

**0250-0350 – Methodius – Fragments**

**Fragments**

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## Fragments.

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On the History of Jonah.

From the Book on the Resurrection.<sup>2963</sup>

I. THE history of Jonah<sup>2964</sup> contains a great mystery. For it seems that the whale signifies Time, which never stands still, but is always going on, and consumes the things which are made by long and shorter intervals. But Jonah, who fled from the presence of God, is himself the first man who, having transgressed the law, fled from being seen naked of immortality, having lost through sin his confidence in the Deity. And the ship in which he embarked, and which was tempest-tossed, is this brief and hard life in the present time; just as though we had turned and removed from that blessed and secure life, to that which was most tempestuous and unstable, as from solid land to a ship. For what a ship is to the land, that our present life is to that which is immortal. And the storm and the tempests which beat against us are the temptations of this life, which in the world, as in a tempestuous sea, do not permit us to have a fair voyage free from pain, in a calm sea, and one which is free from evils. And the casting of Jonah from the ship into the sea, signifies the fall of the first man from life to death, who received that sentence because, through having sinned, he fell from righteousness: “Dust thou art, and unto dust shalt thou return.”<sup>2965</sup> And his being swallowed by the whale signifies our inevitable removal by time. For the belly in which Jonah, when he was swallowed, was concealed, is the all-receiving earth, which receives all things which are consumed by time.

II. As, then, Jonah spent three days and as many nights in the whale’s belly, and was delivered up sound again, so shall we all, who have passed through the three stages of our present life on earth—I mean the beginning, the middle, and the end, of which all this present time consists—rise again. For there are altogether three intervals of time, the past, the future, and the present. And for this reason the Lord spent so many days in the earth symbolically, thereby teaching clearly that when the forementioned intervals of time have been fulfilled, then shall come our resurrection,

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<sup>2963</sup> [A fragment given by Combefis, in Latin, in the *Bibliotheca Concionatoria*, t. ii. p. 263, etc. Published in Greek from the Vatican MS. (1611), by Simon de Magistris, in *Acta Martyrum ad ostia Tiberina sub Claudio Gothico*. (Rome, 1792, folio. Append. p. 462.)]

<sup>2964</sup> [Matt. xii. 40. This history comes to us virtually from the Son of God, who confirms the testimony of His prophet. See the very curious remarks of Edward King in his *Morsels of Criticism*, vol. i. p. 601, ed. 1788.]

<sup>2965</sup> Gen. iii. 19.

which is the beginning of the future age, and the end of this. For in that age<sup>2966</sup> there is neither past nor future, but only the present. Moreover, Jonah having spent three days and three nights in the belly of the whale, was not destroyed by his flesh being dissolved, as is the case with that natural decomposition which takes place in the belly, in the case of those meats which enter into it, on account of the greater heat in the liquids, that it might be shown that these bodies of ours may remain undestroyed. For consider that God had images of Himself made as of gold, that is of a purer spiritual substance, as the angels; and others of clay or brass, as ourselves. He united the soul which was made in the image of God to that which was earthy. As, then, we must here honour all the images of a king, on account of the form which is in them, so also it is incredible that we who are the images of God should be altogether destroyed as being without honour. Whence also the Word descended into our world, and was incarnate of our body, in order that, having fashioned it to a more divine image, He might raise it incorrupt, although it had been dissolved by time. And, indeed, when we trace out the dispensation which was figuratively set forth by the prophet, we shall find the whole discourse visibly extending to this.



