

## PART FOUR

### MAN IN GOD'S KINGDOM

#### THE WORK OF GRACE

##### CHAPTER ONE

###### DEFINITION AND NECESSITY OF THE DIVINE GRACE

The word “*grace*” is used by Holy Scripture in various ways. In Theology it has the meaning of a supernatural Gift that is granted to us because of Christ’s Death on the Cross. This Gift consists of the act and power of Salvation, which is offered by the Holy Spirit within the soul of the faithful, according to the Teachings of Holy Scripture and inner experience of those who are Regenerated and Sanctified. It is the reason for the new Creation and the newness of Life in Christ.<sup>1</sup>

Our Lord and Saviour Jesus Christ, the Son of God, first proclaimed the necessity of the Regeneration of all men, which is achieved by the Holy Spirit. St. Paul speaks of the Holy Spirit Who is poured out upon our hearts through the Holy Mystery of Baptism. The Apostolic Fathers and the following Holy Fathers and ecclesiastic writers speak of Regeneration and Recreation, in which God, through His Spirit, not only cleans and forgives our sins, but creates us from Above.

The Source of this Grace is generally the Holy Trinity or God the Father, and in other cases, the Son, but mainly it is the Holy Spirit in Whom we “*were washed and Sanctified and*

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<sup>1</sup> Cf. Plato of Moscow, *Orthodox Teaching*, p. 131. Evdokimov, *Orthodoxia*, pp. 360-362. Kefalas, *Cathesis*, pp. 72-73. Frangopoulos, *Christian Faith*, pp. 157-159.

*Justified.*” The Holy Spirit divides His Gifts and Charismata in various ways, accordingly, but one is Grace. This Grace of God is essential, necessary and absolutely needed according to Holy Scripture and the Apostolic Tradition in order to create the newness of Life in Christ.

## 1. The Meaning of the Term “Grace”

The word “*grace*” has the general meaning of favour, mercy, condescension, kindness from the superior to the inferior and especially from God to man<sup>2</sup>. The objective meaning of the word signifies the Gift of God that is granted to man for his Salvation and their establishment in the condition of Holiness.<sup>3</sup> It also means the Gift that refers to the Salvation or a specific charisma related to Salvation. Another meaning is the condition of the faithful after the Coming of Jesus Christ in opposition to the ruling of the Law.<sup>4</sup> Grace presupposes real and essential transformation in man. It is the close relationship between God and man, which transforms not only man’s thoughts, but his whole being. The familiar relationship between God and man is not merely some kind of change in God’s attitude towards man, but the complete change within man himself. It is the Sanctification and the Regeneration of the inner man through the willing acceptance of God’s Gifts derived from the Death of Christ on the Cross.<sup>5</sup> The word “*grace*” furthermore has the meaning of one’s attribute which makes one attractive and loving to others,<sup>6</sup> as well as thankfulness for the received beneficence or Grace.<sup>7</sup>

In Theology the word is used with the objective meaning of Favour, Gift and abundant Mercy of God that is granted to man who is too unworthy to even to ask for such a Gift. Thus St. Paul uses the term “*Grace*” concerning the choosing of those Jews who believed in Christ: “*if by Grace, then it is no longer of works; otherwise Grace is no longer Grace. But, if it is of works, it is no longer Grace; otherwise work is no longer work.*”<sup>8</sup>

One may speak of “*natural Grace*” and “*supernatural Grace.*” Natural Grace includes all good things in Creation - preservation of life, health of body and soul, and many more that are God’s natural Gifts to His Creation. Supernatural Grace is granted by the Divine Mercy and Kindness to all intellectual beings, especially to fallen man in order to Regenerate him and to make him worthy of Eternal Salvation. Consequently, Grace is the Action of the Holy Spirit that forgives the past and secures the future of those who struggle, working out the new Creation within them. Divine Grace is the Power and Act of God, through which the work of Salvation of Christ is realized and which is always related to man’s free will and action. It is expressed through man’s return, Regeneration, Justification and Sanctification.<sup>9</sup> It is also the internal power that brings forth and nourishes the spiritual life in man.<sup>10</sup>

## 2. The Supernatural Nature of Divine Grace

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<sup>2</sup> Luke 1:30; 2:40. Rom. 5:15. Cf. Frangopoulos, *Christian Faith*, p. 160.

<sup>3</sup> 2 Corinth. 6:1. Rom. 5:2. 1 Peter 5:12.

<sup>4</sup> Rom. 6:15. John 1:17.

<sup>5</sup> Leeming, *Principles*, p. 3.

<sup>6</sup> Ephes. 4:29. 1 Peter 2:20. Psalm 44(45):3.

<sup>7</sup> Luke 17:9. 1 Corinth. 10:30.

<sup>8</sup> Rom. 11:6.

