

## John: 14:1–11

### From Catena Aurea:

1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know.

**AUGUSTINE.** (Tr. lxvii. 1) Our Lord consoles His disciples, who, as men, would be naturally alarmed and troubled at the idea of His death, by assuring them of His divinity: Let not your heart be troubled: ye believe in God, believe also in Me; as if they must believe in Him, if they believed in God; which would not follow, unless Christ were God. Ye are in fear for this form of a servant; let not your heart be troubled; the form of God shall raise it up.

**CHRYSOSTOM.** (Hom. lxxiii. 1) Faith too in Me, and in the Father that begat Me, is more powerful than anything that shall come upon you; and will prevail in spite of all difficulties. He shews His divinity at the same time by discerning their inward feelings: Let not your heart be troubled.

**AUGUSTINE.** (Tr. lxvii. 2) And as the disciples were afraid for themselves, when Peter, the boldest and most zealous of them, had been told, The cock shall not crow, till thou hast denied Me thrice, He adds, In My Father's house are many mansions, by way of an assurance to them in their trouble, that they might with confidence and certainty look forward, after all their trials, to dwelling together with Christ in the presence of God. For though one man is bolder, wiser, juster, holier than another, yet no one shall be removed from that house of God, but each receive a mansion suited to his deserts. The penny indeed which the householder paid to the labourers who worked in his vineyard, was the same to all; for life eternal, which this penny signifies, is of the same duration to all. But there may be many mansions, many degrees of dignity, in that life, corresponding to people's deserts.

**AUGUSTINE.** (Tr. lxvii. 2) And thus God will be all in all; that is, since God is love, love will bring it to pass, that what each has, will be common to all. That which one loves in another is one's own, though one have it not one's self. And then there will be no envy at superior grace, for in all hearts will reign the unity of love.

**AUGUSTINE.** (Tr. lxvii. 3) But they are rejected by the Christians, who infer from there being many mansions that there is a place outside the kingdom of heaven, where innocent souls, that have departed this life without baptism, and could not there enter into the kingdom of heaven, remain happy. But God forbid, that when every house of every heir of the kingdom is in the kingdom, there should be a part of the regal house itself not in the kingdom. Our Lord does not say, In eternal bliss are many mansions, but they are in My Father's house.

**CHRYSOSTOM.** (Hom. lxxiii. 1) Or thus: Our Lord having said above to Peter, Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards, that they might not think that this promise was made to Peter only, He says, In My Father's house are many mansions; i. e. You shall be admitted into that place, as well as Peter, for it contains abundance of mansions, which are ever ready to receive you: If it were not so, I would have told you: I go to prepare a place for you.

**AUGUSTINE.** He means evidently that there are already many mansions, and that there is no need of His preparing one.

**CHRYSOSTOM.** (Hom. lxxiii. 1) Having said, Thou canst not follow Me now, that they might not think that they were cut off for ever, He adds: And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also: a recommendation to them to place the strongest trust in Him.

**THEOPHYLACT.** And if not, I would have told you: I go to prepare, &c. As if He said; Either way ye should not be troubled, whether places are prepared for you, or not. For, if they are not prepared, I will very quickly prepare them.

**AUGUSTINE.** (Tract. lxviii. 1) But why does He go and prepare a place, if there are many mansions already? Because these are not as yet so prepared as they will be. The same mansions that He hath prepared by predestination, He prepares by operation. They are prepared already in respect of predestination; if they were not, He would have said, I will go and prepare, i. e. predestinate, a place for you; but inasmuch as they are not yet prepared in respect of operation, He says, And if I go and prepare a place for you. And

now He is preparing mansions, by preparing occupants for them. Indeed, when He says, In My Father's house are many mansions, what think we the house of God to be but the temple of God, of which the Apostle saith, The temple of God is holy, which temple ye are. (1 Cor. 3:17) This house of God then is now being built, now being prepared. (c. 3.). But why has He gone away to prepare it, if it is ourselves that He prepares: if He leaves us, how can He prepare us? The meaning is, that, in order that those mansions may be prepared, the just must live by faith: and if thou seest, there is no faith. Let Him go away then, that He be not seen; let Him be hid, that He be believed. Then a place is prepared, if thou live by faith: let faith desire, that desire may enjoy. If thou rightly understandest Him, He never leaves either the place He came from, or that He goes from. He goes, when He withdraws from sight, He comes, when He appears. But except He remain in power, that we may grow in goodness, no place of happiness will be prepared for us.

**CHRYSOSTOM.** (Hom. xxiii. 2) He shews them that He is aware of their curiosity to know His meaning, and thus excites them to put questions to Him.

14:5-7

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known My Father also; and from henceforth ye know him, and have seen him.

**CHRYSOSTOM.** (Hom. lxxiii. 2) If the Jews, who wished to be separated from Christ, asked whither He was going, much more would the disciples, who wished never to be separated from Him, be anxious to know it. So with much love, and, at the same time, fear, they proceed to ask: Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

**AUGUSTINE.** (Tr. lxi. 1) Our Lord had said that they knew both, Thomas says that they knew neither. Our Lord cannot lie; they knew not that they did know. Our Lord proves that they did: Jesus saith unto Him, I am the way, the truth, and the life.

**AUGUSTINE.** (de Verb. Dom. s. liv) As if He said, I am the way, whereby thou wouldest go; I am the truth, whereto thou wouldest go; I am the life, in which thou wouldest abide. The truth and the life every one understands (capit); but not every one hath found the way. Even the philosophers of the world have seen that God is the life eternal, the truth which is the end of all knowledge. And the Word of God, which is

truth and life with the Father, by taking upon Him human nature, is made the way. Walk by the Man, and thou wilt arrive at God. For it is better to limp on the right way, than to walk ever so stoutly by the wrong.

**HILARY.** (vii. de Trin) For He who is the way doth not lead us into devious courses out of the way; nor does He who is the truth deceive us by falsehoods; nor does He who is the life leave us in the darkness of death.

**THEOPHYLACT.** When thou art engaged in the practical, He is made thy way; when in the contemplative, He is made thy truth. And to the active and the contemplative is joined life: for we should both act and contemplate with reference to the world to come.