Extracts from the Work on Things Created.<sup>2967</sup>

I. This selection is made, by way of compendium or synopsis, from the work of the holy martyr and bishop Methodius, concerning things created. The passage, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine,”<sup>2968</sup> is explained by Origen as signifying that the pearls are the more mystical teachings of our God-given religion, and the swine those who roll in impiety and in all kinds of pleasures, as swine do in mud; for he said that it was taught by these words of Christ not to cast about the divine teachings, inasmuch as they could not bear them who were held by impiety and brutal pleasures. The great Methodius says: If we must understand by pearls the glorious and divine teachings, and by swine those who are given up to impiety and pleasures, from whom are to be withheld and hidden the apostle’s teachings, which stir men up to piety and faith in Christ, see how you say that no Christians can be converted from their impiety by the teachings of the apostles. For they would never cast the mysteries of Christ to those who, through want of faith, are like swine. Either, therefore, these things were cast before all the Greeks and other unbelievers, and were preached by the disciples of Christ, and converted them from impiety to the faith of Christ, as we believers certainly confess, and then the words, “Cast not your pearls before swine,” can no longer mean what has been said; or meaning this, we must say that faith in Christ and deliverance from impiety have been accorded to none of the unbelievers, whom

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<sup>2966</sup> Or, dispensation.

<sup>2967</sup> From Photius, *Bibliotheca*, cod. 235.

<sup>2968</sup> Matt. vii. 6.

we compare to swine, by the apostolic instructions enlightening their souls like pearls. But this is blasphemous. Therefore the pearls in this place are not to be taken to mean the deepest doctrines, and the swine the impious; nor are we to understand the words, "Cast not your pearls before swine," as forbidding us to cast before the impious and unbelieving the deep and sanctifying doctrines of faith in Christ; but we must take the pearls to mean virtues, with which the soul is adorned as with precious pearls; and not to cast them before swine, as meaning that we are not to cast these virtues, such as chastity, temperance, righteousness, and truth, that we are not to cast these to impure pleasures, for these are like swine, lest they, fleeing from the virtues, cause the soul to live a swinish and a vicious life.

II. Origen says that what he calls the Centaur is the universe which is co-eternal with the only wise and independent God. For he says, since there is no workman without some work, or maker without something made, so neither is there an Almighty without an object of His power. For the workman must be so called from his work, and the maker from what he makes, and the Almighty Ruler from that which He rules over. And so it must be, that these things were made by God from the beginning, and that there was no time in which they did not exist. For if there was a time when the things that are made did not exist, then, as there were no things which had been made, so there was no maker; which you see to be an impious conclusion. And it will result that the unchangeable and unaltered God has altered and changed. For if He made the universe later, it is clear that He passed from not making to making. But this is absurd in connection with what has been said. It is impossible, therefore, to say that the universe is not unbeginning and co-eternal with God. To whom the saint replies, in the person of another, asking, "Do you not consider God the beginning and fountain of wisdom and glory, and in short of all virtue in substance and not by acquisition?" "Certainly," he says. "And what besides? Is He not by Himself perfect and independent?" "True; for it is impossible that he who is independent should have his independence from another. For we must say, that all which is full by another is also imperfect. For it is the thing which has its completeness of itself, and in itself alone, which can alone be considered perfect." "You say most truly. For would you pronounce that which is neither by itself complete, nor its own completeness, to be independent?" "By no means. For that which is perfect through anything else must needs be in itself imperfect." "Well, then shall God be considered perfect by Himself, and not by some other?" "Most rightly." "Then God is something different from the world, and the world from God?" "Quite so." "We must not then say that God is perfect, and Creator, and Almighty, through the world?" "No; for He must surely by Himself, and not by the world, and that changeable, be found perfect by Himself." "Quite so." "But you will say that the rich man is called rich on account of his riches? And that the wise man is called wise not as being wisdom itself, but as being a possessor of substantial wisdom?" "Yes." "Well, then, since God is something different from the world, shall He be called on account of the world rich, and beneficent, and Creator?" "By no means. Away with such a thought!" "Well, then, He is His own riches, and is by Himself rich and powerful." "So it seems." "He was then before the world altogether independent, being Father, and Almighty, and Creator; so that He by Himself, and not by another, was this." "It must be so." "Yes; for if He

were acknowledged to be Almighty on account of the world, and not of Himself, being distinct from the world,—may God forgive the words, which the necessity of the argument requires,—He would by Himself be imperfect and have need of these things, through which He is marvellously Almighty and Creator. We must not then admit this pestilent sin of those who say concerning God, that He is Almighty and Creator by the things which He controls and creates, which are changeable, and that He is not so by Himself.”

