

Severian of Gabala
On the Holy Spirit
(De Spiritu Sancto)

CPG 4188

Translated by Bryson Sewell.¹
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Contents

Translator's Preface	2
On the Holy Spirit.....	3

¹ This translation was commissioned by Roger Pearse, Ipswich, and is released by him into the public domain.

Translator's Preface

This is a difficult text.² Severian's prose is dense, sometimes to the point of obscurity. Transitions from one point to the next are not always clear; sometimes the reader is left wondering what connection a sentence has to the paragraph in which it is situated. The subjects of verbs constantly shift, and without careful attention the reader can easily lose track of them. Severian's use of scripture quotation can also be problematic. He commonly inserts quotations in places that seem out of place and abrupt to modern readers, and the quotations often consist only of a word, phrase, or clause taken from a larger sentence (or, as happens, several sources), leaving the reader to hunt down the sentence in the source text to understand the purpose of the quote.

In spite of these difficulties, this is a rich text. The almost constant use of scriptural quotations reveals a deep intimacy with the material acquired over years spent with the texts. The level of attention given to interpreting linguistic matters is also worthy of note. In my translation I have tried to make clear the linguistic subtleties Severian employs in his interpretations, using italics and quotation marks in places where the reader might otherwise miss Severian's point. His concern for orthodox faith in the matter of the Holy Spirit is apparent on every page.

This translation, as with all translations, is imperfect. Though I have labored to produce an accurate rendering, nonetheless errors will have found their place. In instances where the Greek is obscure, I have rendered it obscurely; the job of the translator is to translate accurately, including the difficulties. And yet my hope remains that this translation will make this sermon more accessible to a larger audience than it has been for centuries.

Bryson Sewell
September 2014

² Translated from the text of Montfaucon, reprinted in J.-P. Migne, *Patrologia Graeca* 52, columns 813-826. The columns are marked as [M. 813], etc.

On the Holy Spirit

I

[M. 813] Yesterday, you who love Christ, we were praising the advent of the Holy and Worshipful Spirit,³ [whose advent] is honored not by human notions but approved by the power that comes from the Father.⁴ For the Word of God is not recommended by what we think or say, but by those things through which we become enlightened, godliness⁵ is recommended, and the truth is proclaimed. Only the Word of God, only the teaching of the Holy Spirit is both a lamp of godliness, a proclamation of the knowledge of God, and an illumination of the inspired teaching. But we must spend more time in our exposition on the Holy and Worshipful Spirit, and say something more distinct about his holy and glorious power. Again, to use the same words, the Holy Spirit does not exist based on what we think⁶ but from what we are taught, from what the divine words teach, or rather from what the Holy Spirit himself proclaims about himself and says through the prophets. He bears his own beam of light through the Apostles, indivisible in his nature,⁷ since he proceeded from the indivisible and inseparable nature.

His name is the Holy Spirit, the Spirit of Truth, the Spirit of God, the Spirit of the Lord, the Spirit of the Father, the Spirit of the Son, the Spirit of Christ. And thus scripture names him, or rather he names himself both “the Spirit of God” and “the Spirit that is from out of⁸ God.” And in order that, after we hear “the Spirit of God,” we should never think that he is called “the Spirit of God” on account of some relationship,⁹ scripture introduces [the name] “the Holy Spirit,” and to [the name] “of God” it adds “the [Spirit] from out of God.” “Of God” is one thing, “from out of God” is another. For while heaven and earth are “of God,” as having been made by him, nothing is said to be “from out of God” except that which shares in his being.¹⁰ Moreover, he is called “the Holy Spirit,” for this is the proper¹¹ and first appellation which has the most indicative meaning and demonstrates the nature of the Holy Spirit. [M. 814] “The Holy Spirit,” “the Spirit of God.” Who calls him “the Spirit of God?” Listen to our savior. “But if I cast out the demons by the Spirit of God...”¹² “The Spirit of God.” Moreover, in order that no one, upon hearing “the Spirit of God,” may think, as I already said, that a relationship is

³ Throughout the text, I render πνεῦμα (Spirit) and τὸ πνεῦμα (the Spirit) both as “the Spirit,” whenever it clearly refers to the holy Spirit as the particular, defined member of the godhead.

⁴ πατρικὴ δύναμις.

⁵ ἡ εὐσέβεια. Or, “our religion.”

⁶ Literally, “[is] not from what we think.”

⁷ Φύσις.

⁸ Τὸ ἐκ θεοῦ. Severian makes a distinction between ἐκ θεοῦ and παρὰ θεοῦ. I translate the former as “from out of God,” though it reads a little awkwardly, and the latter simply, “from God,” to make clear the distinction Severian is pressing. παρὰ θεοῦ denotes movement from the side God, i.e. being near God’s presence, and then leaving it. Severian seems to understand ἐκ θεοῦ almost as “from his essence,” not merely from his presence.

⁹ οἰκειότης, i.e. as opposed to belonging to the same nature as God.

¹⁰ οὐσία, “Literally, is of his being.”

¹¹ κυρία.

¹² Matthew 12:28.

indicated, and not participation¹³ in [the same] nature, Paul says, “But to you was not given the Spirit of the world, but the Spirit that is from out of God.”¹⁴ Again, he is called “the Spirit of the Father,” as our Savior says to the holy Apostles. “Do not worry how or what you will say, for you will not be the ones speaking, but the Spirit of our Father is the one speaking in you.”¹⁵ Just as he said “the Spirit of God,” and scripture added “the [Spirit] from out of God,” so he was again called “the Spirit of the Father.” And in order that you may not think that this is said because of an affinity,¹⁶ our Savior confirms [this when he says], “Whenever the Helper comes, the Spirit of truth, who proceeds from the Father¹⁷”¹⁸ In the previous instance it was “from out of God,” here it is “from the Father.” And the statement¹⁹ he²⁰ applied to himself, “I came from the Father,” he applied to the Holy Spirit, “. . . who proceeds from the Father.” He is, therefore, the Spirit of God and the Spirit of God the Father, and he proceeds from the Father. What does “he proceeds”²¹ mean? He did not say, “he is begotten.” For we must not hold to notions that are not written [in scripture]. The Son was begotten from out of the Father, the Spirit proceeds from out of the father.

Are you looking for the distinction from me, [namely], how the Son²² “was begotten,” how the Spirit²³ “proceeded”? What is it, then? When you understood that he was begotten, you also understood the manner [in which he was begotten]. And so, when you hear the Son being proclaimed, you have understood the manner of his begetting. [These] are words which are honored by [the] faith and preserved by pious thought. But what is the force of “he proceeds?” In order to avoid the word “begetting”²⁴ for fear of calling the Spirit²⁵ “son”, scripture refers to “the Holy Spirit . . . who proceeds from the Father.”

Scripture²⁶ introduces him as “proceeding,” like water gushing from a spring. [This is] in accordance with what is said about the paradise, “A river proceeds from Eden.”²⁷ It proceeds [M. 815] and gushes forth. The Father is called a spring of living water by the prophet Jeremiah, who says, “The heavens were bewildered at this, and the earth quaked exceedingly, because my people committed two evils: they abandoned me, a spring of living water.”²⁸ The divine word introduced the father by defining him as a spring of living water, the living water which proceeds from the spring of life. “Who proceeds from the Father.” What “proceeds?” The Holy Spirit. How? Like water from a spring. Where does it happen that the Holy Spirit is called water? Our Savior says, “The person

¹³ κοινωνία.

¹⁴ 2 Corinthians 2:12.

¹⁵ Matthew 10:19-20.

¹⁶ οἰκείωσις.

¹⁷ παρὰ τοῦ πατρός.

¹⁸ John 15:26.

¹⁹ Literally, “what.”

²⁰ i.e. Jesus.

²¹ ἐκπορεύεται.

²² Literally, “this one.”

²³ Literally, “that one.”

²⁴ γέννησις.

²⁵ Literally, “him.” Spirit added for clarity.

²⁶ Added for clarity.

²⁷ Genesis 2:10.

²⁸ Jeremiah 2:12-13.

who believes in me, just as the scripture said, rivers of living water will flow from his heart.”²⁹ And the evangelist, explaining this water, adds, “He said this about the Spirit, whom those who believe in him were going to receive.”³⁰ If, then, the evangelist John, when explaining the Holy Spirit, calls him the living water, and the Father says, “They abandoned me, a spring of living water,” the Father is the spring of the Holy Spirit, and for this reason he proceeds “from out of” the father. And so (for I am repeating myself³¹) he is called the Spirit of God, and the Spirit which is “from out of God,” the Spirit of the Father, and the Spirit which is from the Father. Isaiah, from the person of Christ, bears witness to the Spirit of the Lord: “The Spirit of the Lord is upon me, because he anointed me.”³² And Paul, “The Lord is Spirit. Where the Spirit of the Lord is, there is freedom.” If where the Spirit is present, there is freedom, is he a slave? If the Holy Spirit puts an end to the yoke of slavery for those whom he visits, and gives the real appearance³³ of freedom, how is he a slave? Did you not hear Paul when he said, “For the law of the Spirit of Life set me free in Christ Jesus.”³⁴ Can the Spirit free slaves if he does not possess freedom in his nature? If he has been created and enslaved, he does not give freedom.