**AUGUSTINE.** (Tr. lxix. 2) They knew then the way, because they knew He was the way. But what need to add, the truth, and the life? Because they were yet to be told whither He went. He went to the truth; He went to the life. He went then to Himself, by Himself. But didst Thou leave Thyself, O Lord, to come to us? (c. 3.). I know that Thou tookest upon Thee the form of a servant; by the flesh Thou camest, remaining where Thou wast; by that Thou returnedst, remaining where Thou hadst come to. If by this then Thou camest, and returnedst, by this Thou wast the way, not only to us, to come to Thee, but also to Thyself to come, and to return again. And when Thou wentest to life, which is Thyself, Thou raisedst that same flesh of Thine from death to life. Christ therefore went to life, when His flesh arose from death to life. And since the Word is life, Christ went to Himself; Christ being both, in one person, i. e. Word-flesh. Again, by the flesh God came to men, the truth to liars; for God is true, but every man a liar. When then He withdrew Himself from men, and lifted up His flesh to that place in which no liar is, the same Christ, by the way, by which He being the Word became flesh, by Himself, i. e. by His flesh, by the same returned to Truth, which is Himself, which truth, even amongst the liars He maintained unto death. Behold I myself<sup>1</sup>, if I make you understand what I say, do in a certain sense go to you, though I do not leave myself. And when I cease speaking, I return to myself, but remain with you, if ye remember what ye have heard. If the image which God hath made can do this, how much more the Image which God hath begotten? Thus He goes by Himself, to Himself and to the Father, and we by Him, to Him and to the Father.

**CHRYSOSTOM.** (Hom. lxxiii. 2) For if, He says, ye have Me for your guide to the Father, ye shall certainly come to Him. Nor can ye come by any other way. (c. 6:44) Whereas He had said above, No man can come to Me, except the Father draw him, now He says, No man cometh unto the Father but by Me, thus equalling Himself to the Father. The next words explain, Whither I go ye know, and the way ye know. If ye had known Me, He says, ye should have known My Father also; i. e. If ye had known My substance and dignity, ye would have known the Father's. They did know Him, but not as they ought to do. Nor was it till

afterwards, when the Spirit came, that they were fully enlightened. On this account He adds, And from henceforth ye know Him, know Him, that is, spiritually. And have seen Him, i. e. by Me; meaning that he who had seen Him, had seen the Father. They saw Him, however, not in His pure substance, but clothed in flesh.

**HILARY.** (vii. de Trin) Or thus: When it is said that the Son is the way to the Father, is it meant that He is so by His teaching, or by His nature? We shall be able to see from what follows: If ye had known Me, ye should have known My Father also. In His incarnation asserting His Divinity, He maintained a certain order of sight and knowledge: separating the time of seeing from that of knowing. For Him, who He saith must be known, He speaks of as already seen: that henceforward they might from this revelation have knowledge of the Divine Nature which they had all along seen in Him.

14:8–11

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

**HILARY.** (vii. de Trin) A declaration so new startled Philip. Our Lord is seen to be man. He confesses Himself to be the Son of God, declares that, if He were known, the Father would be known, that, if He is seen, the Father is seen. The familiarity of the Apostle therefore breaks forth into questioning our Lord, Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. He did not deny He could be seen (*non visum negavit*), but wished to be shewn him; nor did he wish to see with his bodily eyes, but that He whom he had seen might be made manifest to his understanding. He had seen the Son in the form of man, but how through that form He saw the Father, he did not know. This he wants to be shewn him, shewn to his understanding, not set before his eyes; and then he will be satisfied: And it sufficeth us.

**AUGUSTINE.** (i. de Trin. c. viii) For to that joy of beholding His face, nothing can be added. Philip understood this, and said, Lord, shew us the Father, and it sufficeth us. But he did not yet understand that he could in the same way have said, Lord, shew us Thyself, and it sufficeth us. But our Lord's answer

enlightens him, Jesus saith unto him, Have I been so long with you, and yet hast thou not known Me, Philip?

**AUGUSTINE.** (Tr. lxx. 1) But how is this, when our Lord said that they knew whither He was going, and the way, because they knew Him? The question is easily settled by supposing that some of them knew, and others not; among the latter, Philip.

**HILARY.** (vii. de Trin) He reproves the ignorance of Philip in this respect. For whereas his actions had been strictly divine, such as walking on the water, commanding the winds, remitting sins, raising the dead, He complained that in His assumed humanity, the Divine nature was not discerned. Accordingly to Philip's request, to be shewn the Father, Our Lord answers, He that hath seen Me, hath seen the Father.

**AUGUSTINE.** (Tr. lxx) When two persons are very like each, we say, If you have seen the one, you have seen the other. So here, He that hath seen Me, hath seen the Father; not that He is both the Father, and the Son, but that the Son is an absolute likeness of the Father.

**HILARY.** (vii. de Trin) He does not mean the sight of the bodily eye: for His fleshly part, born of the Virgin, doth not avail towards contemplating the form and image of God in Him; but the Son of God being known with the understanding, it follows that the Father is known also, forasmuch as He is the image of God, not differing from but expressing His Author<sup>1</sup>. For our Lord's expressions do not speak of one person solitary and without relationship, but teach us His birth. The Father also excludes the supposition of a single solitary person, and leaves us no other doctrine but that the Father is seen in the Son, by the incommunicable likeness of birth.

**AUGUSTINE.** (Tr. lxx. 3) But is he to be reproved, who, when he has seen the likeness, wishes to see the man of whom he is the likeness? No: our Lord rebuked the question, only with reference to the mind of the asker. Philip asked, as if the Father were better than the Son; and so shewed that He did not know the Son. Which opinion our Lord corrects: Believest thou not that I am in the Father, and the Father in Me? as if He said, If it is a great wish with thee to see the Father, at any rate believe what thou dost not see.

**HILARY.** (vii. de Trin) For what excuse was there for ignorance of the Father, or what necessity to shew Him, when the Father was seen in the Son by His essential nature<sup>2</sup>, while by the identity of unity, the Begotten and the Begetter are one: Believest thou not that I am in the Father and the Father in Me?

**AUGUSTINE.** (i. de Trin. 8) He wished him to live by faith, before he had sight, and therefore says, Believest thou not? Spiritual vision is the reward of faith, vouchsafed to minds purified by faith.

**HILARY.** (vii. de Trin) But the Father is in the Son, and the Son in the Father, not by a conjunction of two harmonizing essences<sup>3</sup>, nor by a nature grafted into a more capacious substance as in material bodies, in which it is impossible that what is within can be made external to that which contains it; but by the birth of a nature which is life from life; forasmuch as from God nothing but God can be born.