III. Now consider it thus: “If, you say, the world was created later, not existing before, then we must change the passionless and unchangeable God; for it must needs be, that he who did nothing before, but afterwards, passes from not doing to doing, changes and is altered.” Then I said, “Did God rest from making the world, or not?” “He rested.” “Because otherwise it would not have been completed.” “True.” “If, then, the act of making, after not making, makes an alteration in God, does not His ceasing to make after making the same?” “Of necessity.” “But should you say that He is altered as not doing to-day, from what He was, when He was doing?” “By no means. There is no necessity for His being changed, when He makes the world from what He was when He was not making it; and neither is there any necessity for saying that the universe must have co-existed with Him, on account of our not being forced to say that He has changed, nor that the universe is co-eternal with Him.”

IV. But speak to me thus: “Should you call that a thing created which had no beginning of its creation?” “Not at all.” “But if there is no beginning of its creation, it is of necessity uncreated. But if it was created, you will grant that it was created by some cause. For it is altogether impossible that it should have a beginning without a cause.” “It is impossible.” “Shall we say, then, that the world and the things which are in it, having come into existence and formerly not existing, are from any other cause than God?” “It is plain that they are from God.” “Yes; for it is impossible that that which is limited by an existence which has a beginning should be co-existent with the infinite.” “It is impossible.” “But again, O Centaur, let us consider it from the beginning. Do you say that the things which exist were created by Divine knowledge or not?” “Oh, begone, they will say; not at all.” “Well, but was it from the elements, or from matter, or the firmaments, or however you choose to name them, for it makes no difference; these things existing beforehand uncreated and borne along in a state of chaos; did God separate them and reduce them all to order, as a good painter who forms one picture out of many colours?” “No, nor yet this.” For they will quite avoid making a concession against themselves, lest agreeing that there was a beginning of the separation and transformation of matter, they should be forced in consistency to say, that in all things God began the ordering and adorning of matter which hitherto had been without form.

V. But come now, since by the favour of God we have arrived at this point in our discourse; let us suppose a beautiful statue standing upon its base; and that those who behold it, admiring its harmonious beauty, differ among themselves, some trying to make out that it had been made, others that it had not. I should ask them: For what reason do you say that it was not made? on account of the artist, because he must be considered as never resting from his work? or on account of the statue itself? If it is on account of the artist, how could it, as not being made, be fashioned by the artist?

But if, when it is moulded of brass, it has all that is needed in order that it may receive whatever impression the artist chooses, how can that be said not to be made which submits to and receives his labour? If, again, the statue is declared to be by itself perfect and not made, and to have no need of art, then we must allow, in accordance with that pernicious heresy, that it is self-made. If perhaps they are unwilling to admit this argument, and reply more inconsistently, that they do not say that the figure was not made, but that it was always made, so that there was no beginning of its being made, so that artist might be said to have this subject of his art without any beginning. Well then, my friends, we will say to them, if no time, nor any age before can be found in the past, when the statue was not perfect, will you tell us what the artist contributed to it, or wrought upon it? For if this statue has need of nothing, and has no beginning of existence, for this reason, according to you, a maker never made it, nor will any maker be found. And so the argument seems to come again to the same conclusion, and we must allow that it is self-made. For if an artificer is said to have moved a statue ever so slightly, he will submit to a beginning, when he began to move and adorn that which was before unadorned and unmoved. But the world neither was nor will be for ever the same. Now we must compare the artificer to God, and the statue to the world. But how then, O foolish men, can you imagine the creation to be co-eternal with its Artificer, and to have no need of an artificer? For it is of necessity that the co-eternal should never have had a beginning of being, and should be equally uncreated and powerful with Him. But the uncreated appears to be in itself perfect and unchangeable, and it will have need of nothing, and be free from corruption. And if this be so, the world can no longer be, as you say it is, capable of change.