II

Do not let heretics trick you with their sophistry. I do not say that he is a slave or a created thing. This is a new heresy. They are in danger of introducing three principles: uncreatedness, createdness, and another which I do not know what to call. The Spirit of God, the Spirit who is “from out of God,” the Spirit of the Father, the Spirit who proceeds from the Father, the Spirit of the Lord, the Spirit of the Son. The apostle says, “Because you are sons, God sent the Spirit of his son into your hearts, crying out, Abba, Father.”³⁵ Behold the Spirit of the Son. Elsewhere Paul again calls him the Spirit of Christ. “But you are not in the flesh, but in the Spirit, if indeed the Spirit of Christ dwells in you.”³⁶ Please, pay attention to this holy intertwining, how Paul introduced it as some holy and living rope from a threefold power,³⁷ uniting together the indivisible nature and displaying the one power in different names. “But you,” he says, “are not in the flesh, but in the Spirit.” Behold the Spirit. “...if the Spirit of God dwells in you.” Behold the Spirit of God. “But if someone does not possess the Spirit of Christ...” – he could have said “the Spirit of God,” but he said “the Spirit of Christ.” He said “the Spirit of God,” and added “the Spirit of Christ.” “But if someone does not possess the Spirit of Christ, he does not belong to him.” He said this to show that if the Spirit [is present], Christ [is present]. And it is equivalent for Christ to be present and the Spirit to be present, and it is equivalent to say “the Spirit of God” and “the Spirit of Christ.” He is, moreover, the Holy Spirit, the Spirit of Truth, as one might say, “the Spirit of the Son.” For our Savior says,

²⁹ John 7:38.

³⁰ John 7:39.

³¹ Or, “Let me repeat myself.”

³² Isaiah 61:1.

³³ Πρόσωπον.

³⁴ Romans 8:2.

³⁵ Galatians 4:6.

³⁶ Romans 8:9.

³⁷ i.e. as a rope is made from intertwining several strands together to form one whole.

“I am the truth.”³⁸ He is called “the Spirit of Truth,” which is “the Spirit of the Son,” as Paul says, “God sent the Spirit of his son.”³⁹ He is also, then, the Spirit of the son, and the Spirit of the one who raises Jesus Christ. And listen to Paul himself. “But if the Spirit of the one who raises Jesus Christ dwells in you....” These are the names of the holy and pure [M. 816] power, the Holy and Worshipful Spirit. There are other names that do not belong to his nature but to his activity.⁴⁰ The subject⁴¹ is profound and requires an attentive, secure, and faithful ear.

Again, the Spirit is called “the Spirit of life,” for our Savior says, “I am the truth and the life.”⁴² He is called the Spirit of life, as Paul also says, “For the law of the Spirit of life....”⁴³ These names belong to his authority⁴⁴ itself, to his nature itself. There are other names which are not ascribed to the Holy Spirit, but to his power and activity, such as his gifts. But let me talk about this notion and make it more abundantly clear and bring in the testimony [for it]. Whenever, by the prayers of the saints, the Holy Spirit grants sanctification to me or to another Christian, and I receive the gift, and thereby possess a holy body and soul, the gift which was given to me is called the Spirit of holiness, that is, a *charisma*.⁴⁵ If the Holy Spirit gives a gift to someone who does not possess wisdom, who does not possess knowledge, but gives him faith alone (such as the many who possess the gifts⁴⁶ of trusting the scriptures who, while not understanding the scriptures, nevertheless trust the scriptures), that gift is called the Spirit of faith.⁴⁷ If someone receives the power and the gift from the Holy Spirit to believe in the promise of the blessings given in the coming age, he received the Spirit of promise.⁴⁸ If someone receives the gift of wisdom, the gift is called the Spirit of wisdom.⁴⁹ And in every

³⁸ John 14:6.

³⁹ Galatians 4:6.

⁴⁰ This principle becomes important later in the sermon, when Severian explains how heretics have misunderstood the Spirit based on their misunderstanding of how names are applied to him, some of which, he argues, denote the innate being of the Spirit, while others simply describe what the Spirit does, his “activities,” often expressed by the “gifts” he gives.

⁴¹ λόγος.

⁴² John 14:6.

⁴³ Romans 8:2.

⁴⁴ αὐθεντία.

⁴⁵ χάρισμα. Through the rest of the sermon, Severian’s use of the words χάρισμα (gift, favor bestowed), δωρεά (gift), δῶρον (gift), and χάρις (grace, gift) causes difficulties. Δωρεά and δῶρον are general words for gift. Χάρισμα and χάρις tend to have a spiritualized quality as being a divine gift, whether referring to something material or otherwise; the source of a χάρισμα is divine, whether from the Father or the Holy Spirit. At 1 Corinthians 12:4 (the catalogue of spiritual gifts; cf. 1 Cor 12:28 and Rom 12:6-8, where the word χάρισμα is present), Paul uses χαρίσματα to refer to the gifts of the Spirit. The words δωρεά and δῶρον are absent in these passages, but δωρεά is used in Paul in other places (cf. Rom 5:15, 17; 2 Cor 9:15 – here thanking God for his “indescribable gift”). Severian seems to be following the tendency to refer to the gifts of the Spirit as χαρίσματα. But he also uses δωρεά and δῶρον in this passage to refer to these gifts, which implies they are almost interchangeable. However, at one point (M. 816), Severian uses both δωρεά and χάρισμα in the same phrase (“...in the *charisma* of the gift (δωρεά) of gentleness....”), which indicates he does make some distinction between the meaning of the words. Because no distinction seems to hold in every instance, where χάρισμα is used by itself, I translate it as “gift,” and note the word. Where it is used in conjunction with another word for gift, I transliterate the word, *charisma*.

⁴⁶ χαρίσματα.

⁴⁷ Cf. 2 Corinthians 4:13.

⁴⁸ Cf. Ephesians 1:13.

⁴⁹ Cf. Ephesians 1:17.

instance the gifts⁵⁰ of the Spirit are called “spirit.” Pay careful attention while we give a partial explanation of these⁵¹ considerations, in outline form.

Let us come, then, to the proofs. Whenever someone possesses the gift of love, it is said that he possesses a Spirit of love. Whenever someone receives the gift of testimony, he is said to possess a Spirit of power, that is, a *charisma*. Since what is given is the Holy Spirit, the gift is also called by the same name as the One who gave it.⁵² For this reason Paul says, “For you did not receive a Spirit of slavery [to bring you] into fear again, but a Spirit of adoption.”⁵³ And again “He did not give you a Spirit of cowardice, but a Spirit of power and of love and of self-control.”⁵⁴ Here, he calls the gift⁵⁵ a Spirit, as when he says, “But you were sealed in the holy Spirit of the promise.”⁵⁶ Where is “a Spirit of promise” written? Paul says, “But you, having the same Spirit of faith and of the promise,”⁵⁷ that is, the gift⁵⁸ of the Spirit. Behold, then, the Spirit of faith, the Spirit of promise. If someone is gentle, if someone is humble in his heart, he received the gift of gentleness. It is a gift⁵⁹ of God. And Paul says this: “But if someone is caught in some transgression, you who are spiritual restore such a person in a Spirit of gentleness,” that is, in the *charisma* of the gift of gentleness, “watching yourself,” he says, “lest you too should be tempted.”⁶⁰ Behold the Spirit of gentleness. Another person is granted the sanctification of his soul and body, and it is called a Spirit of holiness, just as [scripture] says, “Paul, a servant of Jesus Christ, called as an apostle, set apart for the Gospel of God, which he announced previously through his prophets, according to the Spirit of holiness.”⁶¹ He spoke with the order [of words] reversed.⁶² The sense is this: “Paul, who became an apostle *according to Spirit of holiness*.” For many, following the first phrasing, thought [it referred to] “the son of God, who was appointed according to a Spirit a holiness.” But it is not so. Rather, it means “Paul, who was chosen according to a Spirit of holiness.” And when was he chosen? After the resurrection of Jesus Christ. Since this [apostle] was elected after the resurrection, while the other apostles were chosen before Jesus’⁶³ passion, [it was] for this reason “according to a Spirit of holiness.” And let me say something else. Whenever [M. 817] all of us begin to say at the hour of

⁵⁰ χάρισματα.

⁵¹ Literally, “the.”

⁵² The editors of the text note that the true reading was probably τῷ χαρισμένῳ, “...by the same name as *the one who gave it*,” rather than, as the text now stands, τῷ χαρισματι, “...by the same name as the *charisma*” (gift). The suggested reading makes considerably more sense in the context of this argument, and I render it accordingly.

