

ST. MAXIMUS CATECHISM CLASS 2010 HANDOUT
MAIN LECTURE 19: CREED 7: "ONE LORD JESUS CHRIST"

Nicene Creed, Article 2 "And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father; by whom all things were made."

I Corinthians 8.5-6 "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."

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made."

Colossians 1.13b-16 "[His dear Son], in whom we have redemption through His blood, even the forgiveness of sins: who is the image [*ikon*] of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

St. Cyril Lecture XI.4 "Again I say, on hearing of a Son, understand it not merely in an improper sense, but as of Son in truth, a Son by nature, without beginning; not as having come out of bondage into a higher state of adoption, but a Son eternally begotten by an inscrutable and incomprehensible generation."

St. Cyril Lecture XI.7 "He is, then the Son of God by nature and not by adoption..."

St. Cyril Lecture xi.8 Think not therefore that this generation is human, nor as Abraham begat Isaac. For in begetting Isaac, Abraham begat not what he would, but what another granted. But in God the Father's begetting there is neither ignorance nor intermediate deliberation. For to say that He knew not what He was begetting is the greatest impiety; and it is no less impious to say, that after deliberation in time He then became a Father. For God was not previously without a Son, and afterwards in time became a Father; but hath the Son eternally, having begotten Him not as men beget men, but as Himself only knoweth, who begat Him before all ages Very God.

St. John of Damascus, Exposition of the Orthodox Faith 1.8 "For there was never a time when the Father was and the Son as not, but always the Father and always the Son, who was begotten of Him, existed together."

St. Cyril, Lecture xi.11 "The Father then begat Him not in such wise as any man could understand, but as Himself only knoweth. For we profess not to tell in what manner He begat Him..."

St. Cyril, Lecture xi.12-13 "For my part, I have ever wondered at the curiosity of the bold men, who by their imagined reverence fall into impiety. For though they know nothing of Thrones, and Dominions, and Principalities, and Powers, the workmanship of Christ, they attempt to scrutinise their Creator Himself. Tell me first, O most daring man, wherein does Throne differ from Dominion, and then scrutinise what pertains to Christ. Tell me what is a Principality, and what a Power, and what a Virtue, and what an Angel: and then search out their Creator, for all things were made by Him. But thou wilt not, or thou canst not ask Thrones or

Dominions. What else is there that knoweth the deep things of God, save only the Holy Ghost, who spake the Divine Scriptures? But not even the Holy Ghost Himself has spoken in the Scriptures concerning the generation of the Son from the Father. Why then dost thou busy thyself about things which not even the Holy Ghost has written in the Scriptures? Thou that knowest not the things which are written, busiest thou thyself about the things which are not written? There are many questions in the Divine Scriptures; what is written we comprehend not, why do we busy ourselves about what is not written? It is sufficient for us to know that God hath begotten One Only Son. Be not ashamed to confess thine ignorance, sicne thous harest ignorance with Angels. Only He who begat knoweth Him who was begotten, and He who is begotten of Him knoweth Him how begat.”

St. Gregory the Theologian, 5th Theological Oration, XXXI “I have been unable to discover anything on earth with which to compare the nature of the Godhead. For even if I did happen upon some tiny likeness, it escaped me for the most part, left me down below with my example. I pictures to myself an eye [center of spring], a fountain, a river, as others have done before, to see if the first might be analogous to the Father, and the second to the Son, and the third to the Holy Spirit. For in these there is no distinction in time, nor are they torn away from their connection with each other, though they seem to be parted by three personalities. But I was afraid in the in the first place that I should present a flow in the Godhead, incapable of standing still; and secondly that by this figure of numerical unity would be introduced. For the eye and the spring, and the river and numerically one, though in different forms. *XXXII* “Again, I thought of the sun and a ray and light. But here again there was a fear lest people should get an idea of composition in the Uncompounded nature...And in the second place lest we should give Essence to the Father but deny personality to the Others, and make Them only Powers of God, existing in Him and not personal. “

St. John of Damascus, Exposition, p. 8: “For it is quite impossible to find in creation an image that will illustrate in itself exactly in all details the nature of the Holy Trinity. For how could that which is created and compound, subject to flux and change, circumscribed, formed, and corruptible, clearly show for the the super-essential divine essence, unaffected as it is in any of these ways.”

St. John of Damascus, OF I.8 “For ‘generation’ means that the begetter produces out of his essence offspring similar in essence. But ‘creation’ and ‘making’ mean that the creator and maker produces from that which is external, and not out of his own essence, a creation of an absolutely dissimilar nature.”

John 10:30 “I and my Father are one.”

John 14:9 “He that hath seen Me hath seen the Father; and how sayest thou then, ‘Show us the Father?’”

St. Athanasius, De Synodis 48-49 “For things originate, though they have an agreement with their Maker, yet possess it only by influence, and by participation, and through the mind; the transgression of which forfeits heaven. But the Son, being an offspring from the essence, is one by essence, Himself and the Father that begat Him. This is why He has equality with the Father by titles expressive of unity, and what is said of the Father, is said in Scripture of the Son also, all but His being called Father. For the Son Himself said, ‘All things that the Father hath are Mine’ (John 16:15)....*St. Athanasius, De Synodis 48-49*