

## **10:38 *God Anointed Jesus of Nazareth***

### **Proof from the Good That He Did.**

Chrysostom: First he discourses of Jesus' being Lord and in exceeding elevated terms, seeing he had to deal with a soul more than commonly elevated and that took all in with ardor. Then he proves how he was Lord of all, from the things that he achieved "throughout all Judea." For, he says, you know "the word that was proclaimed throughout all Judea," and, what is the wonderful part of it, "beginning from Galilee after the baptism that John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. First he speaks of his success, and then again [Peter] says concerning him, "Jesus of Nazareth." Why, what a stumbling block, this birthplace! "How God anointed him with the Holy Spirit and with power." Then again the proof—how does that appear?—from the good that he did. "Who went about doing good, and healing all who were oppressed of the devil," and the greatness of the power shown when he overcomes the devil; and the cause, "Because God was with him." Homilies on the Acts of the Apostles 23.11

### **The Holy Spirit Shares in His Kingship.**

Gregory of Nyssa: But the Son, having all things which are the Father's, is himself proclaimed a king by holy Scripture. Now the divine Scripture says that the Holy Spirit is the unction of the Only Begotten, interpreting the dignity of the Spirit by a transference of the terms commonly used in this world. For as, in ancient days, in those who were advanced to kingship, the token of this dignity was the unction that was applied to them, and when this took place there was thenceforth a change from private and humble estate to the superiority of rule, and he who was deemed worthy of this grace received after his anointing another name, being called, instead of an ordinary man, the Anointed of the Lord. For this reason, that the dignity of the Holy Spirit might be more clearly shown to humankind, he was called by the Scripture "the sign of the kingdom" and "Unction," whereby we are taught that the Holy Spirit shares in the glory and kingdom of the only begotten Son of God. For as in Israel it was not permitted to enter upon the kingdom without the unction being previously given, so the word, by a transference of the terms in use among ourselves, indicates the equality of power, showing that not even the kingdom of the Son is received without the dignity of the Holy Spirit. And for this reason he is properly called Christ, since this name gives the proof of his inseparable and indivisible conjunction with the Holy Spirit. If, then, the only-

begotten God is the Anointed, and the Holy Spirit is his Unction, and the appellation of Anointed points to the kingly authority, and the anointing is the token of his kingship, then the Holy Spirit shares also in his dignity. If, therefore, they say that the attribute of Godhead signifies dignity and the Holy Spirit is shown to share in this last quality, it follows that he who partakes in the dignity will also partake in the name that represents it. On the Holy Trinity.<sup>16</sup>

### **Baptized in the Name of the Trinity.**

Basil the Great: Do not be misled because the apostle frequently omits the names of the Father and the Holy Spirit when he speaks of baptism. Do not imagine because of this that the invocation of their names has been omitted. St. Paul says, "As many of you as were baptized into Christ have put on Christ" <sup>17</sup> and ... "all of us who have been baptized into Christ Jesus were baptized into his death." <sup>18</sup> To address Christ in this way is a complete profession of faith, because it clearly reveals that God anoints the Son (the anointed One) with the unction of the Spirit. We can learn this from Peter's words in Acts, "God anointed Jesus of Nazareth with the Holy Spirit," <sup>19</sup> or from Isaiah, "The Spirit of the Lord God is upon me, because the Lord has anointed me," <sup>20</sup> or from the Psalms, "Therefore God, your God has anointed you with the oil of gladness above your fellows." <sup>21</sup> But the Scripture also speaks of baptism in the context of the Spirit alone, for example, "For by one Spirit we are all baptized into one body." <sup>22</sup> There are other passages that agree with this: "You shall be baptized with the Holy Spirit," <sup>23</sup> and "He will baptize you with the Holy Spirit." <sup>24</sup> No one would claim that on the basis of these passages the invocation of the Spirit's name alone makes baptism complete and perfect. On the Spirit 12.28.<sup>25</sup>

## ***10:40 Raised on the Third Day***

### **By Death He Conquered the Death of Humanity.**

Gregory of Nyssa: Therefore, since it was necessary that the good Shepherd lay down his life on behalf of the sheep, so that through his own death he might destroy death, the captain of our salvation, by bringing death to pass, becomes a composite in his human nature, both as a priest <sup>30</sup> and a lamb in the ability to receive a share of suffering. For since death is nothing but the dissolution of both soul and body, the one who united himself to both, I mean to both soul and to body, is separated from neither—"incapable of repentance," as the apostle says, "are the graces of God." <sup>31</sup> So having distributed himself to both body and soul, on the one hand he opens paradise to the thief through his soul, and through his body he establishes the work of destruction. Now this is death's obliteration, that the destruction annihilated in

the life-giving nature is made impotent, and this, which happens in regard to these [body and soul] becomes a shared benefit and grace of our nature. In this way, he who is in both, through his resurrection fits together all that was separate, he who, according to his power, gives his body to the heart of the earth, as it has been written, <sup>32</sup> while he puts his soul away from himself, saying, on the one hand, to his father, “Into your hands I hand over my spirit,” <sup>33</sup> and on the other, to the thief, “Today you will be with me in paradise.” <sup>34</sup> ... So in this way he comes both to be in death and not to be mastered by death.... The proof ... is the operation that worked incorruption with regard to the body and a passing over into paradise with regard to the soul ... He <sup>35</sup> demonstrates this who says that “God raised him from the dead.” <sup>36</sup> For not as Lazarus or anyone else of those who have returned to life by the power of another is he brought back to life—so clear is it how the resurrection of the Lord is to be conceived. Rather the Only Begotten himself raises up the person who was mixed together with himself, having both separated the soul from the body and having reunited both, and in this way a common salvation of human nature is effected. Against Apollinaris.<sup>37</sup>

## **10:41 *Those Who Were Chosen***

### **Believing in Christ Is Eating with Christ.**

Severus of Antioch: Now, certainly, he shared a new food, one not in accord with the prior order in which he had eaten and drunk with them before the resurrection. For at that time, having been made similar to us in everything except for sin, he ate and drank just as we do. Moreover, clothing himself in the flesh, he willingly sought the benefit of nourishment, and so he willingly assimilated himself to the experience of hunger. After the resurrection he did not need to eat or drink anymore, but only as one believed in by and as one giving evidence to his intimate disciples. Another reason [he ate and drank was that] those who later on were to believe in the true nature of the body—that body that suffered voluntarily and arose in a divine way (totally driving away the idea of an accursed apparition and phantasm)—needed these actions. After the resurrection, he named food and drink for himself together with his disciples, not according to his previous practice but something new. Catena on the Acts of the Apostles 10.42.<sup>41</sup>

## **10:43 *All the Prophets Bear Witness***

### **The Prophets Bear Witness to Forgiveness in Christ.**

Didymus the Blind: If one repents from the evil things he has done and believes in the name of the Lord, he receives absolution from the sins that he has sincerely recognized. All the prophets, whose teaching is brought to the people of the Jews, have spoken according to their trust and faith in their Father. Therefore it will be universally admitted that all the prophets testify that the absolution from sin is given to those who believe in the Lord. Catena on the Acts of the Apostles 10.43.<sup>42</sup>