⁵³ Romans 8:15.

⁵⁴ 2 Timothy 1:7.

⁵⁵ χάρισμα.

⁵⁶ Ephesians 1:13.

⁵⁷ 2 Corinthians 4:13. But the texts do not correspond. The phrase “of the promise” is not present in the New Testament text.

⁵⁸ χάρισμα.

⁵⁹ χάρισμα.

⁶⁰ Galatians 6:1.

⁶¹ Romans 1:1.

⁶² Literally, “he spoke of the inversion itself (or possibly: by way of inversion.),” ἀντίστροφος. The point is that Severian understands the phrase “according to a Spirit of holiness” to modify “Paul, called as an apostle, etc,” and not “...which he announced previously through his prophets...,” even though the phrase “according to a Spirit of holiness” is closer in proximity to the latter part of the sentence.

⁶³ Inserted for clarity.

our initiation into the mysteries,⁶⁴ “Our father who is in heaven,”⁶⁵ we received a gift, a Spirit of adoption, that is, the *charisma* of the holy Spirit. He is called a Spirit of eagerness, as Paul says, “Because you too are eager for Spirits,”⁶⁶ that is, you have a zeal for spiritual gifts.⁶⁷ “Because you are eager for Spirits,” that is, for gifts.⁶⁸ And, “I show you a still more excellent way. If I speak in the tongues of men and of angels, but do not have love, I am nothing,”⁶⁹ that is, love is greater than every gift.⁷⁰

III

But let us return to the matter in hand. Again Isaiah comes forward, for the same Spirit speaks through everyone. And so just as Paul mentioned a Spirit of life, a Spirit of love, a Spirit of power, a Spirit of self-control, a Spirit of promise, a Spirit of faith, a Spirit of gentleness, [and] a Spirit of adoption, so did blessed Isaiah. He says, “A rod will come forth from the root of Jesse,”⁷¹ that is, the royal [rod] of our savior. For he calls a rod a royal sign, as David says, “A rod of righteousness is the rod of your kingdom.”⁷² “A rod will come forth from the root of Jesse, and a blossom will rise from it, and the Spirit of God will rest upon him.”

Such is the name of the nature of the Spirit himself. What remains are the gifts.⁷³ “The Spirit of wisdom and of understanding, the Spirit of counsel and strength, the Spirit of knowledge, the Spirit of piety, the Spirit of the fear of God.”⁷⁴ For example, when someone opens scripture, whether you the believer or another Christian, if the sense [of the passage] is hidden and obscure, if the Holy Spirit grants that the hidden meanings be revealed, [this person] received the Spirit of revelation, that is, a gift⁷⁵ that reveals the depths [of scripture]. For this reason, the apostle, in his desire for the disciples of godliness⁷⁶ to understand the scriptures, says, “I pray to God that he may give to you a Spirit of wisdom and of revelation in knowledge, having the eyes of your mind enlightened.”⁷⁷ Did you see the Spirit of revelation? But let us return to the matter in hand. Where one must learn the depths [of scripture], he is called a Spirit of revelation. Where one must possess love, he is called a Spirit of love. Where the teacher must speak wisely, he is called a Spirit of wisdom. Where the pupil must understand intelligently, he is called a Spirit of intelligence. The Spirit of wisdom has been given to the teacher, the Spirit of intelligence to the pupils. I preach. You know how to understand, not how to teach. This⁷⁸ is called a gift⁷⁹ of wisdom on account of my teaching. But God, in his

⁶⁴ μυσταγωγία.

⁶⁵ Matthew 6:9.

⁶⁶ 1 Corinthians 14:12.

⁶⁷ χαρίσματα.

⁶⁸ χαρίσματα.

⁶⁹ 1 Corinthians 12:31, 13:1.

⁷⁰ χάρισμα.

⁷¹ Isaiah 11:1.

⁷² Psalm 45:6; Septuagint 44:7.

⁷³ χαρίσματα.

⁷⁴ Isaiah 11:2.

⁷⁵ χάρισμα.

⁷⁶ Or, “the religion.”

⁷⁷ Ephesians 1:17-18.

⁷⁸ i.e. Severian’s gift s a teacher.

desire to show that, just as he sends a word of wisdom to the teacher, in this same way he sends a gift of intelligence to the learner in order that he may understand the truths about God, says, “A preaching mouth possesses the gift⁸⁰ of wisdom, a learning heart possesses the gift of intelligence. Wisdom is the mouth’s tool; intelligence is the heart’s tool.”⁸¹ For this reason David says, “My mouth will speak wisdom, and the thought of my heart understanding.”⁸² Someone else did not receive the gift of teaching but received the gift of giving advice and good and wonderful counsel. Sometimes the teacher does not know how to give advice,⁸³ for he did not receive [this gift]; for no one receives all of them, lest he may think that the gift is his by nature.⁸⁴ Someone receives the gift of teaching. In order that he does not become conceited, he is found to be deficient in giving counsel in someone’s affairs. And someone else who is not able to teach offers sound counsel. And someone who lends to others is found in another circumstance to borrow from them. Where does this come from? I will now present the proof that the person who received the gift of teaching stands in need of the counsel of another person. Moses received the Spirit of wisdom, of legislation, of teaching. He left it to himself to give judicial judgments each day. Jethro, his father-in-law, comes forward counseling him and says, “You are not able to give sufficient judgment, you alone, over so great a people; you will surely be destroyed if you do this.”⁸⁵ What, then? “Appoint,” he says, “people to rule groups of 10 people, and people to rule groups of 50, and people to rule groups of 100, and people to rule groups of 1000, in order that matters which are too great for the ruler of 10 people may be referred [M. 818] to the ruler of the group of 50, and that the matters which are too great for the ruler of 50 may be referred to the ruler of 100, and the matters that are too great for the ruler of 100 may be referred to the ruler of 1000, and the matters that are too great for the ruler of a 1000 people may be referred to you, and that you may refer to God the matters that are too great for you. If some matter is too heavy,” he says, “they will refer it to you. If any matter is too heavy for you, you will refer it to God.” And the legislator, because he was wise, welcomed the counsel of the common person.⁸⁶ And his counsel became law, and an image of things to come. For Jethro, Moses’ father-in-law, was a priest of idols. But after these affairs he despised⁸⁷ his error and learned the truth and became an image of the church of the gentiles, because the understanding of the gentiles surpasses the wisdom of the law, not in being gentile, but in repenting. For when was Jethro’s counsel accepted? Not during the time when he was a priest, but after he came to the knowledge of God. For when he saw the deeds of God and Moses described to him the miracles in Egypt, he says, “Now I have learned” – behold repentance – “that

⁷⁹ χάρισμα.

⁸⁰ χάρις. This might also be rendered as “grace,” but here the meaning seems to be that which is bestowed by grace, and hence a ‘gift.’ Severian shifts to this word rather abruptly in this passage and uses it throughout with no real identifiable difference in meaning from χάρισμα.

⁸¹ Does not correspond to any known text.

⁸² Psalm 49:3; Septuagint 48:4.

⁸³ Literally, “his opinion,” but this is misleading in English, and “advice” corresponds better to the sense.

⁸⁴ Literally, “lest he think that the gift is nature,” i.e. not a gift from God.

⁸⁵ Exodus 18:18 and following.

⁸⁶ i.e. one not involved in political life.

⁸⁷ Or, “condemned.”

the Lord your God is great above all the gods.”⁸⁸ From that time on, then, he knew the truth, he received a gift⁸⁹ of good counsel.

IV

But let us return to the matter in hand. The person is who being taught received a Spirit of understanding in order that he might understand. For this reason Isaiah ascribes wisdom to the speaker, understanding to the listener, and says, “A wise builder, and an understanding listener.”⁹⁰ A Spirit of counsel is given to the one who gives advice, a Spirit of strength to the one who receives the advice. The counselor receives the gift of saying something useful;⁹¹ the person who welcomes the advice receives the gift of performing what is profitable. A Spirit of the fear of God. Each of these gifts was given for the appointed need. Of course, when the tent was being built under Moses in the desert, there was no need in that circumstance of the gift of teaching, but of the gift of building: how they should weave the linen, the hyacinth-colored cloth, the scarlet wool, the purple cloth. God gave the *charisma* of the gift of building, of weaving,⁹² of goldsmithing, of masonry, of needle-work. And why did he give these skills? Because God was making his tent upon the earth.