**HILARY.** (v. de Trin) The unchangeable God follows, so to speak, His own nature, by begetting unchangeable God. Nor does the perfect birth of unchangeable God from unchangeable God forsake His own nature. We understand then here the nature of God subsisting in Him, since God is in God, nor besides Him who is God, can any other be God.

**CHRYSOSTOM.** (Hom. lxxiv. 1) Or thus: Philip, because [he thought] he had seen the Son with his bodily eye, wished to see the Father in the same way; perhaps too remembering what the Prophet said, I saw the Lord, and therefore he says, Shew us the Father. (Isa. 6:1) The Jews had asked, who was His Father; and Peter and Thomas, whither He went; and neither were told plainly. Philip therefore, that he might not seem burdensome, after saying, Shew us the Father, adds, And it sufficeth us: i. e. we seek for no more. Our Lord in reply does not say, that he asked an impossible thing, but that he had not seen the Son to begin with, for that if he had seen Him, he would have seen the Father: Have I been so long time with you, and yet hast thou not known Me? He does not say, not seen Me, but, not known Me; not known that the Son, being what the Father is, does in Himself fitly shew the Father. Then dividing the Persons, He says, He that hath seen Me hath seen the Father; that none might maintain that He was both the Father and the Son. The words shew too that even the Son was not seen in a bodily sense. So if any one takes seeing here, for knowing, I will not contradict him, but will take the sentence as if it was, He that hath known Me, hath known the Father. He shews here His consubstantiality with the Father: He that hath seen My substance, hath seen the Father. Whence it is evident He is not a creature: for all know and see the creature, but not all God; Philip, for instance, who wished to see the substance of the Father. If Christ then had been of another substance from the Father, He would never have said, He that hath seen Me, hath seen the Father. A man cannot see the substance of gold in silver: one nature cannot be made apparent by another.

**AUGUSTINE.** (Tr. lxx. 3. and lxxi. 1) He then addresses all of them, not Philip only: The word that I speak unto you, I speak not of Myself. What is, I speak not of Myself, but, I that speak am not of Myself? He attributes what He does to Him, from whom He Himself, the doer, is.

**HILARY.** (vii. de Trin) Wherein He neither desires Himself to be the Son, nor hides the existence<sup>1</sup> of His Father's power in Him. In that He speaks, it is Himself that speaks in His own person; in that He speaks not of Himself, He witnesseth His nativity, that He is God from God.

**CHRYSOSTOM.** (Hom. lxxiv. 2) Mark the abundant proof of the unity of substance. For He continues; But the Father that dwelleth in Me, He doeth the works. As if He said, My Father and I act together, not differently from each other; agreeing with what He said below: If I do not the works of My Father, believe Me not. But why does He pass from words to works? Why does He not say as we might have expected, He speaketh the words? Because He means to apply what He says both to His doctrine, and to His miracles; or because His words are themselves works.

**AUGUSTINE.** (Tr. lxx. 1, 2) For he that edifieth his neighbour by speaking, doth a good work. These two sentences are brought against us by different sects of heretics; the Arians saying that the Son is unequal to the Father, because He does not speak of Himself; the Sabellians, that the same who is the Father is the Son. For what is meant, they ask, by, The Father that dwelleth in Me, He doeth the works, but, I that dwell in Myself, do these works.

**HILARY.** (vii. de Trin) That the Father dwells in the Son, shews that He is not single, or solitary; that the Father works by the Son, shews that He is not different or alien. As He is not solitary who doth not speak from Himself, so neither is He alien and separable who speaketh by Him. Having shewn then that the Father spoke and worked in Him, He formally states this union: Believe Me that I am in the Father, and the Father in Me: that they might not think that the Father worketh and speaketh in the Son as by a mere agent or instrument, not by the unity of nature implied in His Divine birth.

**AUGUSTINE.** (Tr. lxxi. 2) Philip alone was reproved before.

**CHRYSOSTOM.** (Hom. lxxiv. 2) But if this does not suffice to shew ray consubstantiality, at least learn it from My works: Or else believe Me for the very works' sake. Ye have seen My miracles, and all the proper signs of My divinity; works which the Father alone worketh, sins remitted, life restored, and the like.

**AUGUSTINE.** (Tr. lxxi. 2) Believe then for My works' sake, that I am in the Father, and the Father in Me; for, were we separated, we could not be working together.



## **From Ancient Christian Commentary on Scripture:**

### **14:1a Calm for Troubled Hearts**

#### **The Disciples Needlessly Afraid for Their Lord.**

Augustine: Our Lord consoles his disciples who, as men, would be naturally alarmed and troubled at the idea of his death, by assuring them of his divinity, ... “Let not your heart be troubled: you believe in God, believe also in me,” as if they must believe in him if they believed in God. This would not follow unless Christ were God.... You are in fear for this form of a servant. Let not your heart be troubled. The form of God shall raise it up. Tractates on the Gospel of John 67.1.

#### **Between Hope and Fear.**

Cyril of Alexandria: In commanding them not to be troubled, Jesus placed them, as it were, on the threshold between hope and fear. This way, if they fell into weakness and suffering in their human frailty, the hope of his mercy might help them to recover. On the other hand, the fear of stumbling might urge them to fall less often inasmuch as they had not yet been endowed with the power from above, from on high—I mean the grace that comes through the Spirit that always keeps them from failure. Commentary on the Gospel of John 9.

#### **Jesus Calms the Disciples’ Fear of Death.**

Augustine: And as the disciples were afraid for themselves when Peter, the boldest and most zealous of them, had been told, “The rooster will not crow until you have denied me thrice, ...” Jesus adds, “In my Father’s house are many mansions,” ... by way of an assurance to them in their trouble that they might with confidence and certainty look forward, after all their trials, to dwelling together with Christ in the presence of God. Tractates on the Gospel of John 67.2.

#### **Faith More Powerful Than Anything.**

Chrysostom: He shows the power of the Godhead within him, discerning their inward feelings when he says, “Let not your heart be troubled.” “Believe in God, believe also in me.” ... Faith, too, in me, and in the Father who begat me, is more powerful than anything that shall come on you. And it will permit no evil thing to prevail against you. Homilies on the Gospel of John 73.1.

