril does not forget that «participation in holiness is likeness to God»<sup>97</sup> in the general sense. Cyril explains that by holiness he means likeness to Christ in action<sup>98</sup>, virtuous living<sup>99</sup> and finally the image of God's goodness<sup>100</sup>.

### III. Presuppositions of Justification.

#### A. Man's justification on God's part.

Cyril has no doubt at all that man's justification is a work of God and of His Grace. «We are freely justified through the Grace of Christ and we have not offered anything in exchange for our life, nor have we bought the glory of our freedom, but we gain this gift through the gentleness and philanthropia of our Lord»<sup>101</sup>. In this passage Cyril speaks of man's justification as a gift of the Divine Grace. This saving Grace is characterized as Grace of Christ. Undoubtedly Christ's Grace is the same Grace of His Father and of the Holy Spirit as well. Having been justified by grace we do not offer or rather we cannot offer anything in exchange for this great and unique gift. Man cannot offer anything to God. Man only receives from God Who always offers. In another passage Cyril uses a very characteristic phrase in order to express this truth. So he says that we are justified by Christ's Grace<sup>102</sup>.

This grace of Christ is incomparably superior to the old law which had condemned man. Here Cyril presents the great difference between the Old Law and Grace. «The Grace which justified men is greater than the Law which condemned men»<sup>103</sup>. Offering His Grace Christ gave an end to

94. In *Isaiah* 4, 4. PG 70, 802.

95. *De Adorat.* 2, PG 68, 244-5.

96. *De Rect.* fide ad Theodos. 36, PG 76, 1188.

97. In II *Ep. ad Corinth.* 2, 1. Pusey 3, 326.

98. In *Ioan.* 5, 5. Pusey 2, 72.

99. In *Ioan.* 11, 9. Pusey 2, 716.

100. *Paschal. Epist.* 27, 2. PG 77, 936.

101. «Δικαιοῦμεθα δωρεάν διὰ Χάριτος τῆς ἐν Χριστῷ» (*De Adorat.* 7. PG 68, 504).

102. *C. Julian.* IX. PG 76, 968.

103. «Ἀμείνων ἢ δικαιοῦσα Χάρις τῆς κατακρινούσης ἐντολῆς» (*In Ioan.* 3, 16. PG

the Old Law<sup>104</sup>. The Law has now no power nor authority over man who through Christ enters the new kingdom of Grace. No one can find the Saviour and His kingdom without the illumination of God the Father. Like all the other good gifts man's justification comes as a gift from the Father, too. Cyril believes in this truth so strongly that he says that even the desire of man for this justification comes as a gift from the Father. It was not the people who first tried and found Christ as the Divine Light, but God first manifested Himself as the Light to be seen by all people.

### B. Justification on man's part.

Speaking about justification on man's part Cyril teaches that true faith is the condition for the personal application of the Divine gifts of Christ's sacrifice and therefore for obtaining justification. «It is in Christ that our access (to God) is realized, and we who are infected (by sin) come near to God, yet we are justified through Faith.. 'Εν Χριστῷ ἡμῶν ἡ προσαγωγή... δικαιούμεθα δὲ διὰ Πίστεως<sup>105</sup>. This faith is characterized as «a knowledge of God»<sup>106</sup>. This knowledge is true, not intellectual; through this knowledge we have the divine revelation within our hearts. This faith is a divine illumination of the man who repents for his sins and lives a holy life according to the holy Will of God. Above all this Faith should be correct, unadulterated and blameless»<sup>107</sup>. That is why faith is connected with repentance. Therefore, faith has a moral character, and it is not only a matter of man's mind. So faith is inseparable from Christian love. Both mutually affect each other. Faith feeds love and is fed by love as well. Because faith and love - (works) are connected, salvation seems to depend sometimes on faith alone<sup>108</sup> and some other times on the good works alone. Consequently good works are necessary for the salvation of man, therefore man is justified by faith and his good works. Διὰ τε τῆς πίστεως ὀρθῆς καὶ ἀγάπης εἰλικρινοῦς<sup>109</sup>. Cyril lays so much stress on the importance of man's good works that he says that faith is useless and dead without these good works.

104. «Δίδωσι τέλος τῷ Νόμῳ καὶ τὴν θύραν ὑπανοίγει τῆς Χάριτος» (De Incarn. Unig. PG 75. 1464).

105. De Adorat. 15. PG 68, 973. // Glaph. in Genes. 6. PG 69, 328.

106. «Γνώσις Θεοῦ, Εἰδέναι Θεόν» (In Ioan. PG 74, 125).

107. «Ἔστω δὲ ἡμῖν καὶ πρό γε τῶν ἄλλων ἡ Πίστις ὀρθὴ καὶ ἀκατήλετος καὶ τὸ ἀνεπίληπτον ἔχουσα παντελῶς» (Epist. I. PG 77, 12).

108. De Adorat. 15. PG 68, 973.

109. In Ioan. 15, 1. PG 74, 344.

Εἰδέναι Θεόν... καὶ ὁμολογεῖν... ἀληθῶς, τοῦτο ἐστὶ πίστις, ἀλλὰ καὶ τοῦτο νεκρὸν μὴ παρεπομένης αὐτῷ τῆς ἐξ ἔργων φαιδρότητος<sup>110</sup>. That is why Cyril insists that all those who want to reach Christ should have correct faith and a holy life according to the measure of human nature<sup>111</sup>. For the above mentioned reasons Cyril speaks sometimes of Divine Grace which justifies and sometimes of Faith which justifies man. The reason can be found in the fact that it is God who saves men but man has personally to accept salvation which God offers to him, otherwise man cannot be saved, not because God does not save man but because man rejects his salvation. God never acts by force nor by necessity. I examine this important point in another chapter.

(Continued)

110. In Joan. 13,16-17 PG 74, 125-8.

111. «Τοῖς ἐθέλουσιν ἐλθεῖν δεῖ δὴ πάντως Πίστεως καὶ πρά γε τῶν ἄλλων ὀρθῆς, εἴτα βίου ἀλήπτου κατὰ γε τὸ μέτρον τῆς ἀνθρωπίνης δικαιοσύνης» (In Luc. 5,23 PG 72, 776).