But the tent was an image of heaven and of earth. In six days God made the heavens and the earth. The tent was constructed on the model of heaven and earth, and there was a need for the gift of the Holy Spirit, [a gift] which was fitted to the task. For the circumstances did not require the skill of teaching, but of weaving and of the other skills. And God says, “Behold, I have called Bezalel by name from the tribe of Judah, and I filled him with a divine Spirit, a Spirit of wisdom and of knowledge and of perception.”⁹³ “Of wisdom,” to advise the workers to build in such and such a way or to do such and such; “of knowledge,” in order that he might fit it together; [and] “of perception,” in order that he might understand what sort of power the things spoken by God possess. Elsewhere, God promises to give the gift of kindness and says, “I will pour out upon the house of David a Spirit of grace and of compassion,”⁹⁴ that is, a gift of kindness. Again, a gift⁹⁵ of humility is given. Where does this come from? The three servants⁹⁶ in the furnace, when they walked among the flames (since they were righteous), but called themselves sinners (since they were humble), they walked among the flames because of their exceeding righteousness, and made the furnace into dew. They were not conceited, nor did they say, “O the righteousness that is with us! We conquered nature, we surpassed the law.” But they act as righteous people, and speak as sinners. Consider this. They walked among the flames and danced as saints and confessed

⁸⁸ Exodus 18:11.

⁸⁹ χάρισμα.

⁹⁰ Isaiah 3:3.

⁹¹ Or, “good.”

⁹² Literally, “of weaving, of weaving,” ὑφαντική and ἰστουργική, respectively. There appears to be very little difference in meaning between the two words for “the art of weaving,” so it seemed best to translate only one of them.

⁹³ Exodus 31:2.

⁹⁴ Zachariah 12:10.

⁹⁵ χάρισμα.

⁹⁶ Daniel 3.

as sinners. “We transgressed the law, we have done wrong. All the things which you have brought upon us you have done in a true judgment, for we transgressed the law, having withdrawn from you, and we did not heed your commands, in order that it may be well with us.”⁹⁷ And since, while being righteous, they humbled themselves, they received a Spirit of humility, a gift⁹⁸ of humility. [M. 819] And so when they saw the gift, they said “There is not at this time a prophet among us or an offering or incense, there is no place for making an offering or finding compassion.”⁹⁹ Since, then, we do not have a city or a temple or an altar or incense, instead of all of these things, humility is sufficient for us. And so they say, “But may we be received with a broken soul and a Spirit of humility.”¹⁰⁰

When another person is full of grace, having received a gift in whole, [scripture] says, “He received a Spirit of fullness.”¹⁰¹ Where is this from? Jeremiah says, “The path of the daughter of my people is not to holiness or to a pure Spirit of filling.”¹⁰² They do not have, he says, a Spirit which fills them. In this way the apostles had a Spirit of filling, just as it is written, “Then,” [scripture] says, “Paul, filled with the Holy Spirit, ...”¹⁰³ when he convicts Elymas the magician. Do you see the gifts?¹⁰⁴ Let me then repeat the names of his inexpressible nature: the Spirit of God, the Spirit which comes from out of God, the Spirit of the Lord, the Spirit of the Father, the Spirit of the Son, the Spirit of Christ, the Spirit of the one who raises Christ, the Spirit of life, the Spirit of truth. What remains are the gifts:¹⁰⁵ the Spirit of power, the Spirit of love, the Spirit of self-control, the Spirit of promise, the Spirit of faith, the Spirit of revelation, the Spirit of adoption. Whenever someone receives a gift¹⁰⁶ of judging, he received a Spirit of judgment, as Isaiah says, “And the Lord will cleanse them in a Spirit of judgment and a Spirit of burning.”¹⁰⁷ And he calls the power to punish and to cleanse a Spirit of judgment and a Spirit of burning. David asks for a righteous Spirit which carries one to righteousness. And again he asks for a gift¹⁰⁸ to rule his passions and to cause his soul not to be a slave to his passions. For when David’s heart was perverted and changed from self-control into the evil of passions and pleasure, and when he did not give a righteous judgment over the man who was killed,¹⁰⁹ but became a slave to desire and turned to adultery, he asked for a righteous Spirit, saying, “Make me new on the inside,¹¹⁰ and do not cast me from your face.” He says, “Return to me the joy of your salvation, and strengthen me with your ruling Spirit,”¹¹¹ that is, with a gift¹¹² that rules my passions and overcomes my pleasures.

⁹⁷ Daniel 3:29-30.

^{98,99} χάρισμα.

⁹⁹ Daniel 3:38 (Septuagint; not present in most English translations).

¹⁰⁰ Daniel 3:39 (Septuagint; not present in most English translations).

¹⁰¹ Or, actively, “filling.”

¹⁰² Jeremiah 4:11-12. The text does not correspond well to the standard English translations. It also differs considerably from the Septuagint text.

¹⁰³ Acts 13:9.

¹⁰⁴ χαρίσματα.

¹⁰⁵ χαρίσματα.

¹⁰⁶ χάρισμα.

¹⁰⁷ Isaiah 4:4.

¹⁰⁸ χάρισμα.

¹⁰⁹ i.e. Uriah, Bathsheba’s husband whom David had murdered (2 Samuel 11).

¹¹⁰ Literally, “Renew my entrails.”

¹¹¹ Psalm 51:10-12; Septuagint 50:10-12.

¹¹² χάρισμα.

I have spoken these things about the divine authority of the Holy Spirit and about the distinction of his activities. But the heretics, ignorant of the fact that whenever [scripture] says “a Spirit of holiness” or “of promise,” it is mentioning the gifts, ascribe it to his nature, saying that God gave and bestowed the Holy Spirit. “Did you see,” they say, “that it¹¹³ is a gift of God?” They read the matters that pertain to the gifts and referred them to his nature, while they should have understood what the names are which declare his nature, and what the names are which describe the gift. They trafficked in an adulterated truth, they confused everything, they turned themselves upside down, they drifted away from the truth. “Their senseless heart was darkened. Asserting that they were wise, they became foolish.”¹¹⁴ And so they propose [this]: “Since,” someone says, “you take up [matters] about the Spirit, and teach from the scriptures, and want to have the scriptures as your witnesses, we, moved by the scriptures themselves, say the very things that our Savior said about the holy Spirit.” What is this then? “But when the Helper comes,” he says, “the Spirit of truth, which proceeds from the father, he will guide you to all the truth. He will not speak from his own authority,¹¹⁵ but whatever he hears he will announce to you. What he will receive from what is mine he will also announce to you.”¹¹⁶ [The heretic] says, “Did you see how he does not speak from his own authority, but he receives [authority] from him?”¹¹⁷ Can the authority of the Spirit be demonstrated? Did not scripture,” [the heretic] says, “show that he¹¹⁸ was subject to the authority of the Son, borrowing from him and supplying to others?” Pay close attention. Whenever something that they say appears difficult to oppose, do not immediately rush to their language,¹¹⁹ but wait for the end of the thought.

When buildings are being constructed, have you not seen how everything is confused, [M. 820] lime, stones, timbers, and to your eye everything is confused, but to the architect everything is ordered? And he knows the right time when he will join this confused part to that one, and that one to this one. And the parts, though now scattered, when they receive their proper harmony, produce the beauty of the building. Whenever, moreover, you see the speaker passing over from this point to this point, and from that point to another, understand that he is preparing the materials. For when I place the materials side by side, I demonstrate their harmony. The Son and the Spirit have one nature,¹²⁰ one power, one truth, one life, one wisdom. But from the time when our Savior deemed it worthy to take on our form,¹²¹ he was filled with the Holy Spirit, not as though he were lower than the Holy Spirit, but because flesh requires a human form to receive the visitation of the Spirit. It was not because the divine Word was incapable of

¹¹³ i.e. the Spirit.

¹¹⁴ Romans 1:21-22.

¹¹⁵ Literally, “from himself.”

¹¹⁶ A mixed quote from John 15:26, and John 16:13-15.

¹¹⁷ i.e. Jesus.

¹¹⁸ i.e. the Spirit.

¹¹⁹ λέξις. This may mean, “do not rush to [use] their language.”

¹²⁰ Literally, “[There is] one nature of the Son and of the Spirit.”