<sup>9</sup> Mesoloras, in Karmeris, *Symbolique*, v. II, 1, pp. 244 and 267.

<sup>10</sup> Androutsos, *Dogmatique*, p. 219.

Divine Grace is a supernatural Gift, without which the weak human will is unable to familiarize itself with the Salvation Work of our Lord and Saviour Jesus Christ, the Son of God. No man, being under the slavery of sin, was able to come to the Knowledge of God and the religious and moral Truths. Although, “since the creation of the world God’s invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead,”<sup>11</sup> “who show the work of the law written in their hearts, their conscience also bearing witness.”<sup>12</sup> With regard to the healing of man’s heart from the contagious illness of sin and his Regeneration, Holy Scripture and the experience of all holy men teach that under no circumstance can the Divine Grace be the natural fruit of man’s struggle. On the contrary, it is the Fruit of Grace that makes man’s corrupted heart become the temple of God, whereas man, accepting this Divine Work and cooperating with God’s Grace, abolishes the power of sin, is Regenerated completely and restored in all glory and perfection to the “image and likeness.”<sup>13</sup>

Our Lord proclaimed that our Birth from Above is essential and necessary. “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God.”<sup>14</sup> St. Paul characterizes our body as “the temple of the Holy Spirit Who is in” us.<sup>15</sup> He speaks of the Love of God, which is demonstrated “in that while we were still sinners, Christ died for us;”<sup>16</sup> and that “He saved us, through the washing of Regeneration and renewing of the Holy Spirit.”<sup>17</sup>

The Apostolic Fathers assure us that “Before we believed in God, our heart’s dwelling-place was corrupt and weak, truly a temple built by human hands, because it was full of idolatry and was the home of demons, for we did whatever was contrary to God. But it will be built in the Name of the Lord,” “by receiving the forgiveness of sins and setting our hope on” His “Name, we became new, created again from the beginning. Consequently God truly dwells in our dwelling-place – that is, in us.”<sup>18</sup> For the Lord “renewed us by the forgiveness of sins, He made us men of another type, so that we should have the soul of children, as if He were creating us all over again.”<sup>19</sup>

St. Ignatios the Theophoros, stresses that “those who lived in antiquated practices came to newness of hope” and “Life also arose through Him and His death.”<sup>20</sup> “Nothing is hidden from the Lord; even our secrets are close to Him. Therefore let us do everything with the knowledge that He dwells in us, in order that we may be His temples and He may be in us as our God.”<sup>21</sup>

The change of man through God’s Divine Grace is not the work of human power. It is the new Creation that is made possible through the Divine and creative Power of God.

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<sup>11</sup> Rom. 1:20.

<sup>12</sup> Rom. 2:15.

<sup>13</sup> Gen. 1:26.

<sup>14</sup> John. 3:5.

<sup>15</sup> 1 Corinth. 6:19.

<sup>16</sup> Rom. 5:8.

<sup>17</sup> Tit. 3:5.

<sup>18</sup> Barnabas, 16, 7 and 8, in Lightfoot, *Apostolic Fathers*, p. 184.

<sup>19</sup> Ibid, 6, 11, in Lightfoot, *Apostolic Fathers*, p. 169.

<sup>20</sup> St. Ignatius, *To Magnesians*, 9, 1, in Lightfoot, *Apostolic Fathers*, p. 95.

<sup>21</sup> St. Ignatius, *To Ephesians*, 15, 3, in Lightfoot, *Apostolic Fathers*, p. 91.

Tertullian differentiates between the terms “to create,” “to make” and “to build,” observing that, concerning the essence, God “made,” but concerning His Grace, He “built.”<sup>22</sup> Elsewhere he differentiates between “nature” and “Grace,” giving the credit of all the good things to His “Grace,” which makes man return.<sup>23</sup> The unclean soul is renewed through the second Birth by water and the Power of the Holy Spirit Who descends upon the man being Baptized and raises the veil of corruption. Thus man, in the Divine Light, becomes perfect in God.

St. John Chrysostom calls this cleanness “Mystical” observing that “God does not only forgive our sins, nor simply cleanses the sins,” but “creates and makes us from Above,” “not simply cleaning the vessel, but refining it completely” “through the Grace of the Holy Spirit instead of fire” and “the old man who was crushed, He makes new and more glorious.”<sup>24</sup>

St. Basil the Great, referring to the Grace which one receives in Holy Baptism, observes that the Holy Spirit gives Life from the beginning “regenerating our souls.” Stressing the inner Work of Grace, he adds that “the Holy Spirit writes within us thoughts not on plates made of stone, but on plates of hearts; according to the heart’s width, the Holy Spirit writes on them more or less.”<sup>25</sup>