### **Faith As a Weapon.**

Cyril of Alexandria: Here, Jesus makes an able soldier out of one who recently was a coward. And while the disciples were suffering with the anxieties of fear, he commands them to cling to the intense power of faith.... Faith is a weapon whose blade is stout and broad; it drives away all cowardice that may spring from the expectation of coming suffering and renders the darts of evildoers utterly void of effect and makes their temptations utterly profitless. Commentary on the Gospel of John 9.

### **Unity of Nature, Distinction of Persons.**

Hilary of Poitiers: Our Lord speaks in words deliberately chosen, so that whatever he claims for the Father, he signifies in modest language to be appropriate to himself. Take for example the command, "Believe in God, and believe in me." He is identified with God in honor. How, I ask you, can he be separated from his nature? He says, "Believe in me also," just as he said "Believe in God." Do not the words "in me" signify his nature? Separate the two natures, but then you must also separate the two beliefs. If it is life that we should believe in God without Christ, strip Christ of the name and qualities of God. But if perfect life is given to those who believe in God only when they believe in Christ also, let the careful reader ponder the meaning of the saying, "Believe in God, and believe in me also," for these words, uniting faith in him with faith in God, unite his nature to God's. He enjoins first of all the duty of belief in God but adds to it the command that we should believe in himself also, which implies that he is God, since those who believe in God must also believe in him. Yet he excludes the suggestion of a unity contrary to religion, for the exhortation "Believe in God, believe in me also" forbids us to think of him as alone in solitude. On the Trinity 9.19.

### **14:2 Many Rooms in the Father's House**

#### **Shares Allotted According to Worthiness.**

Irenaeus: All things belong to God, who supplies all with a suitable dwelling place, even as his Word says that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. Against Heresies 5.36.2.

### **Preparing the Dwellers.**

Augustine: But he is in a certain sense preparing the dwellings by preparing for them the dwellers. As, for instance, when he said, "In my Father's house are many dwellings." What else can we suppose the house of God to mean but the temple of God? And what that is, ask the apostle, and he will reply, "For the temple of God is holy, which temple you are." This is also the kingdom of God that the Son is yet to deliver up to the Father.... For it is to this kingdom, standing then at the right hand, that it shall be said in the end, "Come, you blessed of my Father, receive the kingdom." In other words, you who were the kingdom but without the power to rule, come and reign so that what you formerly were only in hope, you may now have the power to be in reality. This house of God, therefore, this temple of God, this kingdom of God and kingdom of heaven, is as yet in the process of building, of construction, of preparation, of assembling. There will be dwellings in it even as the Lord is now preparing them. There are in fact such dwellings already even as the Lord has already ordained them. Tractates on the Gospel of John 68.2.

### **Plentiful Mansions.**

Gregory of Nazianzus: Are there many mansions in God's house, as you have heard, or only one? Of course you will admit that there are many, and not just one. Now, are they all to be filled, or only some, and others not, so that some will be left empty and will have been prepared to no purpose? Of course all will be filled, for nothing can be in vain that has been done by God. Against the Eunomians, Theological Oration 1(27).8.

### **14:3 Jesus Prepares a Place for Us with Him**

#### **The Mansions Are Already Prepared.**

Cyril of Alexandria: If there were not many mansions in God the Father's home, he would have said that he was going on before them to prepare beforehand the homes of the saints. But since he already knew that there were many homes already fully prepared and awaiting the arrival of those who love God, he says that he will depart, but not for this purpose. Rather, he leaves in order to secure the way to the mansions above, to prepare a passage of safety for you and to smooth the paths that were formerly impassible. For in times of old, heaven was utterly inaccessible to mortals, and no flesh as yet had ever traveled that pure and all-holy realm of the angels. But Christ was the first who consecrated for us the means of access to himself and granted to flesh a way of entrance into heaven. He did this by presenting

himself as an offering to God the Father, the “firstfruits of those who are asleep” and are lying in the tomb, and by presenting himself as the first human being that ever appeared in heaven.... For Christ did not ascend on high in order to present himself before the presence of God the Father. He always was and is and will be continually in the Father, in the sight of him who begat him. For he is the one in whom the Father takes delight. Rather, he who of old was the Word with no part or lot in human nature has now ascended in human form so that he may appear in heaven in a strange and unusual manner. And this he has done on our account and for our sakes in order that he, though “found as a man,” may still in his absolute power as Son—while yet in human form—obey the command, “Sit at my right hand,” and in this way transfer the glory of adoption through himself to the entire human race. For because he has appeared in human form, he is still one of us as he sits at the right hand of God the Father, even though he is far above all creation. He is also consubstantial with his Father due to the fact that he has come forth from him as truly God of God and Light of Light. He has presented himself therefore as man to the Father on our behalf so that he may restore us again, as it were, to behold the Father’s face—we who were removed from the Father’s presence by the ancient transgression....

“I shall not then,” he says, “depart to prepare mansions for you. There are already enough there. There is no need to make new homes for my creation. But I go to prepare a place for you because of the sin that has mastery over you in order that those of you who are on the earth will be able to be mingled with the holy angels. Otherwise, the holy multitude of those above would never mingle with those [below] who were so defiled. But now, when I shall have accomplished the work of uniting the world below with that above—giving you a way of access to the city on high as well—I will return again at the time of regeneration and ‘receive you with myself, so that where I am, there you may be also.’ ” Commentary on the Gospel of John 9.

### **He Leaves to Elicit Faith.**

Augustine: But why has he gone away to prepare it, if it is ourselves that he prepares? If he leaves us, how can he prepare us? The meaning is that in order that those mansions may be prepared, the just must live by faith ... and if you see, there is no faith.... Let Christ go away then so that he is not seen. Let him remain concealed that faith may be exercised. Then a place is prepared if you live by faith. Let faith desire so that the place desired may itself be possessed. The longing of love is the preparation of the mansion. In this way, Lord, prepare what you are preparing. For you are preparing us for yourself and yourself for us, inasmuch as you are preparing a place both for yourself in us and for us in you. For you have said, “Abide

in me, and I in you.” As far as each one has been a partaker of you, some less, some more, such will be the diversity of rewards in proportion to the diversity of merits. The multitude of mansions will suit the multitude of inequalities among their occupants. But all of them, nonetheless, will live eternally and will be endlessly blessed. Tractates on the Gospel of John 68.3.