¹²¹ πλάσμα. “Form” here refers not just to physical appearance but also the human nature.

sanctifying the form which he took up. For if you advance into this teaching,¹²² the Son, too, is unnecessary, for the Father was sufficient to sanctify our¹²³ form. Does the Father, as though he were himself deficient, receive the assistance of the Son? Does the Son, as though he were himself deficient, receive the assistance of the Spirit? But since it is one nature which effects all things in all things, the Father performs some tasks and is fully received¹²⁴ into all the nature; the Son [performs] other tasks and crosses over¹²⁵ into all the nature; the Spirit [performs] other tasks, and is assumed¹²⁶ into all the nature. When, then, the nature is considered by itself, it is equal, uniform, full of absolute authority, wonderful, neither lacking nor imperfect, neither advancing nor diminishing, neither lessening nor receiving additions. When the divine Word takes on our flesh, he makes it in accordance with the human type [of flesh],¹²⁷ as one of the prophets or as one of the apostles,¹²⁸ [flesh] that receives the Holy Spirit. I said [this] previously, not as though the divinity of the Son were insufficient, but in order that the knowledge of the Trinity may be shown in this form¹²⁹ to be complete. The Lord's flesh was deemed worthy of the Holy Spirit, and further, our Savior wanted to recommend the form which he took on to the Holy Spirit, in order that what Christ should do in the flesh might be ascribed to the Holy Spirit dwelling in him as in a holy, human temple. For he was a human for our sake, but God for his own sake; God, for his own sake, but human for the sake of kindness. He cast out demons and wanted to ascribe the casting out of demons to the Holy Spirit, and says, "But if I cast out daemons in the Holy Spirit...."¹³⁰ And he did not say, "in the divine Word," but he ascribed [it] to the Holy Spirit, as a holy man deemed worthy of the Holy Spirit. Of course, when he entered the temple, he takes up the prophet Isaiah, and reads. But he reads what is written about himself, "And after opening the book," he says, "The Spirit of the Lord is upon me."¹³¹ Does this fit the divine Word? God says, "The Spirit of the Lord was upon me." Is it not incontrovertible that the character of the human is speaking? "The Spirit of the Lord is upon me, because he anointed me." He says, "I was anointed through the Holy Spirit." For this reason Peter says, "Jesus from Nazareth, whom God anointed with the Holy Spirit and with power."¹³²

VI

Please, let us be of this mind. For all of this is a preparation for the phrase, "...he will receive from what is mine."¹³³ We were not carried from one point to another¹³⁴ but, as I

¹²² i.e. if you follow this teaching to its logical end.

¹²³ Or, "the."

¹²⁴ ἐκλαμβάνεται εἰς πᾶσαν τὴν φύσιν.

¹²⁵ διαβαίνει εἰς πᾶσαν τὴν φύσιν.

¹²⁶ ἀναλαμβάνεται εἰς πᾶσαν τὴν φύσιν.

¹²⁷ i.e. his flesh does not differ from human flesh.

¹²⁸ i.e. as a prophet or apostle who, though made of flesh, received the Holy Spirit.

¹²⁹ Πλάσμα, i.e. the incarnate Son. Severian clarifies the meaning of the statement in what he says next.

¹³⁰ Matthew 12:28.

¹³¹ Isaiah 61:1 and Luke 4:17-18.

¹³² Acts 10:38.

¹³³ John 16:14.

¹³⁴ Literally, "from others to another." The sense seems to be, "We were not carried from one [unrelated point] to another [unrelated point] (i.e. in my use of scriptural quotations), but rather I've been gathering all

previously said, I am preparing the materials so that you can fashion the union. He¹³⁵ was deemed worthy of the Holy Spirit, he was baptized in the Jordan. And John says, “I saw the heavens opened up, and the Spirit of God descending as a dove and remaining upon him.”¹³⁶ Did you see how he received the Holy Spirit on his human form? No one is so impious as to think that his divinity received the Spirit. John the Baptist says, “He stood among you, whom you do not know, and I did not know him. But the one who sent me to baptize in water, he said to me, ‘The one on whom you see the Holy Spirit descending like a dove, and remaining on him, this is my son.’”¹³⁷ The Holy Spirit [M. 821] came down in order that the statement of Isaiah might be fulfilled, “The Spirit of the Lord is upon me.”¹³⁸

The flesh was baptized and immediately upon being baptized he came up from the water and was led by the Spirit into the desert. He was led and the flesh had the Holy Spirit as its tutor. Why was he led? In order that he might show us by way of example that “just as my flesh is not led by desires but is led by the Spirit, so too you ought [to be led].”¹³⁹ For this reason Paul also says, “But if you are led by the Spirit of God, you are no longer in the flesh,”¹⁴⁰ and, “All who are led by the Spirit of God are not under law.”¹⁴¹ The flesh of Christ is led, so let us also be led. For this reason he takes everything upon himself: to leave an example for us. “He was led by the Spirit to be tempted,”¹⁴² and he conquered the Devil – not his divinity, for it would be an insult to his divinity to say “I conquered.” For God is never defeated and never conquers but is always sovereign. If he receives a victory, he can, at any rate, also be worsted. But he who is always sovereign, the Almighty, is not overthrown as in a rebellion by those who are ruled, nor does he prevail over his subjects by labor. If, moreover, the Lord’s flesh, the Lord’s form, the new human, the heavenly one, the new scion, which bloomed from the new birth pangs – if this one receives the Holy Spirit, you have the proofs that the Spirit came from heaven to dwell [on earth], that the Spirit led him to prevail over the Devil. In order that the image of Adam that was formed in the beginning might prevail in the future, the new human came forward, guarded by the power of the Spirit. For this reason, “He was led by the Spirit to be tempted in the desert,”¹⁴³ just as [scripture] said. When he returned a conqueror, [scripture] says, “Jesus returned from the desert in the power of the Spirit.”¹⁴⁴ And so his flesh possessed the Holy Spirit, not [only] a portion of the gifts¹⁴⁵ like us, where one person has wisdom and another has knowledge, but he possessed all the gifts.¹⁴⁶ I am truly distressed and trembling lest the deficiency of my tongue should

the material so that you, when you have all the material before you, can see how it all fits together, how it all makes a union.”

¹³⁵ I.e. Jesus on earth.

¹³⁶ John 1:32.

¹³⁷ John 1:26, 33.

¹³⁸ Isaiah 61:1.

¹³⁹ Severian imagines what Jesus might say, and “quotes” him accordingly.

¹⁴⁰ Galatians 5:18.

¹⁴¹ Romans 8:14.

¹⁴² Matthew 4:1.

¹⁴³ Matthew 4:1.

¹⁴⁴ Luke 4:14.

¹⁴⁵ χαρίσματα.

¹⁴⁶ χαρίσματα.

blunt the greatness of the He¹⁴⁷ who is being proclaimed! Again, the Master's body and his holy flesh, which received the activity of the Holy Spirit, did not receive one or two gifts, as in the case of the apostles and the prophets. For a human cannot contain them all. For this reason Paul says, "Are all apostles? Are all prophets? Do all possess the gifts of healings?"¹⁴⁸ For the gifts are divided among us; but in the flesh of Christ all the *charismata* were present, all the gifts were present in accordance with the essence¹⁴⁹ of his flesh. And pay attention. First he filled his own temple with every gift.¹⁵⁰ He possessed the gift¹⁵¹ of healing diseases, of casting out daemons, of raising the dead, of prophesying, of performing the deeds of truth. He was powerful in every respect, he possessed the fullness of the gifts,¹⁵² and from this fullness¹⁵³ the Master's flesh was filled with all the gifts.¹⁵⁴ It was a necessity that we should receive in part from the Lord's body as from a reservoir, and both the apostles and the prophets were supplied from it. John witnessed that all the fullness of divinity was in him,¹⁵⁵ and Paul, "In him dwelt all the fullness of divinity in bodily form."¹⁵⁶ He did not simply say "In him dwelt the divinity," but "the fullness of the divinity," that is, the entire gift of divinity.

And in order that no one may think that it¹⁵⁷ dwelt in the divine Word, he says, "In him dwelt all the fullness of the divinity *in bodily form*." In his flesh was all the fullness of wisdom, understanding, power, signs, every activity. Further, all of us borrow from his fullness. John the Baptist testifies, "...and I did not know him. But the one who sent me to baptize in water, he said to me, 'The one on whom you see the Holy Spirit descending and remaining' – he did not say "giving him one gift," but "remaining" completely – this is the one who baptizes in the Holy Spirit and in fire."¹⁵⁸

And then John, in his desire to show that our Savior did not receive a gift like a human, says, "God does not give the Spirit from a measure. The Father loves the Son and has given all things into his hand."¹⁵⁹ Then from what do we receive? "All of us received from his fullness."¹⁶⁰ He [received] the fullness, we [receive] *from* the fullness. How? From the time when the fullness¹⁶¹ filled the Master's flesh, he drew from it as from a spring and lent the gift to humans. Please, pay attention. And so he says, "Whenever the Helper comes, the Spirit of truth, he will guide you into all the truth, because he will receive from what is mine."¹⁶²

¹⁴⁷ Or possibly, "of the matter which is being proclaimed."

¹⁴⁸ 1 Corinthians 12:19-30.

¹⁴⁹ οὐσία.

¹⁵⁰ χάρις.

¹⁵¹ χάρισμα.

¹⁵² χαρίσματα.

¹⁵³ Literally, "from which."

¹⁵⁴ χαρίσματα.

¹⁵⁵ John 1:16.

¹⁵⁶ Colossians 2:9.

¹⁵⁷ i.e. "the fullness of divinity."

¹⁵⁸ John 1:33.

¹⁵⁹ John 3:34-35.

¹⁶⁰ John 1:16: Speaking of the Word, Jesus: "¹⁶Out of his fullness we have all received grace in place of grace."

¹⁶¹ i.e. added for clarity. Literally, "it."

¹⁶² John 16:13-14: Quoting Jesus: "¹³But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. ¹⁴He will glorify me because it is from me that he will receive what he will make known to you."