St. Cyril of Alexandria, assuring the direct supernatural Action of Divine Grace, proclaims that “through the Spirit we ascend into the shape of the image of the Prototype” and “to the level of above the nature,” “the old beauty being regenerated and transformed to the Divine Nature.”<sup>26</sup>

St. Augustine, distinguishing between the terms “nature” and “Grace,” observes that anyone can call “Grace” the “Gift of the Creation,” as the privilege of “Life” and “logic,” for as man is distinguished from the lifeless and irrational nature, we must not forget that this Grace differs from the other, through which we are justified and glorified. The latter applies only to the Christians; it does not equate to nature but saves it; neither is it an external aid, but some kind of an internal nature.<sup>27</sup> Clarifying the internal Action of this Grace, he observes that the understanding of the Law which is read, it is fulfilled through internal Enlightenment, which comes from the Mystical, Wondrous and unspeakable Power of God, which acts on the hearts of men, transmitting to them not only the True Revelations but also the good inclinations and desires of His Will.<sup>28</sup>

### 3. What is the Main Source of the Divine Grace?

It is necessary to note that Holy Scripture generally refers to God as the principal and main Source from which Divine Grace comes. God increases the word of Truth that was spread by the Holy Apostles. Sometimes it refers to God the Father Who makes us strong so that we remain “qualified to be partakers of the inheritance of the Saints in the Light”<sup>29</sup> while

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<sup>22</sup> Tertullian, *Adversus Marcionem*, V, c. XVII, in Migne, *P.L.*, 2, 547.

<sup>23</sup> *Ibid*, *De anima*, 21, in Migne, *P.L.*, 2, 727.

<sup>24</sup> St. John Chrysostom, *Catechesis*, 1, §§ 4 and 3, in Migne, *P.G.*, 49, 227.

<sup>25</sup> St. Basil the Great, *About the Holy Spirit*, XV, § 35, in Migne, *P.G.*, 32, 129. *Ibid*, *To Psalm 44(45)*, § 3, in Migne, *P.G.*, 29, 396.

<sup>26</sup> St. Cyril of Alexandria, *To John*, book I, ch. IX, *to John 1:12*, in Migne, *P.G.*, 73, 133.

<sup>27</sup> St. Augustine, *Epist.* 177, § 7, in Migne, *P.L.*, 33, 767. *Ibid*, *Epist.* 217, § 11, in Migne, *P.L.*, 33, 877 and 982.

<sup>28</sup> *Ibid*, in Tixeront, *Histoire*, v. II, p. 482.

<sup>29</sup> Col. 1:12.

at other times **it refers** to the Son and our Lord Jesus Christ **Who** adds “*to the Church daily those who were being saved.*”<sup>30</sup> The **Source** of Grace in **Salvation** is proclaimed in the Old and New Testament to be the Holy Spirit, the outpouring of **Whom** was foretold in the Old Testament<sup>31</sup> **and realised** in the New Testament.<sup>32</sup> Our Lord and Saviour Jesus Christ, the Son of God, proclaimed the abundant outpouring of the Holy Spirit on the souls of the faithful who are **Regenerated**, **with the assurance** that the Holy Spirit is He **Who** **Regenerates** those who will inherit the **Heavenly Kingdom**<sup>33</sup> and that His **Grace**, as “*rivers of Living Water*” will spring out from the hearts of the faithful.<sup>34</sup> Elsewhere, the Lord calls the Holy Spirit “*Helper*”<sup>35</sup> “*for He helps and gives courage and assists our weaknesses.*”<sup>36</sup> St. Paul assures **us** that “*no one can say Jesus is the Lord except by the Holy Spirit.*”<sup>37</sup> This Holy Spirit is the One **Who** divides the various **Charismata** or **Gifts**<sup>38</sup> “*in the inner man*”<sup>39</sup> and through their participation and communion<sup>40</sup> with Him, “*everyone is Sanctified.*”<sup>41</sup>

According to the above, we are in full agreement with Holy **Scripture** **when** we say that the Holy Spirit is not the only **Source** but the main **Source** of **Divine** Grace which **Enlightens**, **Strengthens** and **Sanctifies** the sinful man. The Son of God and our Lord and Saviour Jesus Christ is the Sun of Righteousness and the main **Source** of **Divine** Revelation; He, as the **Incarnated** Word and Son of God, offered the Sacrifice on the Cross and became the **cause** of our **Redemption**. Likewise, the Holy **Spirit**, **granting** mankind the **Fruits** of **Salvation** and working **the approach** to this **Gift** as well as **familiarizing** them to it in the hearts of the faithful, is “*the Treasurer of all good things and the Giver of Life.*” **He** is the Fountain of the Life-giving **Power** which raises up the sinner from his sinful dead works. In the Old Testament it was foretold **of** the outpouring of the Holy Spirit.<sup>42</sup> **The** Lord **also** said that “*it is the Spirit Who gives Life*”<sup>43</sup> and promised His Apostles that He **would** send them “*another Helper*”<sup>44</sup> **Who** will teach them “*all things, and bring to*” their “*remembrance all things.*”<sup>45</sup> **He** **would** guide them “*into all Truth.*”<sup>46</sup> St. Paul **stated**: “*But you were washed, but you were Sanctified, but you were Justified in the Name of the Lord Jesus and by the Spirit of our God.*”<sup>47</sup>