### **Life Himself.**

Augustine: When he says, therefore, “That where I am, there you may be also,” where else were they to be but in himself? In this way he is also in himself, and they, therefore, are just where he is, that is, in himself. Accordingly, he himself is that eternal life that is yet to be ours, when he has received us unto himself. As he is that life eternal, so is it in him, that where he is there shall we be also, that is to say, in himself. “For as the Father has life in himself”—and certainly that life that he has is in no way different from what he is himself as its possessor—“so has he given to the Son to have life in himself.” This is so because he is the very life that he has in himself. But will we then actually be what he is, [namely], the life when we begin our existence in that life, that is, in himself? Certainly not, for he, by his very existence as the life, has life. He is himself what he has. And just as the life is in him, so he is in himself. But we are not that life. We are partakers of his life. And we shall be there in such a way as to be wholly incapable of being in ourselves what he is. But even while we ourselves are not the life, we will be able to have him as our life. And he himself has life because of the very fact that he himself is the life. Tractates on the Gospel of John 70.1.

### **14:4 You Know the Way to the Place Where I Am Going**

#### **“The Way” Is Jesus.**

Cyril of Alexandria: “I myself,” he seems to say, “am going ahead to prepare the path of entry into the heavens.” But if you wish, and if it is the delight of your heart to rest within those mansions, and if you have devoted everything to reaching that city above and dwelling in the company of the holy spirits—then “you know the way,” which is myself. For assuredly it is through me and no one else that you will ever gain that marvelous blessing. No other will ever open the heavens to you or smooth over the ground that one on earth could ever walk—except myself alone. Commentary on the Gospel of John 9.

## **14:5 Thomas's Question**

### **The Disciples Do Not Know They Know.**

Augustine: The Lord said they knew the place to which and the way whereby he was going. Thomas declares he does not know either the place or the way. But Thomas does not know he is speaking falsely. They knew, but they did not know that they knew. Jesus, however, will convince them of what they already know even though they themselves imagine that they are ignorant about it. Tractates on the Gospel of John 69.1.

## **14:6 The Way, the Truth and the Life**

### **The Perfect Way.**

Basil the Great: We understand the "way" to be the road to perfection, advancing in order step by step through the words of righteousness and the illumination of knowledge, always yearning for that which lies ahead and straining toward the last mile, until we reach that blessed end, the knowledge of God, with which the Lord blesses those who believe in him. For truly our Lord is a good way, a straight road with no confusing forks or turns, leading us directly to the Father. For "no one comes to the Father," he says, "except through me." Such is our way up to God through his Son. On the Holy Spirit 8.18.

### **To God Through God.**

Peter Chrysologus: "I am the way," he says, so that the power of demons may not prevail in impeding those coming to the way through the Way, to God through God. It is not possible to attain to God except through God. Sermon 16.4.

### **Disciples Understand the Way but Not the Rest.**

Chrysostom: "I am the way." This is the proof that "No one comes to the Father but by me." "The truth and the life" prove that these statements will be carried out. "There is, then, no falsehood with me if I am 'the truth.' It is also the same if I am 'life,' since not even death shall be able to stop you from coming to me. Besides, if I am 'the way,' you will need no one to lead you by the hand. And, if I am also 'the truth,' my words are not false. If I am also 'life,' although you die you shall obtain what I have told you." His being "the way" they both understood and allowed, but the rest they did not understand. Indeed they did not

venture to say what they did not know. Still they gained great consolation from his being “the way.” “If,” he says, “I have sole authority to bring you to the Father, you shall surely come this way. For neither is it possible to come by any other way.” Homilies on the Gospel of John 73.2.

### **Jesus Does Not Mislead Us.**

Hilary of Poitiers: He who is the way does not lead us into by-paths or trackless wastes. He who is the truth does not mock us with lies. He who is the life does not betray us into delusions, which are death. He himself has chosen these winning names to indicate the methods that he has appointed for our salvation. As the way, he will guide us to the truth. As the truth, he will establish us in the life. And therefore it is all-important for us to know what the mysterious mode is that he reveals for attaining this life. “No one comes to the Father except through me.” The way to the Father is through the Son. On the Trinity 7.33.

### **Jesus’ Name Is Truth.**

Ambrose: Christ is not only God but true God indeed—true God of true God—and I approach the true one inasmuch as he himself is the truth. If, then, we inquire his name, it is “the truth.” If we seek to know his natural rank and dignity, he is so truly the very Son of God, that he is indeed God’s own Son. On the Christian Faith 1.17.108.

### **Being the Truth, the Son Is Equal to the Father.**

Ambrose: If they say that the Father alone is true God, they cannot deny that God the Son alone is the truth. For Christ is the truth. Is the truth then something inferior to him that is true, seeing that according to the use of terms a person is called true from the word truth, as also wise from wisdom, just from justice? We do not consider it so between the Father and the Son. For there is nothing lacking in the Father, because the Father is full of truth. And the Son, because he is the truth, is equal to him who is true. On the Christian Faith 5.2.28.

### **Walk by Faith in the Truth.**

Augustine: Persevere now in walking by faith in the truth, that you may succeed in coming at a definite and due time to the sight of the same truth. For as the apostle says, “While staying here in the body, we are away from the Lord. For we are walking by faith, not by sight.” We are led to the direct sight and vision

of the Father by Christian faith. That is why the Lord says, “No one comes to the Father except through me.” Sermon 12.5.

### **He Will Raise Us Again to What We Were Intended.**

Cyril of Alexandria: There are three means by which we shall reach the divine courts that are above and enter the church of the firstborn: by practicing every kind of virtue; by faith in right doctrine; by hope of the life to come. Is there anyone other than our Lord Jesus the Christ who could ever be a leader, a helper or a means for granting us success in these kinds of things? Surely not! Do not even entertain such an idea! For he himself has taught us things beyond the Law. He has pointed out to us the way that anyone might safely take that would lead to a life of incredible virtue and to a highly motivated and unhindered performance of those actions that follow the pattern of Christ. And so he himself is the truth, he is the way, that is, the true boundary of faith and the exact rule and standard of an unerring conception concerning God. For by a true belief in the Son, namely, as begotten of the very essence of God the Father and as bearing the title of Son in its fullest and truest meaning—and not even in any sense a made or created being—we shall then clothe ourselves in the confidence of a true faith. For one who has received the Son as a Son has fully confessed a belief also in him of whose essence the Son is, and that person knows and will immediately accept God as the Father. Therefore he is the truth, he is the life, for no one else will restore to us the life that is within our hopes, namely, that life that is in incorruption, blessedness and sanctification. For it is he that raises us up and who will bring us back again from the death we died under the ancient curse to the state in which we were at the beginning. Commentary on the Gospel of John 9.

