

there was need of God; and the Word is God; that them who had come under a curse, He Himself might set free. If, then, He was created out of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas, He is God, as being the Son of God, and is everlasting King, and exists, as the Radiance and Expression of the Father, wherefore fitly is He the expected Christ, whom the Father announces to mankind, by revelation to His holy prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word; which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom;" then announces His coming down to us thus: "Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

VII. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect to His manhood to call Himself inferior to the Spirit? For the Jews saying He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, "But if I, thro' the Spirit of God, cast out devils." Behold, the Giver of the Spirit here says that He cast out devils in the Spirit; but this is not said, except because of his flesh. For since man's nature is not equal of itself to casting out devils, but only in power of the Spirit, therefore as man He said, "But if I, through the Spirit of God, cast out devils." Of course, too, He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when He said, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him;" such as were those who said, "Is not this the carpenter's son?" but they who blasphame against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, "Receive ye the Holy Ghost," and "I send Him," and "He shall glorify Me," and "Whatsoever He hearth, that He shall speak." As, then, in this place the Lord Himself, the Giver of the Spirit, does not refuse to say that through the Spirit He cast out devils, as man, in like manner He the same, the Giver of the Spirit, refused not to say, "The Spirit of the Lord is upon Me, because He hath anointed Me," in respect of His having become flesh, as

John hath said; that it might be shown in both these particulars, that we are they who need the Spirit's grace in our sanctification, and, again, who are unable to cast out devils without the Spirit's power. Through whom, then, and from whom is proved it that the Spirit should be given but through the Son, whose also the Spirit is? and when were we enabled to receive It, except when the Word became man? and as the passage of the Apostle shows that we had not been redeemed and highly exalted had not He who exists in the form of God taken a servant's form, so David also shows that no otherwise should we have partaken of the Spirit and been sanctified, but that the Giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit. And therefore have we surely received it, He being said to be anointed in the flesh; for the flesh being first sanctified in Him, and He being said, as man, to have received It, for His sake, we have the sequel of the Spirit's grace, receiving "out of His fullness."

VIII. Nor do the words, "Thou hast loved righteousness and hated iniquity," which are added in the Psalm, show, as again you suppose, that the nature of the Word is alterable, but rather, by their very force, signify His unalterableness. For since of things generate the nature is alterable, and the one portion had transgressed and the other disobeyed, as has been said, and it is not certain how they will act, but it often happens that he who is now good afterwards alters and becomes different, so that one who was but now righteous soon is found unrighteous, wherefore there was here also need of one unalterable, that men might have the immutability of the righteousness of the Word as an image and type for virtue. And this thought commends itself strongly to the right-minded. For since the first man Adam altered, and through sin death came into the world, therefore it became the second Adam to be unalterable; that, should the serpent again assault, even the serpent's deceit might be baffled, and the Lord being unalterable and unchangeable, the serpent might become powerless in his assaults against all. For as when Adam had transgressed his sin reached unto all men, so, when the Lord had become man and had overthrown the serpent, that so great strength of His is to extend through all men, so that each of us may say, "For we are not ignorant of his devices." Good reason, then, that the Lord, who ever is in nature unalterable, loving righteousness and hating iniquity, should be anointed, and Himself sent on His mission, that He, being and remaining the same, by taking the alterable flesh, "might condemn sin in it," and might secure freedom, and its ability henceforth "to fulfill the righteousness of the law" in itself, so as to be able to say, "But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in us."