VII

Pay attention to this nuance. He did not say “from me,”¹⁶³ but “from what is mine.”¹⁶⁴ “From me” – who? He will give to you from what is mine, but he will receive. He receives something that is not borrowed. But after he filled up the fountain as the source of gifts,¹⁶⁵ he draws from the reservoir and provides to all from what belongs to him. And where does this come from, that “to receive” is “to receive from what belongs to him?” Listen. “God filled Moses with a Spirit, and Moses says, ‘I am not able to bear the burden of this people alone. Choose another person for yourself.’ God says to him, ‘Choose seventy elders, and I will take from the Spirit that is in you and I will give it to them.’”¹⁶⁶ He did not say, “I will take *your* [Spirit],” but “*from the Spirit* that is in you,” and “I will take from what is mine.” God says, “In those days I will pour out from my Spirit upon all flesh, and they shall prophesy.”¹⁶⁷ If God borrowed [the Spirit], receiving it from Moses, then he also borrowed the Spirit when he receives it from his Son. For indeed Moses was a representation of Jesus; for in the same way that the seventy arose from Moses, the world received the Holy Spirit from Christ. “He will receive from what is mine.” From what He¹⁶⁸ supplied to me alone, the human Lord,¹⁶⁹ He will receive the Spirit¹⁷⁰ who gave, who came and remained in me, who anointed me, who sanctified me, who led me into the desert, who returned me as victor. “He will receive from what is mine, and he will announce to you.” And, in order that he¹⁷¹ may show you that he did not refer to the Holy Spirit, but to the gifts [of the Spirit], after saying “He will receive from what is mine,” he immediately adds, “All things, whatever the Father has, are mine.”¹⁷² “I received them from the Holy Spirit. For this reason I said, ‘He will receive from what is mine.’”¹⁷³ Since God sanctified the flesh [of Christ] through the Holy Spirit, and sent the gift of the Spirit into the flesh of Christ, and the gift [of the Spirit],¹⁷⁴ when it came, put the gifts¹⁷⁵ [of the Spirit] in Christ, he says, “...he will receive from what is mine, and he will announce to you.”¹⁷⁶

What, then, does the statement, “He¹⁷⁷ will not speak from his own authority, but whatever he hears, he will make known to you,”¹⁷⁸ mean? Earlier we said that the Holy

¹⁶³ ἐξ ἐμοῦ. ἐμοῦ is the personal pronoun.

¹⁶⁴ ἐκ τοῦ ἐμοῦ. “τοῦ ἐμοῦ,” from ἐμός, is the possessive adjective, here used substantively, literally, “the thing belonging to me,” hence “what is mine.”

¹⁶⁵ χαρίσματα.

¹⁶⁶ Numbers 11:14 and following.

¹⁶⁷ Joel 2:28; Septuagint 3:1.

¹⁶⁸ i.e. the Father

¹⁶⁹ ὁ Κυριακὸς ἄνθρωπος.

¹⁷⁰ i.e. literally, “the one who gave.”

¹⁷¹ i.e. Jesus.

¹⁷² John 16:15.

¹⁷³ Quoted as if Jesus were speaking.

¹⁷⁴ χάρις.

¹⁷⁵ δωρεά.

¹⁷⁶ John 16:14.

¹⁷⁷ i.e. the Spirit.

¹⁷⁸ John 16:13.

Spirit is one thing, and the gifts [of the Holy Spirit]¹⁷⁹ another. The king is one thing, and the king's gifts¹⁸⁰ something else. Whenever someone is at war against many disparate nations of barbarians, he is at a loss where he should begin the war. If he engages himself in war against one group,¹⁸¹ another wing [of the enemy] advances. If he separates himself into two groups, the force of his army is split in two. We are in the middle of the Arians,¹⁸² who reject Christ's glory, and the Macedonians,¹⁸³ who insult the divine glory of the Spirit.

If I should say what is confessed about the Son to the Macedonians, the Arian immediately comes to battle. "For did you persuade [me] concerning the Son, because you are speaking to me about the Spirit?"

VIII

But although today our subject concerns the Holy Spirit (for we have often, by the grace that was given from Christ, conquered in the matter of the Son, and you are yourselves witnesses of what has been said, that there were no skillful sophisms, but proofs from the Scriptures), I would like even now to construct my argument about the Son. For he always has power shining forth in himself. But, because of the confidence of the heretics, who stumble in the matter of the Spirit, I still pass over it in silence. It is impossible for someone who stumbles in the matter of the Spirit to walk correctly in the matter of the Son. Up to this day, you cannot persuade any Macedonian to accept the consubstantiality [of the Spirit] in accordance with the Nicene [council], although they continually say "We conform to that Creed"—since no clear statement was made about the Spirit.¹⁸⁴ For there was no struggle or war [about this]. Nevertheless, in response to their confidence, I say, "It is written: 'He¹⁸⁵ will not speak from his own authority.'"¹⁸⁶ Say to the Macedonians, "This is also written about the Son, or rather He says this about Himself, "I do not speak from my own authority."¹⁸⁷

[M. 823] Please, pay attention. I am introducing the testimony from what you¹⁸⁸ confess. For with the Arian, there is need to contend¹⁸⁹ about the statement, "I¹⁹⁰ do not speak from my own authority," as well as in the matter of the Spirit. But with you, who profess to hold the orthodox faith, there is no need for a struggle. For in a dispute about Christ you say that he is equally divine, like the Father in every respect. I introduced the question as to one who confesses his glory.

¹⁷⁹ χάρισμα. Sg, but pl. for English idiom.

¹⁸⁰ Sg., but pl. for English idiom.

¹⁸¹ Literally, "these."

¹⁸² The Arians denied the full divinity of the Son.

¹⁸³ The Macedonians denied the full divinity of the Holy Spirit.

¹⁸⁴ i.e. in the First Nicene Creed (325 AD), the only statement about the Holy Spirit is πιστεύομεν...εἰς τὸ ἅγιον πνεῦμα, "We believe...in the Holy Spirit." The Macedonians could easily claim to adhere to this statement, as it states nothing specific about the doctrine of the Holy Spirit.

¹⁸⁵ i.e. the Spirit.

¹⁸⁶ John 16:13.

¹⁸⁷ John 12:49.

¹⁸⁸ i.e. a member of the audience, who holds the orthodox faith, unlike the Arians or Macedonians.

¹⁸⁹ Literally, "there is a need for a struggle."

¹⁹⁰ i.e. Jesus.

Concerning the Spirit, you say, “He will not speak from his own authority.”¹⁹¹ The Savior says about himself, “I do not speak from my own authority, but whatever I heard from the Father, these things I speak.”¹⁹² Behold, the Son, too, does not speak from his own authority. So far there is an equality of honor.¹⁹³

I am saying these things to you. For the Arian is confused on both the former and the latter statements. For unbelievers suffer what those who suffer shipwreck suffer, as Paul says: “...some have suffered shipwreck in their faith.”¹⁹⁴ In their having suffered shipwreck, the Arians lost¹⁹⁵ both Christ’s glory and the Holy Spirit’s power. The Macedonians strive to board the ship, but they lost half the cargo, as Paul says, “But if someone does not possess the Spirit of Christ, he does not belong to him.”¹⁹⁶

Again, pay attention lest I should seem to attack [them] contentiously or to make my proof insolently. “I do not speak from my own authority.” Interpret for me what the statement “I do not speak from my own authority” means. What did our Savior mean? For if the Macedonian brings in a solution in the matter of the Son, he also contrives this [same solution] in the case of the Holy Spirit. For the two [statements] are equally balanced: neither the Spirit [speaks] from his own authority, nor does the Son [speak] from his own authority, but the Son needs the Father, and the Spirit needs the Father. So far there is equality in honor.

Again, pay attention. I know that I have given myself to the deep [sea], as the power of Christ, which searches all things, knows.¹⁹⁷ I tremble more than I say, lest my ship should run into the boundless abyss, and there be no breeze.¹⁹⁸ Grant that my ship be made ready, the pilot, the sailors, the ropes, the anchors, all things are made ready – but no breeze from a wind. Are not all the preparations useless, unless there is an active breeze? Such is the custom: even if there is a breadth of argument, and a depth of intelligence, and expression, and contemplation, if the Holy Spirit is not present supplying [all of this], everything is useless.

IX

Why, then, did Jesus¹⁹⁹ say about himself, “I do not speak from my own authority,”²⁰⁰ just as he said about the Spirit? In the manner of a contest, we put our gainsayer to shame. Let us, moreover, assure ourselves, and them too – if, that is, they can be persuaded. For we would never use force against them. But let us speak, if they are willing to be persuaded. And do not wonder if I, as a human, say this.

¹⁹¹ John 16:13.

¹⁹² No text matches this quotation exactly; see John 14:10 and 15:5.

¹⁹³ i.e. between the Son and the Spirit, so that, what one says of the Son equally applies to the Spirit.

¹⁹⁴ 1 Timothy 1:19.