### **Jesus Enlivens the Soul with Life.**

Peter Chrysologus: He himself has said, “I am the life.” What the soul is to the body is what Christ is to the soul. Without the soul, the body does not live. The soul does not live without Christ. As soon as the soul leaves the body, stench, corruption, rottenness, the worm, ashes, horror and everything that is loathsome to the sight take its place. When God leaves, immediately the stench of faithlessness, the corruption of sin, the rottenness of the vices, the worm of guilt, the ashes of vanities and the horror of infidelity enter the soul, and there comes to pass in the living tomb of the body the death of the soul now buried. Sermon 19.5.



### **The Son Is Immortality.**

Gregory of Nyssa: [Eunomius] speaks of God as “without beginning, eternally without end, alone.” Once more “understand, you simple ones,” as Solomon says, “his subtlety,” in case you might be deceived and fall headlong into the denial of the Godhead of the only-begotten Son. Whatever is devoid of death or decay is that which is without end. That, likewise, is called everlasting that does not exist only for a time. That, therefore, which is neither everlasting nor without end is surely seen in the nature that is perishable and mortal. And so, the one who predicates “unendingness” of the one and only God and does not include the Son in the assertion of “unendingness” and “eternity” maintains by such a proposition that he whom he thus contrasts with the eternal and unending is perishable and temporary. But we, even when we are told that God “alone has immortality,” understand by “immortality” the Son. For life is immortality, and the Lord is that life who said, “I am the Life.” Against Eunomius 2.4

### **Christ Is the Way to the Father.**

Augustine: The one who is himself the Truth and the Word, by whom all things were made, was made flesh so that he might dwell among us. And yet, the apostle still says, “Even though we have known Christ after the flesh, yet from now on we know him no more.” For Christ, desiring not only to give the possession to those who had completed the journey but also to be himself the way to those who were just setting out, determined to take a fleshly body. This is the source of that expression, “The Lord created me in the beginning of his way.” Those who desire to come [to the Father] begin their journey in [the Son]. The apostle, therefore, although still on the way ... had already passed over the beginning of the way and had now no further need of it. And yet, everyone who wants to attain to the truth and to rest in eternal life has to start the journey by this way. For Jesus says, “I am the way, and the truth and the life”; that is, by me men and women come. To me they come, in me they rest. For when we come to him, we come to the Father also, because through an equal an equal is known. Christian Instruction 1.34.38.

### **God the Father Shows Us Himself in Christ.**

Hilary of Poitiers: Except through him there is no approach to the Father. But there is also no approach to him unless the Father draws us. Understanding him to be the Son of God, we recognize in him the true nature of the Father. And so, when we learn to know the Son, God the Father calls us. When we believe the Son, God the Father receives us. For our recognition and knowledge of the Father is in the Son who

shows us in himself God the Father. The Father draws us by his fatherly love, if we are devout, into a mutual bond with his Son. On the Trinity 11.33.

### **We Cannot Partake of Divine Nature Apart from Christ.**

Cyril of Alexandria: We approach the Father in two ways: either by becoming holy, as far as is possible for humanity ... or else we arrive, through faith and contemplation, at that knowledge of the Father which is as it were "in a mirror darkly." But no one would ever be holy and make progress in a life according to the rule of virtue unless Christ were the guide of his footsteps in everything. And no one would ever be united to God the Father except through the mediation of Christ, for he is the mediator between God and humanity, through himself and in himself uniting humanity to God.... No one, therefore, will come to the Father, that is, will appear as a partaker of the divine nature, except through Christ alone. For if he had not become a mediator by taking human form, our condition could never have advanced to such a height of blessedness. But now, if anyone approaches the Father in a spirit of faith and reverent knowledge, he will do so by the help of our Savior Christ himself. Commentary on the Gospel of John 9.

### **Our Strength, Confidence and Reward.**

Ambrose: Lord Jesus, we do follow you, but we can come only at your bidding. No one can make the ascent without you, for you are our way, our truth, our life, our strength, our confidence, our reward. Be the way that receives us, the truth that strengthens us, the life that invigorates us. Death as a Good 12.55.

### **14:7 Knowing Christ, You Know the Father**

#### **Christ's Appearance Provides Knowledge of the Father.**

Irenaeus: The Son reveals the knowledge of the Father through his own manifestation. For the manifestation of the Son is the knowledge of the Father, since all things are manifested through the Word. Against Heresies 4.6.3.

#### **The Time of Seeing and the Time of Knowing.**

Hilary of Poitiers: How can knowledge of him be knowledge of the Father? For the apostles see him wearing the aspect of that human nature that belongs to him. But God is not encumbered with body and flesh and is unrecognizable by those who dwell in our weak and fleshly body. The answer is given by the

Lord, who asserts that under the flesh that, in a mystery, he had taken, his Father's nature dwells within him.... He makes a distinction between the time of seeing and the time of knowing. He says that from this time onward they shall know him whom they had already seen and so shall possess, from the time of this revelation onward, the knowledge of that nature on which, in him, they had gazed for so long. On the Trinity 7.34.

#### **Divine Sonship Produces Recognition of Divine Father.**

Hilary of Poitiers: It was not the carnal body that he had received by birth from the Virgin that could manifest to them the image and likeness of God. The human aspect that he wore could be no aid toward the mental vision of the incorporeal God. But God was recognized in Christ by those who recognized Christ as the Son on the evidence of the powers of his divine nature. And a recognition of God the Son produces a recognition of God the Father. For the Son is in such a sense the image as to be one in kind with the Father and yet in a way that indicates that the Father is his origin. On the Trinity 7.37.

#### **Seeing the Father in the Son.**

Chrysostom: He does not contradict himself. They knew him indeed, but not as they should have. God they knew, but they did not yet know the Father. For afterward, when the Spirit came upon them, he formed in them all knowledge. It is as if he had said, "If you had known my essence and my dignity, you would have known that of the Father also. And from this time onward you shall know him, and you have seen him." The [knowing] belongs to the future; the [seeing] belongs to the present. Both are brought about "by me." By "sight," he means knowledge by intellectual perception. For those who are seen we may see but not know. Those, however, who are known we cannot both know and not know.... These words are used so that you may learn that the one who has seen him knows him who begat him. But they beheld him not in his unveiled essence but clothed with flesh. Homilies on the Gospel of John 73.2.

