

ST. MAXIMUS CATECHISM CLASS 2010 HANDOUT  
MAIN LECTURE 16: CREED 4 "THE FATHER"

*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."

*John 1:14, 18* "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth....No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

*John 2:16* "Make not my Father's house a house of merchandise"

*John 5:17-23* "But Jesus answered them, 'My Father worketh hitherto, and I work.' Therefore the Jews sought to kill him, because he had not only broken the sabbath, but said also that God was His Father, making himself equal with God. Then answered Jesus and said unto them, 'Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.'"

*John 6:32-33* "Then Jesus said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father given you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.'"

*John 10:29-33* "'My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.' Then the Jews took up stones to stone Him. Jesus answered them, 'Many good works have I shewed you from my Father; for which of those works do ye stone me?' The Jews answered Him, 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.'"

*OT Foreshadowing of Trinity*

*Genesis 1:26* "Let us make man in our own image"

*Psalms 33(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."

*NT Revelation of Trinity*

*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.'"

*Ways to Think of the Trinity*

*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*

*To Other Monotheists We Say*

*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."

*I 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."

*Our Father by Adoption*

*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 supressential 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."