¹⁹⁵ Or possibly, “destroyed.”

¹⁹⁶ Romans 8:9.

¹⁹⁷ Literally, “saw.”

¹⁹⁸ There is a play on words here. The word for “breeze” is the same for “Spirit,” πνεῦμα. Hence, Severian implies, if the Spirit is absent, we perish, in the same way that if a breeze is absent, sailors, far from shore, perish.

¹⁹⁹ Added for clarity.

²⁰⁰ John 12:49.

God says to Ezekiel, “Go to the house of Israel, and say to them, ‘If perhaps they should listen, if perhaps they should believe.’”²⁰¹ We say these things, “If perhaps they should listen, if perhaps they should believe,” if perhaps they should take heed. But if, when we speak these things, they do not take heed, we ourselves are innocent. For so Paul taught, and after his teaching he says, “I call all of you as witnesses, that I am free from the guilt of the blood of all of you. I did not shrink from proclaiming to you the path of God.”²⁰²

And now I say: why did our Savior say, “I do not speak from my own authority,”²⁰³ and about the Spirit, “He will not speak from his own authority?”²⁰⁴ I beg your love: pay attention here. For, though there is one Christ,²⁰⁵ many false Christs came forward, as our Savior said, “Many false Christs and false prophets will come in my name.”²⁰⁶ And so, though there is one Christ, about whom it was promised through the prophets that he was coming, some imposters²⁰⁷ appeared before his coming, saying, “We are [the Christ],” and they deceived many. But when our Savior came, he said, “Whoever came before me were thieves and bandits.”²⁰⁸ Since, then, the first imposters, having put on the name of the Christ, strove to persuade the people that they were themselves the Christ – not appearing at the same time, but each one by himself, one appearing now, another at another time – Christ says, “Whoever came before me [M. 824] were thieves and bandits. But the sheep did not listen to them. My sheep hear my voice, and recognize my voice and follow me.”²⁰⁹ And so those false Christs came, and did not teach from the Law or from the prophets, but they spoke from their own authority and from their own mind. When our Savior came, he did not depart from the Law, he did not depart from the prophets, but said, as an example, “Isaiah spoke correctly,”²¹⁰ and again, “Is it not written in your law?”²¹¹ And when the Devil came to him, he said to him, “It is written: you shall worship the Lord your God, and you shall serve Him alone.”²¹² Therefore, when Christ came, he did not speak from his own authority according to the flesh, but from the prophets. And so, when those who came before the Christ did not speak in the name of Christ or from the Law or from the prophets, but from their own mind, they spoke deception. Our Savior says, “I do not speak from my own authority” as they [do]. For, to speak from one’s own authority is to speak outside of the Law. And so we too must speak like this.

Whenever you see heretics putting the doctrines of Aristotle and Plato in motion, say, “We do not speak from our own authority. Whatever we heard from Christ, we speak these things.” And where did this arise from, that the person who speaks from his own authority is a false prophet, or that speaking from one’s own authority characterizes a

²⁰¹ Ezekiel 2:3,7.

²⁰² Acts 20:26-27.

²⁰³ John 12:49.

²⁰⁴ John 16:13.

²⁰⁵ Or, “though Christ is one.”

²⁰⁶ Matthew 24:24.

²⁰⁷ Or, “deceivers.”

²⁰⁸ John 10:8.

²⁰⁹ John 10:8, 27.

²¹⁰ Matthew 15:7.

²¹¹ John 8:17.

²¹² Matthew 4:10.

false prophet? The prophet Ezekiel says, “As I live, says the Lord to the prophets who deceive my people, “I did not send them. They spoke from their own authority, and they speak from their heart.”²¹³ And since the false prophets preached from their own authority, our Savior, ridding himself of suspicion, says, “I do not speak from my own authority” Where does it arise from, that our Savior was suspected of being an imposter? Let us establish this first.

During the Feast of Tents, the crowds sought Jesus, saying, “Where is he?”²¹⁴ And there was a disagreement about him. Some people were saying, “He is good.” Others were saying, “No, he deceives the people.”²¹⁵ Did you see how he was suspected of being an imposter? Again, after the holy death of our Savior, the high priests said to Pilate, “We know, sir, that when that imposter was still alive, he said, ‘After three days I will rise.’”²¹⁶

I have said these things in order to demonstrate that he was considered to be an imposter. And since he was considered to be an imposter, he says, “I do not speak from my own authority,” but from the Law, from the Prophets, “whatever I heard from the Father.”²¹⁷ “I did not hear [them] because of my divinity, [but] in the Law, in the prophets.” He speaks from his fleshly persona in order to do away with deception. “I do not speak from my own authority, but whatever I heard from the Father. But you, you say whatever you heard from your father, the Devil.”²¹⁸

And in order to show that the Devil, whenever he speaks, produces a lie in some people, he says, “I do not speak from my own authority, but from the prophets, from the Law, for this is truth.” Therefore, just as our Savior, putting an end to suspicion and ridding himself of wicked apprehension, says, “I do not speak from my own authority” as the imposters do. And so it is also with the Spirit.

X

And further, I ask you, let us be of this mind. According to the Savior,²¹⁹ many false Christs and false prophets appear. One of them would say, “I am he,” and another, “I am he,” just as it is written, “Many will come in my name, saying, ‘I am the Christ,’ and they will deceive many. But do not be deceived.”²²⁰ And so, just as the name of Christ was suspected of belonging to imposters, so too there were many who were going to pretend to have the Holy Spirit (which they did not have), and to speak.²²¹ In the first case, a man appeared and said, “I am the Christ.” But in the second case, no one dared to say, “I am the Holy Spirit,” for the Spirit²²² did not arise in a body, but he visited [humanity] invisibly. He came to Peter, he came to Paul, and it was confessed that they had the Spirit

²¹³ Ezekiel 13:6, 10.

²¹⁴ John 7:11.

²¹⁵ John 7:12.

²¹⁶ Matthew 27:63.

²¹⁷ John 15:15.

²¹⁸ The closest parallels are John 8:41 and 44.

²¹⁹ Literally, “according to the part of the Savior.” The Latin renders this by “Secundum dictum Salvatoris,” “According to the word of the Savior.” The editors note that the text here is probably corrupt.

²²⁰ Luke 21:8.

²²¹ i.e. to pretend to speak with authority coming from the Holy Spirit.

²²² Added for clarity.

of the Lord. Peter stood up tall and said, “I have the Spirit.” No one knows²²³ from a physical sign²²⁴ who possesses him, who does not possess him; or who possesses an unclean Spirit, or who possesses the Holy Spirit. If there were some physical sign, he would not conceal it, for He would have his proof of refutation from this discernment.²²⁵

Montanus²²⁶ came, saying, “I have the Holy Spirit.” Manichaeus²²⁷ came, saying, “I have the Holy Spirit,” [M. 825] but this was not apparent. And so, lest people should be deceived by the name (since the gift [of the Spirit]²²⁸ was going to come in invisible form), [Jesus] says, “Whenever the Helper comes, the Spirit of truth, who proceeds from the Father, He will remind you of my words and will lead you to all the truth, for He will not speak from his own authority.”²²⁹

If you ever see someone saying “I have the Holy Spirit”, but not speaking the Gospel,²³⁰ he speaks from his own authority, and the Holy Spirit is not in him. For just as Jesus²³¹ says about himself, “I do not speak from my own authority,” in order to dispel any suspicion of deception, or rather to separate deception from the truth, and to show who have the Holy Spirit and who do not but pretend to have him, he says, “He will not speak from his own authority. You²³² heard from me what I passed on [to you]. Whenever the invisible Spirit comes, he will speak my [words]. If you see someone repeating the teachings that accord with the Gospel, this person truly has the Holy Spirit. For the Spirit comes to remind you of what I taught. If, then, someone of those who profess to have the Holy Spirit should say something from his own authority, and not from the Gospels, do not believe him. Follow my teaching. He will not speak from his own authority.”

But instead of this, the visitation which occurs shows who received the Holy Spirit [and] who did not receive Him. If someone repeats the teachings of Christ, he has the Holy Spirit. “For no one is able to say ‘Lord Jesus,’ except in the Holy Spirit.” Mani²³³ came, that true madman, whose name corresponds well to his deception.²³⁴ And he says, “I am the Helper, whom the Savior promised to the apostles; I am the son of God.”

²²³ Literally, “knew.”

²²⁴ i.e. literally, “appearance.”

²²⁵ i.e. If a physical sign existed which proved who possessed the Holy Spirit and who did not, it would be easy to refute those who falsely claim to possess the Holy Spirit; therefore, if such a physical appearance did exist, the Holy Spirit would not conceal it, since it would be serviceable for discerning who truly possesses the Spirit and who does not.

²²⁶ Montanus (2nd century): the founder of the Montanists, who emphasized reliance on the spontaneous and active power of the Holy Spirit, especially in prophecy.

