

Theoph.
in v. 14.

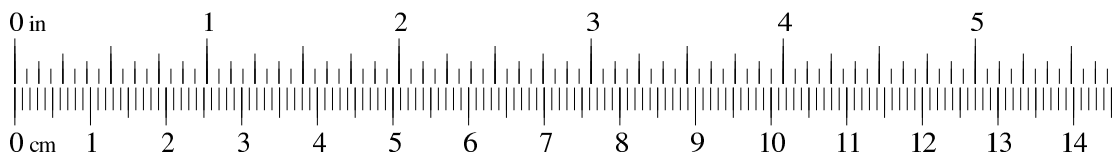
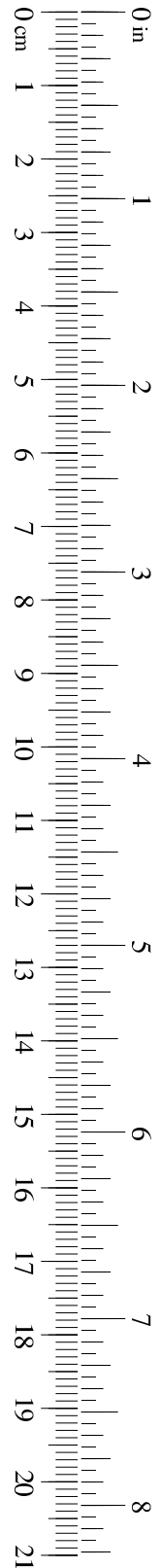
Hil.
x. de Trin.
c. 21, 22.

Chrys.
Hom.
in Joan.
xi. [x.] 2.

other hand, not being destroyed in consequence of this coalition. THEOPHYL. From the text, *The Word was made flesh*, we learn this farther, that the Word Itself is man, and being the Son of God was made the Son of a woman, who is rightly called the Mother of God, as having given birth to God in the flesh. HILARY; Some, however, who think God the Only-Begotten, God the Word, Who was in the beginning with God, not to be God substantially, but a Word sent forth, the Son being to God the Father, what a word is to one who utters it, these men, in order to disprove that the Word, being substantially God, and abiding in the form of God, was born the Man Christ, argue subtilly, that, whereas that Man (they say) derived His life rather from human origin than from the mystery of a spiritual conception, God the Word did not make Himself Man of the womb of the Virgin; but that the Word of God was in Jesus, as the spirit of prophecy in the Prophets. And they are accustomed to charge us with holding, that Christ was born a Man, not^s of our body and soul; whereas we preach the Word made flesh, and after our likeness born Man, so that He Who is truly Son of God, was truly born Son of man; and that, as by His own act He took upon Him a body of the Virgin, so of Himself He took a soul also, which in no case is derived from man by mere parental origin. And seeing He, The Self-same, is the Son of man, how absurd were it, besides the Son of God, Who is the Word, to make Him another person besides, a sort of prophet, inspired by the Word of God; whereas our Lord Jesus Christ is both the Son of God, and the Son of man. CHRYS. Lest from it being said, however, that *the Word was made flesh*, you should infer improperly a change of His incorruptible nature, he subjoins, *And dwelt among us*. For that which inhabits is not the same, but different from the habitation: different, I say, in nature; though as to union and conjunction, God the Word and the flesh are one, without confusion or extinction of substance. ALCUIN; Or, *dwelt among us*, means, lived amongst men.

14. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

^s non is omitted in some Mss; but S. Hilary in writing against the Arians, throughout guards against Sabellianism. Ben.



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CHRY. Having said that we are made the sons of God, and in no other way than because *the Word was made flesh*; he mentions another gift, *And we saw His glory*. Which glory we should not have seen, had He not, by His alliance with humanity, become visible to us. For if they could not endure to look on the glorified face of Moses, but there was need of a veil, how could soiled and earthly creatures, like ourselves, have borne the sight of undisguised Divinity, which is not vouchsafed even to the higher powers themselves.

Chrys.
Hom.
xii. [xi.] 1.

AUG. Or thus; in that *the Word was made flesh and dwelt among us*, His birth became a kind of ointment to anoint the eyes of our heart, that we might through His humanity discern His majesty; and therefore it follows, *And we saw His glory*. No one could see His glory, who was not healed by the humility of the flesh. For there had flown upon man's eye as it were dust from the earth: the eye had been diseased, and earth was sent to heal it again; the flesh had blinded thee, the flesh restores thee. The soul by consenting to carnal affections had become carnal; hence the eye of the mind had been blinded: then the physician made for thee ointment. He came in such wise, as that by the flesh He destroyed the corruption of the flesh. And thus *the Word was made flesh*, that thou mightest be able to say, *We saw His glory*.

Aug.
in Joan.
Tr. ii. c. 16.

CHRY. He subjoins, *As of the Only-Begotten of the Father*: for many prophets, as Moses, Elijah, and others, workers of miracles, had been glorified, and Angels also who appeared unto men, shining with the brightness belonging to their nature; Cherubim and Seraphim too, who were seen in glorious array by the prophets. But the Evangelist withdrawing our minds from these, and raising them above all nature, and every preeminence of fellow servants, leads us up to the summit Himself; as if he said, Not of prophet, or of any other man, or of Angel, or Archangel, or any of the higher powers, is the glory which we beheld; but as that of the very Lord, very King, very and true Only-Begotten Son.

Chrys.
Hom.
in Joan.
xii. [xi.] 1.

GREG. In Scripture language *as*, and *as it were*, are sometimes put not for likeness but reality; whence the expression, *As of the Only-Begotten of the Father*. CHRY. As if he said: We saw His glory, such as it was becoming and proper for the Only-Begotten and true Son to have. We have a

Greg.
lxviii. Moral.
c. 6. (12.)

Chrys.
Hom.
xii. [xi.] 1.