VI. He says that the Church<sup>2969</sup> is so called from being called out<sup>2970</sup> with respect to pleasures.

VII. The saint says: We said there are two kinds of formative power in what we have now acknowledged; the one which works by itself what it chooses, not out of things which already exist, by its bare will, without delay, as soon as it wills. This is the power of the Father. The other which adorns and embellishes, by imitation of the former, the things which already exist. This is the power of the Son, the almighty and powerful hand of the Father, by which, after creating matter not out of things which were already in existence, He adorns it.

VIII. The saint says that the Book of Job is by Moses. He says, concerning the words, "In the beginning God created the heaven and the earth,"<sup>2971</sup> that one will not err who says that the "Beginning" is Wisdom. For Wisdom is said by one of the Divine band to speak in this manner concerning herself: "The Lord created me the beginning of His ways for His works: of old He laid my foundation."<sup>2972</sup> It was fitting and more seemly that all things which came into existence, should be more recent than Wisdom, since they existed through her. Now consider whether the saying: "In the beginning was the Word, and the Word was with God, and the Word was God. The same

<sup>2969</sup> Ἐκκλησία.

<sup>2970</sup> ἐκκεκλημένα.

<sup>2971</sup> Gen. i. 1.

<sup>2972</sup> Prov. viii. 22.

was in the beginning with God;"<sup>2973</sup> — whether these statements be not in agreement with those. For we must say that the Beginning, out of which the most upright Word came forth, is the Father and Maker of all things, in whom it was. And the words, "The same was in the beginning with God," seem to indicate the position of authority of the Word, which He had with the Father before the world came into existence; "beginning" signifying His power. And so, after the peculiar unbeginning beginning, who is the Father, He is the beginning of other things, by whom all things are made.

IX. He says that Origen, after having fabled many things concerning the eternity of the universe, adds this also: Nor yet from Adam, as some say, did man, previously not existing, first take his existence and come into the world. Nor again did the world begin to be made six days before the creation of Adam. But if any one should prefer to differ in these points, let him first say, whether a period of time be not easily reckoned from the creation of the world, according to the Book of Moses, to those who so receive it, the voice of prophecy here proclaiming: "Thou art God from everlasting, and world without end.... For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night."<sup>2974</sup> For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years. Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, how can Wisdom say, in the Book of the Son of Sirach: "Who can number the sand of the sea, and the drops of rain, and the days of eternity?"<sup>2975</sup> This is what Origen says seriously, and mark how he trifles.



From the Works of Methodius Against Porphyry.

I.<sup>2976</sup>

This, in truth, must be called most excellent and praiseworthy, which God Himself considers excellent, even if it be despised and scoffed at by all. For things are not what men think them to be.

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<sup>2973</sup> John i. 1, 2.

<sup>2974</sup> Ps. xc. 2, 4.

<sup>2975</sup> Eccclus. i. 2.

<sup>2976</sup> From the *Parallels* of St. John Damascene, *Opera*, tom. ii. p. 778, ed. Lequien.

II.<sup>2977</sup>

Then repentance effaces every sin, when there is no delay after the fall of the soul, and the disease is not suffered to go on through a long interval. For then evil will not have power to leave its mark in us, when it is drawn up at the moment of its being set down like a plant newly planted.

III.<sup>2978</sup>

In truth, our evil comes out of our want of resemblance to God, and our ignorance of Him; and, on the other hand, our great good consists in our resemblance to Him. And, therefore, our conversion and faith in the Being who is incorruptible and divine, seems to be truly our proper good, and ignorance and disregard of Him our evil; if, at least, those things which are produced in us and of us, being the evil effects of sin, are to be considered ours.

From His Discourse Concerning Martyrs.<sup>2979</sup>

For martyrdom is so admirable and desirable, that the Lord, the Son of God Himself, honouring it, testified, "He thought it not robbery to be equal with God,"<sup>2980</sup> that He might honour man to whom He descended with this gift.