²²⁷ The founder of Manichaeism. He is also called Mani (see below). He claimed to be the παράκλητος, or “Helper,” of the New Testament. See Eusebius, *Hist. Eccles. vii. 31*.

²²⁸ Χάρισμα, referring to the Holy Spirit.

²²⁹ John 16:13.

²³⁰ Τὰ εὐαγγελικά. This may also mean “teachings in accordance with the Gospel.”

²³¹ Added for clarity.

²³² Severian writes as though Jesus were speaking this words; hence they are still contained in quotation marks, though they do not correspond to any text directly.

²³³ Another name for the founder of Manichaeism.

²³⁴ There is a play on words. The Greek name for Mani, Μάνης, sounds very similar to the Greek aorist participle μανείς, which means “mad, crazed,” etc.

Where in the Gospel of Jesus Christ did you²³⁵ hear that the sun and the moon are creators? Where did Christ say that these draw up souls and lead them upwards? Where did you read this?

It is clear that he does not have the Holy Spirit from that the fact that he does not say what is written, but speaks what he comes up with from his own authority. “The Holy Spirit will not speak from his own authority, but whatever He will hear, he will announce to you.” This means, “He will confirm what I spoke.” And see the marvel! Just as the Savior, after he came, became the fulfillment of the Law and the prophets, so too the Spirit [became] the fulfillment of the Gospel. When Christ came, he confirmed the [teachings] from the Father which are written in the Law and the prophets. For this reason Paul says, “Christ is the fulfillment of the Law.”²³⁶ When the Holy Spirit came, He fulfilled the teachings of the Gospel. Whatever is in the Law, Christ fulfills; whatever is in the teaching of Christ, the Spirit fulfills, not as though the Father were imperfect, but as Christ appeared confirming the teachings of the Father, so the Spirit appeared, confirming the teachings of the Son.

What is the source for this? Our Savior says to the disciples, “I have many things to say to you, but you can not bear them now. But when the Holy Spirit comes, he will lead you into all the truth, because he will not speak from his own authority,²³⁷ for he fulfills my [teachings].”²³⁸ The Son fulfills the Father’s [teachings], and he does not speak from his own authority. The Spirit fulfills the Son’s teachings, and he does not speak from his own authority.

But if you hear him saying, “I will send you the Holy Spirit,” do not understand this to refer to his divinity, for God is not “sent.” These are names that indicate function, names [both] hidden and shining. They are hidden in respect to their dignity, [but] shining in contemplation.

For example, everyone who sends [someone] sends [them] to those lands where they are not themselves present. Suppose that I am the one speaking in this seat. I can not say to someone, “Come, I will send you here.” This is not “sending,” but “making one sit together with” or “making one stand beside.” But if God is everywhere (for he says, “I fill Heaven and Earth”),²³⁹ where does the One who is everyone send [someone]?” “If I ascend to heaven, you are there; if I descend into Hades, you are present. If I take up my wings in the morning, and dwell at the ends of the ocean, even there your hand will guide me.”²⁴⁰

Where, then, does God send [anyone]? Is it the case that he is everywhere, but the one who sent is not everywhere? “God sent his Son into the world.”²⁴¹ Was it because he²⁴² was not present in the world? [M. 826] And yet the world [came] forth from the Son. Was it for this reason, then, that he came into the world, because prior to this he was not in the world? But how, then, did John the Evangelist say, “All things came into being

²³⁵ Severian addresses an imagined Mani or a Manichean directly.

²³⁶ Romans 10:4, though in this passage one finds τέλος, “end,” and not πλήρωμα, “fulfillment.”

²³⁷ John 16:12-13.

²³⁸ Severian puts these words into Jesus’ mouth; they do not correspond to any text.

²³⁹ Jeremiah 23:24.

²⁴⁰ Psalm 139:8-9; Septuagint 138:8-9.

²⁴¹ John 3:17.

²⁴² i.e. Jesus.

through him. He was in the world, and the world came into being through him?”²⁴³ How, then, was he sent into the world? Again, if the one who was sent, was sent, and the sender remained above, and the one who was sent remained below, how did he say, “And the one who sent me is with me?”²⁴⁴

XI

Please, pay careful attention, confirm the statement. For the heretic can say, “He is with me as my help,” just as I say, “God is with me.” He²⁴⁵ did not say it in one way, but how? “The Father who remains with me.”²⁴⁶ If the Father²⁴⁷ remained with the Son²⁴⁸ and remained in him, how did the Father²⁴⁹ send the Son,²⁵⁰ or how was the other one sent? For if they came, they both came, and no one was sent. Again, assume they both remained. If the Father remained above, how does the Son say, “The Father is with me?” If the one who sent [him] remained above, how does the one who was sent have the one who sent him with him? For he says, “I am in the Father, and the Father is with me.”²⁵¹ How was he sent who says “The Father is in me?” Again, how did he send [him]?

And so, whenever he says, “I will send you the Holy Spirit,” this refers to the gift²⁵² of the Spirit. And so that you may learn that the gift is sent, but that the Spirit is not sent away, our Savior says to the Apostles, “Remain in Jerusalem until you are clothed in power from on high, and you will receive power when the Holy Spirit comes to you.”²⁵³ For the power which is supplied is one thing, and the Spirit which supplies it another. “For one and the same Spirit effects all things, distributing to each person individually just as he wills it.”²⁵⁴ You, then, are not able to show that the Holy Spirit is sent by the pure divinity.²⁵⁵

But if I show you that the Maker²⁵⁶ of heaven and of earth is sent by the Holy Spirit, what do you do? Either deny Christ and expunge the Scriptures or, being a servant of the Scriptures, submit yourself to the Scriptures. “And where,” someone says, “is this said?” Hear God speaking through the prophet Isaiah, the herald of godliness. “Hear me,” he says, “Jacob and Israel, whom I call. I, God, am first, and I am after these things,²⁵⁷ and besides me there is no God.”²⁵⁸ Pay attention, for here is the question: who said this?

²⁴³ John 1:3.

²⁴⁴ John 8:29.

²⁴⁵ i.e. Jesus.

²⁴⁶ John 14:10: “¹⁰Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, remaining in me, who is doing his work.”

²⁴⁷ Added for clarity.

²⁴⁸ Added for clarity.

²⁴⁹ Added for clarity.

²⁵⁰ Added for clarity.

²⁵¹ John 14:11.

²⁵² Δωρεά.

²⁵³ Luke 24:49.

²⁵⁴ 1 Corinthians 12:11.

²⁵⁵ γυμνή θεότης, literally, “bare divinity.”

²⁵⁶ Severian means Christ here, and is about to show that Christ is the Creator. [RP]

²⁵⁷ i.e. like “alpha and omega,” “first and last.”

²⁵⁸ Isaiah 48:12.

The Father, or the Son? See how, in the symbol of a monarchy, he proclaims the Trinity, though as if through a veil. “I, God, am first, and I am after these things, and besides me there is no God.” Who is saying these things? The creator. For he adds, “I founded the earth by my hand” – see how the creator talks – “and my Spirit established heaven. I commanded all the stars. I rose up a king with righteousness, and all my ways are right.”²⁵⁹ After he calls himself the creator and maker of heaven and earth, he says this: “From the beginning, I did not tell you these things in secret or in a dark place.” He said, “I founded the earth, and I made heaven. When they came into being, I was there. And now the Lord sent me and his Spirit.”²⁶⁰

You²⁶¹ who made heaven and earth, who said to the stars, “The Lord sent me and his Spirit” – he begot you according to divinity, he sent you according to the flesh. The maker of heaven says, “The Lord sent me and his Spirit.” The heretic takes the sending of the Spirit as an insult. The Father sent [him],²⁶² after neither departing himself, nor causing [him] to depart. The Son sent the Spirit, neither dividing [him], nor after being divided. For this reason Scripture says, “God poured out his Spirit,”²⁶³ that is to say, the gift of the Holy Spirit. Divinity is not poured out, but the gift. For this reason, in order that it might be shown that what is being poured out is not the Holy Spirit, but the grace²⁶⁴ of the divine Spirit, David says to Christ, “Grace was poured out on your lips.”²⁶⁵ Grace is poured out, not the one who is giving the grace.

If, then, equality of honor is proclaimed,²⁶⁶ and the statement “from his own authority” has also been made clear, and the statement “he will receive from what is mine” has been explained, as if from a reservoir, let the heretics have no room or any means of instilling their impiety. Honor the Holy Spirit which you received. Say often that you had an exchange. Christ took your form from you, [and] gave you his own Spirit.

²⁵⁹ Isaiah 48:13 and 45:12-13.

²⁶⁰ Isaiah 48:16.

²⁶¹ A direct address to Jesus.

²⁶² i.e. the Son.

²⁶³ Joel 2:28.

²⁶⁴ Χάρις.

²⁶⁵ Psalm 45:2; Septuagint 44:3.

²⁶⁶ i.e. that the Son and the Spirit are equal in honor.