#### **14:8 Lord, Show Us the Father**

#### **Philip Was Not Tampering with the Faith.**

Hilary of Poitiers: The novel sound of these words of Jesus disturbed the apostle Philip. A man is before their eyes. This man asserts that he is the Son of God and declares that when they have known him they will know the Father. He tells them that they have seen the Father and that, because they have seen him,

they shall know him hereafter.... And so Philip spoke out with the loyalty and confidence of an apostle, requesting, "Lord, show us the Father, and that will suffice." He was not tampering with the faith. It was only a mistake made in ignorance.... Philip did not deny that the Father could be seen but only asked that he might see him. He did not ask that the Father should be unveiled so that he could see him with his bodily eyes, but that he might have some further indication that would enlighten him concerning how the Father could be seen. For he had seen the Son under the aspect of humanity but cannot understand how he could thereby have seen the Father. On the Trinity 7.35.

### **Show Us the Father?**

Augustine: When Philip said to him, "Lord, show us the Father, and that is enough for us," he understood well enough that being shown the Father could satisfy him. But if the one who is equal to the Father was not enough for him, how would the Father be enough? And why wasn't he enough for him? Because he was not seen. Why wasn't he seen? Because the eye he could be seen with was not yet whole. As for the Lord's body, which could be seen with these eyes, it was not only the ones who revered him who saw him but also the Jews who crucified him. So if he wanted to be seen in another way, it means he was requiring other eyes. And that is why he gave this reply to the one who said, "Show us the Father, and that is enough for us: Have I been with you all this time, and you do not know me? Philip, whoever sees me also sees the Father." And to heal the eyes of faith in the meantime, he is first admonished in terms of faith, so that he may be enabled to attain to sight. And in case Philip should assume that God is to be thought of in the same way as he saw the Lord Jesus Christ in the flesh, he immediately added, "Do you not believe that I am in the Father, and the Father is in me?" Sermon 88.4.

### **14:9 Seeing the Father in and Through the Son**

#### **The Father's Portrait in the Son.**

Ambrose: By means of this image the Lord showed Philip the Father. Yes, he who looks on the Son sees, in portrait, the Father. Notice what kind of portrait is spoken of. It is truth, righteousness, the power of God. It is not silent, for it is the Word. It is not insensible, for it is Wisdom. It is not vain and foolish, for it is power. It is not soulless, for it is the life. It is not dead, for it is the resurrection. On the Christian Faith 1.7.50.

### **Seeing the Father in the Son.**

Chrysostom: In the Old Testament it says, “No one shall see my face and live.” What does Christ say? Very reprovingly he says, “Have I been with you for so long, and have you not known me, Philip?” He did not say “have you not seen” but “have you not known me.” “Why,” Philip might say, “would I want to learn anything concerning you? At present I want to see your Father, and you say to me, ‘Have you not known me?’ ” What connection then does this have with the question? Surely a very close one. For if he is that which the Father is, yet continues to be a Son, there is a definite reason for showing in himself the one who begat him. Then to distinguish the persons he says, “He who has seen me has seen the Father,” in case anyone should assert that the same person is Father and Son. For had he been the Father, he would not have said, “He who has seen me has seen him.” Homilies on the Gospel of John 74.1.

### **Only One Image of God Spoken of in Scripture.**

Ambrose: In the church, I know of only one image, that is, the image of the unseen God. God has said about this image, “Let us make man [humankind] in our image.” Of this image it is written that Christ is the “effulgence of the glory and impress of his hypostasis.” In that image, I perceive the Father as the Lord Jesus himself has said, “The one who has seen me has seen the Father.” For this image is not separated from the Father, which indeed has taught me the unity of the Trinity, saying, “I and the Father are one,” and again, “All things whatever the Father has are mine.” [In this image, also perceive] the Holy Spirit, seeing that the Spirit is Christ’s and has received of Christ, as it is written, “He shall receive of mine and shall announce it to you.” Sermon Against Auxentius 32.

### **Not Speaking of a Bodily Likeness Here.**

Hilary of Poitiers: I ask whether he is the visible likeness of the invisible God and whether the infinite God can also be presented to view under the likeness of a finite form. For a likeness must necessarily repeat the form of that of which it is the likeness. Let those, however, who want there to be a nature of a different sort in the Son determine what sort of likeness of the invisible God they wish the Son to be. Is it a bodily likeness exposed to the gaze and moving from place to place with human gait and motion? No, rather let them remember that according to the Gospels and the prophets both Christ is a Spirit and God is a Spirit. If they confine this Christ the spirit within the bounds of shape and body, such a corporeal Christ will not be the likeness of the invisible God, nor will a finite limitation represent that which is infinite. On the Trinity 8.48.

### **The Identification of the Divine Will.**

Basil the Great: “He who has seen me has seen the Father”; this does not mean that he has seen the image and the form of the divine nature, since the divine nature is simple, not composed of various parts. Goodness of will is a current in the stream of the divine essence, and thus is perceived to be the same in the Father and the Son. On the Holy Spirit 8.21.

### **Not Recognizing the Father’s Nature.**

Hilary of Poitiers: He rebukes the apostle for defective knowledge of himself. For previously he had said that when he was known the Father was known also. But what did they mean when he complained that for so long they had not known him? It means this: that if they had known him, they must have recognized in him the Godhead that belongs to his Father’s nature. For his works were the peculiar works of God. On the Trinity 7.36.

### **14:10a Mutual Indwelling**

#### **The Mutual Indwelling Is Incomprehensible.**

Hilary of Poitiers: The words of the Lord, “I am in the Father and the Father is in me,” confuse many minds, and this is only natural since the powers of human reason cannot provide them with any intelligible meaning. It seems impossible that one object should be both within and without another, or that—since it is laid down that the beings of whom we are treating, although they do not dwell apart, retain their separate existence and condition—these beings can reciprocally contain one another so that one should permanently envelope and be permanently enveloped by the other whom yet he envelopes. This is a problem that human wisdom will never solve, nor will human research ever find an analogy for this condition of divine existence. But God can be what human beings cannot understand. On the Trinity 3.1.