## General Note.

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THE *Banquet* appears to me a genuine work, although, like other writings of this Father, it may have been corrupted. Tokens of such corruptions are not wanting, and there can be little doubt that Methodius the monkish artist and missionary of the ninth century has been often copied into the works of his earlier namesake.<sup>2981</sup>

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<sup>2977</sup> *Ibid.*, p. 784, B.

<sup>2978</sup> *Ibid.*, p. 785, E.

<sup>2979</sup> From Theodoretus, *Dial.*, 1, Ἀτρεπτ. *Opp.*, ed. Sirmond, tom. iv. p. 37.

<sup>2980</sup> Phil. ii. 5.

<sup>2981</sup> Murdock's Mosheim, *Eccles. Hist.*, ii. 51.

In a fragment, for example, found on a preceding page,<sup>2982</sup> there is a passage on God's image in angels and men, which appears in its more probable form in another fragment,<sup>2983</sup> discovered by Combefis. As quoted by St. John Damascene, it is enough to say of it, with the candid Dupin, "*I very much question whether the passage belongs to Methodius; or, if it does, it must be taken in another sense*"<sup>2984</sup> than that in which Damascene understood it, as the words which immediately precede seem to intimate." That it is a positive *anachronism* in any other sense, is proved by the history of Images, on which see Epiphanius, quoted by Faber, *Difficulties of Romanism*, p. 488, ed. 1830. He gives St. Jerome, *Opp.*, ii. p. 177. A learned friend suggests that the Rev. J. Endell Tyler's popular work on *Primitive Christian Worship* may supply an accessible reference.<sup>2985</sup> It is a very good thought, for the whole book is worth reading, on other points also.



## Oration Concerning Simeon and Anna

On the Day that They Met in the Temple.<sup>2986</sup>

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I. ALTHOUGH I have before, as briefly as possible, in my dialogue on chastity, sufficiently laid the foundations, as it were, for a discourse on virginity, yet to-day the season has brought forward the entire subject of the glory of virginity, and its incorruptible crown, for the delightful consideration of the Church's foster-children. For to-day the council chamber of the divine oracles is opened wide, and the signs prefiguring this glorious day, with its effects and issues, are by the sacred preachers read over to the assembled Church. Today the accomplishment of that ancient and true counsel is, in fact and deed, gloriously manifested to the world. Today, without any covering,<sup>2987</sup> and with unveiled face, we see, as in a mirror, the glory of the Lord, and the majesty of the divine ark itself. To-day, the most holy assembly, bearing upon its shoulders the heavenly joy that was for generations expected, imparts it to the race of man. "Old things are passed away"<sup>2988</sup>—things

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<sup>2982</sup> P. 369, note 4, *supra*.

<sup>2983</sup> The *Jonah Fragment*, p. 378, *supra*.

<sup>2984</sup> The sense, that is, of the golden image of God in angels, and "in clay or brass, *as ourselves*." See p. 378, *supra*.

<sup>2985</sup> See pp. 131, 132, edition of the London Society for the Promotion of Christian Knowledge.

<sup>2986</sup> The oration likewise treats of the Holy *Theotocos*. [Published by Pantinus, 1598, and obviously corrupt. Dupin states that it is "not mentioned by the ancients, nor even by Photius." The style resembles that of Methodius in many places.]

<sup>2987</sup> 2 Cor. iii. 18.

<sup>2988</sup> 2 Cor. v. 17.

by a body, is just so far struck or cut as the striker strikes it, or he that cuts it cut it. For according to the rebound of the thing struck, the blow reflects upon the striker, since it is necessary that the two must suffer equally, both the agent and the sufferer. If, in truth, that which is cut, from its small size, does not correspond to that which cuts it, it will not be able to cut it at all. For if the subject body does not resist the blow of the sword, but rather yields to it, the operation will be void of effect, even as one sees in the thin and subtle bodies of fire and air; for in such cases the impetus of the more solid bodies is relaxed, and remains without effect. But if fire, or air, or stone, or iron, or anything which men use against themselves for the purposes of mutual destruction—if it is not possible to pierce or divide these, because of the subtle nature which they possess, why should not rather Wisdom remain invulnerable and impassible, in nothing injured by anything, even though it were conjoined to the body which was pierced and transfixed with nails, inasmuch as it is purer and more excellent than any other nature, if you except only that of God who begat Him?



