

ST. MAXIMUS CATECHISM CLASS 2010 HANDOUT
MAIN LECTURE 13: CREED 3 "ONE GOD"

"I Believe In One God the Father Almighty..."

Deuteronomy 5:7; "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me."

Deuteronomy 6:4-5; "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Isaiah 44:6-8; "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I man the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God: I know not any." Uniqueness of the one true God.

I Corinthians 8:4-6; "...we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him."

St Cyril of Jerusalem, Lecture 6.11 "Was it without reason that the Son came down from heaven? or was it that He might heal so great a wound? [the polytheistic error of the Greeks]. Was it without reason that the Son came? or was it in order that the Father might be acknowledged? Thou hast learned what moved the Only-begotten to come down from the throne at God's right hand. The Father was despised, the Son must needs correct the error: for He through whom all things were made must bring them all as offerings to the Lord of all. The wound must be healed: for what could be worse than this disease, that a stone should be worshipped instead of God?"

Matthew. 11:27 "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Gregory Theologian, Theologian Orations 2.4 "Therefore we must begin again thus: It is difficult to conceive God, but to define him in words is an impossibility, as one of the Greek teachers of divinity taught, not unskillfully, as it appears to me [Plato, *Timaeus 28E*]....But in my opinion it is impossible to express him, and yet more impossible to conceive him."

St. Cyril of Jerusalem, Lecture 6.2 "For of God we speak not all we ought (for that is known to Him only), but so much as the capacity of human nature has received, and so much as our weakness can bear."

St. Cyril of Jerusalem, Lecture 6.2 "For in what concerns God, to confess our ignorance is the best knowledge."

St. Cyril of Jerusalem, Lecture 6.5 "Why speak, then, of what is beyond us, ineffable? "So then, because I cannot drink up all the river, am I not even to take in moderation what is expedient for me?...Or again, because I have entered into a great garden, and cannot eat all the supply of fruits, wouldst thou have me go away altogether hungry?"

John 1:18 "No man hath seen God at any time." Even angels, archangels, thrones and dominions see only as much of God as their order of creation can bear.

Catechism, Q86 "God is a Spirit, eternal, all-good, omniscient, all-just, almighty, omnipresent, unchangeable, all-sufficing to Himself, all-blessed."

John 4.24 "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Psalm 89 (90).2 "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

Romans 16:26 “But now is made manifest, and by the scriptures of the prophets, according to the commandment, of the everlasting (*aionion*) God, made known to all nations for the obedience of faith...”

Matthew 19:17 “There is none good but one, that is God.”

1 John 4:1 “God is love.”

Psalms 144 (145):8-9 “The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man, and his mercies are over all his works.”

1 John 3:20 “God is greater than our heart and knoweth all things.”

Romans 11:33 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.”

Psalms 10 (11):8 “The righteous Lord loveth righteousness, his countenance will behold the thing that is just.”

Romans 2:6,11 “God will render to every man according to his deeds” and “there is no respect of persons with God.”

Psalms 32 (33):9 “He spake, and they came into being; He commanded, and they were created.”

Luke 1:37 Archangel says: “With God nothing shall be impossible.”

Psalms 138 (139):6-11 “Wither shall I go from thy Spirit? or whither shall I flee from thy presence? If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, ‘Surely the darkness shall cover me,’ then shall my night be turned to day. Yea, the darkness is no darkness with Thee, but the night is as clear as the day; the darkness and light to Thee are both alike.”

James 1:17 “...the Father of lights, with whom there is no variableness neither shadow of turning.” “I change not.” “Jesus Christ the same, yesterday, today, and forever.”

Acts 17:25 “God receiveth not of men’s hands as though He needed anything, seeing He giveth to all life, and breath, and all things.”

1 Timothy 6:15 Paul calls God “the blessed and only potentate, the King of kings and Lord of lords.”

Ephesians 3:14-15 “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.”

Genesis 1:26 “Let us make man in our own image”; *Psalms 32 (33):6* “By the Word of the Lord were the heavens established, and by the Spirit of His mouth, all their power.” *Psalms 2:7* “The Lord said unto me, Thou art My Son, this day have I begotten thee.” *Psalms 109 (110):1* “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies a footstool for thy feet.”

Matthew 28:19 “Go therefore and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to obey all that I have commanded you.” *Luke 3:22* “And the Holy Spirit descended in bodily shape like a dove upon Him, and a voice came from heaven, which said: Thou art my beloved Son; in Thee I am well pleased.” *Matthew 17:5* “...behold, a voice out the cloud, which said, ‘This is my beloved Son, in whom I am well pleased; hear ye Him.’”

St. John of Damascus, Exposition 1.8 We have an analogy in Adam, who was not begotten (for God Himself molded him), and Seth, who was begotten (for he is Adam’s son), and Eve, who proceeded out of Adam’s rib (for she was not begotten). These do not differ from each other in nature, for they are human beings: but they differ in the mode of coming into being.

St. Gregory the Theologian, Fifth Theological Oration ¶11 (p. 200) “What was Adam? A creature of God. What, then, was Eve? A fragment of the creature. And what was Seth? The begotten of both. Does it, then, seem to you that creature and fragment and begotten are the

same thing? Of course it does not. But were not these persons consubstantial? Of course they were. Well, then, here it is an acknowledged fact that different persons may have the same substance....Did not both Eve and Seth come from the one Adam? And were they both begotten by him? No; but the one was a fragment of him, and the other was begotten by him. And yet the two were one and the same thing; both were human beings; no one will deny that.”

