

ness," which He Himself interprets to be the Spirit, saying by the prophet, "The Spirit of the Lord is upon Me, because the Lord hath anointed Me;" as also the Apostle has said, "How God anointed Him with the Holy Ghost." When, then, were these things spoken of Him, but when He came in the flesh, and was baptised in Jordan, and the Spirit descended on Him? And, indeed, the Lord Himself said, "The Spirit shall take of Mine," and "I will send Him;" and to His disciples, "Receive ye the Holy Ghost." And, notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become Man, and the Body that is sanctified is His. From Him, then, we have begun to receive the unction and the seal, John saying, "For ye have an unction from the Holy One;" and the Apostle, "And ye were sealed with the Holy Spirit of promise. Therefore, because of us, and for us, are these words."

III. What advance, then, of promotion, or reward of virtue, or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God—if, not being King, He was preferred to the kingdom, your reasoning would have had some faint plausibility. But if He is God, and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit, which He Himself gives, but the flesh assumed by Him, which is anointed in Him and by Him; that the sanctification coming to the Lord as man may come to all men from Him. For not of Itself, saith he, doth the Spirit speak, but the Word is He who gives it to the worthy. For this is like the passage considered above; for, as the Apostle hath written, "Who, existing in form of God, thought it not robbery to be equal with God, but humbled Himself, and took a servant's form," so David celebrates the Lord, as the everlasting God and King, but sent to us, and assuming our body, which is mortal. For this is his meaning in the psalm, "All thy garments's smell of myrrh, aloes, and cassia;" and it is represented by Nicodemus's and by Mary's company, when he came, bringing "a mixture of myrrh and aloes, about an hundred pounds weight;" and they "took the spices which they had prepared" for the burial of the Lord's body.

IV. What advancement, then, was it to the Immortal, to have assumed the mortal? Or what promotion is it to the Everlasting, to have put on the temporal? What reward can be great to the Everlasting God and King, in the bosom of the Father? See ye not that this, too, was done and written because of us and for us, that us, who are mor-

tal and temporal, the Lord, become man, might make immortal, and bring into the everlasting Kingdom of heaven? Blush ye not to speak lies against the oracles? For when our Lord Jesus Christ had been among us, we, indeed, were promoted, as rescued from sin; but He is the same; nor did He alter when He became man (to repeat what I have said), but, as has been written, "The Word of God abideth for ever." Surely, as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own; so, also, when made man, he sanctifies all by the Spirit, and says to His disciples, "Receive ye the Holy Ghost." And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, "Take not Thy Holy Spirit from me." On the other hand, when made man, He said, "I will send you to the Paraclete, the Spirit of Truth;" and He sent Him, He, the Word of God, as being faithful,

V. Therefore "Jesus Christ is the same yesterday, to-day, and for ever," remaining unalterable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word, then, viewed as the Word, that is promoted; for He had all things, and has had them always; but men, who have in Him and through Him their beginning to receive them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since, also, when He is baptised, we it is who in Him are baptised. But on all these things the Saviour throws much light, when he says to the Father, "And the glory which Thou gavest Me I have given to them, that they may be one, even as We are one." Because of us, then, He asked for glory, and the words occur, "took" and "gave" and "highly exalted," that we might take, and to us might be given, and we might be exalted, in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

VI. But if they take advantage of the word "wherefore," as connected with the passage in the Psalms, "Wherefore God, even thy God, hath anointed Thee," for their own purposes, let those novices in Scripture and masters in irreligion know that, as before, the word "wherefore" does not imply reward, of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For he says not, "Wherefore He anointed Thee in order to thy being God or King or Son or Word," for so He was before, and is for ever, as has been shown, but rather, "Since Thou art God and King, therefore Thou wast united, since none but Thou couldst unite man to the Holy Ghost, Thou, the image of the Father, in which we were made in the beginning for Thine is even the Spirit." For the nature of things generated could give no warranty for this, angels having transgressed and men disobeyed. Wherefore