## Some Other Fragments of the Same Methodius.

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I.<sup>3175</sup>

BUT, perhaps, since the friends of Job imagined that they understood the reason why he suffered such things, that just man, using a long speech to them, confesses that the wisdom of the divine judgment is incomprehensible, not only to him, but also to every man, and declares that this earthly region is not the fitting place for understanding the knowledge of the divine counsels. One might say, that perfect and absolute piety—a thing plainly divine, and of God alone given to man, is in this place called wisdom. But the sense of the words is as follows: God, he says, hath given great things unto men, sowing, as it were, in their nature the power of discovery, together with wisdom, and the faculty of art. And men having received this, dig metals out of the earth, and cultivate it; but that wisdom which is conjoined with piety, it is not possible in any place to discover. Man cannot obtain it from his own resources, nor can he give it unto others. Hence it was that the wise men of the Greeks, who in their own strength sought to search out piety, and the worship of the Deity, did not attain their end. For it is a thing, as we have said, which exceeds human strength, the gift and the grace of God; and therefore from the beginning, partly by visions, partly by the intervention of angels, partly by the discourses of the divinely-inspired prophets, God instructed

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<sup>3175</sup> Ex Nicetæ *Catena on Job*, cap. xix. p. 429, edit. Londin., 1637. All the shorter fragments collected in the editions of Migne and Jahn are here appended.

man in the principles of true religion. Nay, moreover, that contemplative wisdom by which we are impelled to the arts, and to other pursuits, and with which we are all in common, just and unjust, alike endued, is the gift of God: if we have been made rational creatures, we have received this. Wherefore, also, in a former place it was said, as of a thing that is of God bestowed, "Is it not the Lord who teacheth understanding and knowledge?"<sup>3176</sup>

## II.<sup>3177</sup>

Observe that the Lord was not wont from the beginning to speak with man; but after that the soul was prepared, and exercised in many ways, and had ascended into the height by contemplation, so far as it is possible for human nature to ascend, then is it His wont to speak, and to reveal His Word unto those who have attained unto this elevation. But since the whirlwind is the producer of the tempests, and Job, in the tempest of his afflictions, had not made shipwreck of his faith, but his constancy shone forth the rather; therefore it was that He who gave him an answer answered him by the whirlwind, to signify the tempest of calamity which had befallen him; but, because He changed the stormy condition of his affairs into one of serene tranquillity, He spoke to him not only by the whirlwind, but in clouds also.

## III.<sup>3178</sup>

Many have descended into the deep, not so as to walk on it, but so as to be by its bonds restrained. Jesus alone walked on the deep, where there are no traces of walkers, as a free man. For He chose death, to which He was not subject, that He might deliver those who were the bondslaves of death; saying to the prisoners, "Go forth; and to them that are in darkness, show yourselves."<sup>3179</sup> With which, also, the things which follow are consistent.

## IV.<sup>3180</sup>

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<sup>3176</sup> Job xxi. 22; xxii. 2.

<sup>3177</sup> Ex Nicetæ *Catena on Job*, cap. xxvi. p. 538.

<sup>3178</sup> Ex Nicetæ *Catena on Job*, p. 547.

<sup>3179</sup> Isa. xlix. 9.

<sup>3180</sup> Ex Nicetæ *Catena on Job*, cap. xxviii. p. 570.

Seest thou how, at the end of the contest, with a loud proclamation he declares the praises of the combatant, and discovers that which was in his afflictions hidden, in the words: "Thinkest thou that I had else answered thee, but that thou shouldest appear just?"<sup>3181</sup> This is the salve of his wounds, this the reward of his patience. For as to what followed, although he received double his former possessions, these may seem to have been given him by divine providence as small indeed, and for trifling causes, even though to some they may appear great.