“For it is equally impious to confuse the Persons with the Sabellians, or to divine the natures with the Arians.” *St. Gregory Theologian, Theological Orations 5.30*

John 14:6 “Jesus saith unto Him, ‘I am the way, the truth, and the life: no man cometh unto the Father, but by Me.’” *John 10:9* “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” *1 John 2:22-23* “...He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.”

John 20:17 “I ascend unto my Father, and your Father; and to my God, and your God.”

John 1:12 “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name.”

St. Cyril of Jerusalem, Lecture 7.13 “For not before their believing, but from their believing they were counted worthy to become of their own choice the children of God.”

St. Cyril of Jerusalem, Lecture 7.14 “Knowing this, therefore, let us walk spiritually, that we may be counted worthy of God’s adoption. ‘For as many as are led by the Spirit of God, they are the sons of God.’ For it profiteth us nothing to have gained the title of Christians, unless the works also follow; lest to us also it be said, ‘If ye were Abraham’s children, ye would do the works of Abraham. For if we call on Him as Father, who without respect of persons judgeth according to every man’s work, let us pass the time of our sojourning here in fear, loving not the world, neither the things that are in the world: for if any man love the world, the love of the Father is not in him.’ Wherefore, my beloved children, let us by our works offer glory to ‘our Father which is in heaven, that they may see our good works, and glorify our Father which is in heaven. Let us cast all our care upon Him, for our Father knoweth what things we have need of.’”

“*Our Father*. Thus at the beginning of this prayer we are directed to honor the consubstantial and superessential Trinity as the creative Cause of our coming into existence. Further, we are also taught to speak to ourselves of the grace of adoption, since we are worthy to call Father by grace the One who is our Creator by nature. Thus by respecting the designation of our Begetter in grace, we are eager to set on our life the features of the one who gave us life: We sanctify His name on earth in taking after Him as a Father, in showing ourselves by our actions to be His children, and in extolling by our thoughts and our acts the Father’s Son by nature, who is the One who brings about this adoption.” *St. Maximus, Commentary on the Lord’s Prayer*

St. Cyril of Jerusalem, Lecture 7.7 “For however high the privilege we have received of saying in our prayers ‘Our Father, which art in heaven,’ yet the gift is of lovingkindness. For we call Him Father, not as having been by nature begotten of our Father which is in heaven; but having been transferred from servitude to sonship by the grace of the Father, through the Son and the Holy Spirit, we are permitted so to speak by ineffable loving-kindness.”

1 Corinthians 2.11; “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

- St. Cyril of Jerusalem, Lecture 8.1* “By believing in One God, we cut off all misbelief in many gods, using this as a shield against Greeks, and every opposing power of heretics; and by adding In One God The Father, we contend against those of the circumcision, who deny the Only-begotten Son of God.”
- St. Cyril of Jerusalem, Lecture 8.3* “For He is Almighty who rules all things, who has power over all things.”
- St. Cyril of Jerusalem, Lecture 8.4* “But the divine Scripture and the doctrines of the truth know but One God, who rules all things by His power, but endures many things of His will. For He rules even over the idolaters, but endures them of His forbearance; He rules also over the heretics who set Him at nought, but bears with them because of His long-suffering: He rules even over the devil, but bears with him of His long-suffering, not from want of power, as if defeated.”
- St. Cyril of Jerusalem, Lecture 8.5* “God then rules all, and of His long-suffering endures even murderers and robbers and fornicators, having appointed a set time for recompensing every one, that if they who have had long warning are still impenitent in heart, they may receive the greater condemnation.” As in Noah’s day.
- St. John of Damascus, Orthodox Faith I.12* “For goodness is existence and the cause of existence, but wickedness is the negation of goodness, that is, of existence.” *ibid. II.4* “For evil is nothing else than absence of goodness, just as darkness also is absence of light. For goodness is the light of the mind, and, similarly, evil is the darkness of the mind.”
- St. Basil, Hexameron, Homily 2.4* It is equally impious to say that evil has its origin from God; because the contrary cannot proceed from its contrary. Life does not engender death; darkness is not the origin of light; sickness is not the maker of health....If then evil is neither uncreate nor created by God, whence comes its nature?...Evil is not a living animated essence; it is the condition of the soul opposed to virtue, developed in the careless on account of their falling away from good. Do not then go beyond yourself to seek for evil, and imagine that there is an original nature of wickedness. Each of us, let us acknowledge it, is the first author of his own vice.... Do not look for the guiding cause beyond yourself, but recognize that evil, rightly so called, has no other origin than our voluntary falls.
- St. John of Damascus, IV.20* “Evil is nothing else than absence of goodness and a lapsing from what is natural into what is unnatural; for nothing evil is natural. For all things, whatsoever God made, are very good, so far as they were made: if, therefore, they remain just as they were created, they are very good, but when they voluntarily depart from what is natural and turn to what is unnatural, they slip into evil.”
- “By nature, therefore, all things are servants of the Creator and obey Him. Whenever, then, any of His creatures voluntarily rebels and becomes disobedient to his Maker, he introduces evil into himself. For evil is not any essence nor a property of essence, but an accident, that is, a voluntary deviation from what is natural into what is unnatural, which is sin.” *ibid.*
- “When, then, comes evil? It is an invention of the free-will of the devil.” The devil not evil by nature. “But he voluntarily departed from the virtue that is natural and came into the darkness of evil, being far removed from God, who alone is good and can give life and light. For from Him every good thing derives its goodness, and so far as it is separated from Him in will (for it is not in place), it falls into sin.” *ibid.*
- “God makes all his works good, but each becomes of its own choice good or evil.” *ibid. IV.21*