#### **Father and Son Are in Each Other.**

Gregory of Nyssa: The Lord speaks the truth who says, “I am in the Father and the Father in me”—plainly, the one in his entirety is in the other in his entirety. The Father does not have an overwhelming presence in the Son. The Son is not deficient in the Father. And the Lord also says that the Son should be honored. And, “The one who has seen me has seen the Father,” and, “No one fully knows the Father except the

Son.” In all of this, there is no hint ... of any variation in glory or of essence or anything else between the Father and the Son. Against Eunomius 2.4.

### **The Son Is Not Falsely Concealing That He Is the Father.**

Hilary of Poitiers: In no other words than these that the Son has used can the fact be stated that Father and Son, being alike in nature, are inseparable. The Son, who is the way and the truth and the life, is not deceiving us by some theatrical transformation of names and aspects when he, while wearing manhood, styles himself the Son of God. He is not falsely concealing the fact that he is God the Father. He is not a single person who hides his features under a mask so that we might imagine that two are present. He is not a solitary being, now posing as his own Son, and then again calling himself the Father, adorning the one unchanging nature with varying names.... It is the height of impiety to believe that Father and Son are two gods. It is sacrilege to assert that Father and Son are singularly God. It is blasphemy to deny the unity, consisting in sameness of kind, of God from God. On the Trinity 7.39.

### **No Separation or Division.**

Hilary of Poitiers: That the Father dwells in the Son proves that the Father is not isolated and alone. That the Father works through the Son proves that the Son is not an alien or a stranger. There cannot be one person only, for he speaks not of himself. And, conversely, they cannot be separate and divided when the one speaks through the voice of the other. These words are the revelation of the mystery of their unity. On the Trinity 7.40.

### **14:10b Mutual Words and Works**

#### **The Father Would Not Have Used Different Words.**

Cyril of Alexandria: If, he would say, my Father had spoken anything to you, he would not have used any other words than these that I am now speaking. For so great is the equality in essence between myself and him that my words are his words, and whatever I do may be believed to be his actions. For, because he “abides in me,” by reason of the exact equivalence in essence, he himself does the works. For since the Godhead is one in the Father, in the Son and in the Spirit, every word that comes from the Father comes always through the Son by the Spirit. Every work or miracle is through the Son by the Spirit, and yet it is considered as coming from the Father. For the Son is not apart from the essence of the Father, nor indeed

is the Holy Spirit. But the Son, being in the Father and having the Father again in himself, claims that the Father is the doer of the works. For the nature of the Father is mighty in operation and shines out clearly in the Son.

And one might add to this another meaning that is involved, suggested clearly by the principles that underlie the incarnation. He says, "I speak not of myself," meaning, not in separation from or in lack of agreement with God the Father. For since he appeared to those who saw him in human form, he refers his words to the divine nature, as speaking in the person of the Father. It is the same with his actions. He almost seems to say, Do not let this human form deprive me of that reverent estimation that is due and befitting to me, and do not suppose that my words are those of a mere human or of one like yourselves. Rather, believe them to be in very truth divine words that would be just as fitting for the Father as they are for me. And he is the one who works, "abiding in me." For I am in him, and he is in me. Do not think therefore that a mighty and extraordinary privilege was granted to the people of former days because they saw God in a vision of fire and heard his voice speaking to them. For you have in reality seen the Father through me and in me, since I have appeared among you, being in my nature God, and "have come visibly," according to the words of the psalmist. And be well assured that in hearing my words, you heard the words of the Father. And you have been spectators of his works and of the might that is in him. For by me he speaks as by his own Word. And in me he carries out and achieves his wondrous works, as though by his own power. Commentary on the Gospel of John 9.

### **The Father Works Together with the Son.**

Augustine: The Father was not born of the Virgin, and yet this birth of the Son from the Virgin was the work of both Father and Son. The Father did not suffer on the cross, and yet the passion of the Son was the work of both Father and Son. The Father did not rise again from the dead, and yet the resurrection of the Son was the work of both Father and Son. You have the persons quite distinct, and their working inseparable. So let us never say that the Father worked anything without the Son, the Son anything without the Father. Or perhaps you are worried about the miracles Jesus did, in case perhaps he did some that the Father did not do? Then what about "But the Father abiding in me does his works"? Sermon 52.14.



### **The Divine Three Are Inseparable.**

Augustine: So then, with all these ways of speaking we still have to understand that the activities of the divine three are inseparable, so that when an activity is attributed to the Father he is not taken to engage in it without the Son and the Holy Spirit. And when it is an activity of the Son, it is not without the Son and the Holy Spirit. And when it is an activity of the Son, it is not without the Father and the Son. That being the case, those who have the right faith, or better still the right understanding as far as they can, know well enough that the reason it is said about the Father, "He does the works," is that the works have their origin in the one from whom the co-working persons have their very existence. The Son, you see, is born of him, and the Holy Spirit proceeds primarily from him of whom the Son is born, being the Spirit common to them both. Sermon 71.26.

### **The Image Shares Attributes of the Father.**

Athanasius: Let us proceed then to consider the attributes of the Father, and we shall come to know whether this Image is really his. The Father is eternal, immortal, powerful, light, King, Sovereign, God, Lord, Creator and Maker. These attributes must be in the Image to make it true that whoever "has seen" the Son "has seen the Father." If the Son is not all this, but, as the Arians consider, he is originate and not eternal, this is not a true image of the Father, unless indeed they give up shame and go on to say that the title of image, given to the Son, is not a token of a similar essence, but his name only. Discourses Against the Arians 1.21.

### **14:11 Believe There Is Mutual Indwelling and Works**

#### **Unity with the Father Is Recognized.**

Hilary of Poitiers: His power belonged to his nature, and his working was the exercise of that power. In the exercise of that power, then, they might recognize in him the unity with the Father's nature. To the extent that anyone recognized him to be God in the power of his nature, that person would come to know God the Father who was present in that mighty nature. The Son, who is equal with the Father, showed by his works that the Father could be seen in him so that when we perceived in the Son a nature like the Father's in its power, we might know that in Father and Son there is no distinction of nature. On the Trinity 9.52.

### **Against Those Who Deny the Divinity of Christ.**

Cyril of Alexandria: In these words Christ distinctly says that he could never have worked and accomplished those miracles that are unique to the divine nature if he, himself, had not been essentially of the same divine nature.... [Only heretics] whose hearts are devoid of the Holy Spirit make separations between the Father and the Son and assert that the Son is essentially and completely severed from the Father in the way that created things and divine works are separate from God the Father. Commentary on the Gospel of John 9.