Fragment, Uncertain.

Thou contendest with Me, and settest thyself against Me, and opposest those who combat for Me. But where wert thou when I made the world? What wert thou then? Hadst thou yet, says He, fallen from thy mother? for there was darkness, in the beginning of the world's creation, He says, upon the face of the deep. Now this darkness was no created darkness, but one which of set purpose had place, by reason of the absence of light.

V.<sup>3182</sup>

But Methodius: The Holy Spirit, who of God is given to all men, and of whom Solomon said, "For Thine incorruptible Spirit is in all things,"<sup>3183</sup> He receives for the conscience, which condemns the offending soul.

VI.<sup>3184</sup> The Same Methodius.

I account it a greater good to be reprov'd than to reprove, inasmuch as it is more excellent to free oneself from evil than to free another.

VII.<sup>3185</sup> The Same Methodius.

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<sup>3181</sup> Job xl. 3 (LXX.).

<sup>3182</sup> Ex Nicetæ *Catena on Job*, cap. xix. p. 418, ex Olympiodoro.

<sup>3183</sup> Wisd. xii. 1. ["The Spirit of Christ," given to all; John i. 9.]

<sup>3184</sup> Ex Parallelis. Damascen., *Opp.*, tom. ii. p. 331, D.

<sup>3185</sup> *Ibid.*, p. 488, B.

Human nature cannot clearly perceive pure justice in the soul, since, as to many of its thoughts, it is but dim-sighted.

#### VIII. The Same Methodius.

Wickedness never could recognise virtue or its own self.

#### IX. The Same Methodius.

Justice, as it seems, is four square, on all sides equal and like.

The just judgment of God is accommodated to our affections; and such as our estate is, proportionate and similar shall the retribution be which is allotted us.

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#### Two Fragments, Uncertain.

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##### I.

The beginning of every good action has its foundation in our wills, but the conclusion is of God.

##### II.

Perhaps these three persons of our ancestors, being in an image the consubstantial representatives of humanity, are, as also Methodius thinks, types of the Holy and Consubstantial Trinity,<sup>3186</sup> the

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<sup>3186</sup> [Such is the fact, no doubt, as to the ancestors of the Jewish race; the fatherly character of Abraham, the filial character of Isaac, and the missionary offices of Jacob—whose wisdom and organizing faculties are so conspicuous—interpreting, in some degree, “the Holy and Consubstantial Trinity.” This seems to be hinted, indeed, in the formula, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” Isaac’s submission to be sacrificed upon Mount Moriah, and Jacob’s begetting and

innocent and unbegotten Adam being the type and resemblance of God the Father Almighty, who is uncaused, and the cause of all; his begotten son<sup>3187</sup> shadowing forth the image of the begotten Son and Word of God; whilst Eve, that proceedeth forth from Adam,<sup>3188</sup> signifies the person and procession of the Holy Spirit.<sup>3189</sup>

## General Note.

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(*Vexillas*,—as they are called, p. 399.)

It is very curious to note how certain ideas are inherited from the earliest Fathers, and travel down, as here, to find a new expression in a distant age. Here our author reflects Justin Martyr,<sup>3190</sup> and the *Labarum*<sup>3191</sup> itself is the outcrop of what Justin wrote to Antoninus Pius.

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sending forth the twelve patriarchs, singularly identify them as types of the Atoning Son and the regenerating Spirit, whose gifts and mission were imparted to the twelve Apostles.]

<sup>3187</sup> [Abel.]

<sup>3188</sup> [Note the single procession. The formula of the Hebrews, however, above noted, supplies a type of the *Filioque* and the *ab utroque* in the true sense of those terms.]

<sup>3189</sup> [Recur to chap. v. of *The Banquet*, p. 333, *supra*.]

<sup>3190</sup> See vol. i. p. 181, this series.

<sup>3191</sup> See p. 285, *supra*, under *the Emperors*.