In the **Work** of our **Regeneration** and **Salvation**, the different **Charismata** of the Holy Spirit are distributed “*to each one individually as He Wills*”<sup>48</sup> and **at** different stages. At first He prepares the faithful to accept the **Work** of **Salvation**. **Then** He increases it to its fullness of

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<sup>30</sup> Acts 2:47.

<sup>31</sup> Joel 2:28-32.

<sup>32</sup> Acts 2:1-4.

<sup>33</sup> John 3:5.

<sup>34</sup> John 7:38.

<sup>35</sup> John 14:16.

<sup>36</sup> St. Cyril of Jerusalem, *Catechesis*, XVI, 20, in Migne, *P.G.*, 33, 948.

<sup>37</sup> 1 Corinth. 12:3.

<sup>38</sup> 1 Corinth. 12:4-11.

<sup>39</sup> Ephes. 3:16.

<sup>40</sup> 2 Corinth. 13:14.

<sup>41</sup> St. Ecumenius, *To Galatians*, in Migne, *P.G.*, 118, 1088.

<sup>42</sup> Joel 2:28-32.

<sup>43</sup> John 6:63.

<sup>44</sup> John 14:16.

<sup>45</sup> John 14:26.

<sup>46</sup> John 16:13.

<sup>47</sup> 1 Corinth. 6:11.

<sup>48</sup> 1 Corinth. 12:11.

perfection. Nevertheless, it is the “*One and the same Spirit*”<sup>49</sup> Who acts and consequently is the Grace that distributes these Gifts, remaining always One, Active and Powerful, but different only in the needs of each member accordingly.

#### 4. The Necessity of Divine Grace

It is understandable that Divine Grace is absolutely necessary in order to create within man the newness of Life in Christ, when we take into consideration that because of man’s offence, corruption entered his nature. Man, who lives in the darkness and bondage of sin, is deprived of the True Light and Moral Might necessary for the learning of Divine Truth and living according to this Truth. For how can the light of the sun benefit the blind? Or of what benefit will it have for those who are neither willing nor have the strength to enter the Heavenly Gates? Or how will it benefit one’s good will if it is weak and deprived of the encouragement and help that enables it to become strong and capable for Eternal Life?

Our Lord and Saviour Jesus Christ, the Son of God, proclaimed that “*Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God,*<sup>50</sup> *whereas “without Me you can do nothing”*<sup>51</sup> *and “no one can come to Me unless the Father Who sent Me draws him.”*<sup>52</sup> St. Paul assures us that God is the one “*Who works in you both to will and to do for His good pleasure*”<sup>53</sup> and increases the Word of Salvation. “*So then neither he who plants is anything, nor he who waters, but God Who gives the increase.*”<sup>54</sup> In addition, “*no one can say Jesus is the Lord except by the Holy Spirit*”<sup>55</sup> because we “*were dead in trespasses*” and God “*made us alive together with Christ*” Who saved us by Grace “*through faith*” and “*not of works, lest anyone should boast.*”<sup>56</sup> “*The Spirit helps in our weaknesses. For we do not know what we should pray for as we ought, but the Holy Spirit Himself makes intercession for us.*”<sup>57</sup> St. Paul, concerning Salvation, comes to the conclusion that: “*... it is not of him, who wills, nor of him who runs, but of God Who shows Mercy.*”<sup>58</sup>

According to the abovementioned Teachings of Holy Scripture, the Holy Fathers of the Orthodox Church emphasized the absolute necessity of Divine Grace.<sup>59</sup>

St. Irenaeus believed that as dry flour without water cannot make dough, even for one loaf, likewise as many of us as there are, we cannot become one in Christ without the Water from Above. As dry land, if not watered, cannot produce fruit so we, being dry wood, cannot bring forth the Fruit of Life without the willingly rain from Above.<sup>60</sup>

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<sup>49</sup> 1 Corinth. 12:4, 8, 9, 11.

<sup>50</sup> John 3:5.

<sup>51</sup> John 15:5.

<sup>52</sup> John 6:44.

<sup>53</sup> Phil. 2:13.

<sup>54</sup> 1 Corinth. 3:7.

<sup>55</sup> 1 Corinth. 12:3.

<sup>56</sup> Ephes. 2:5, 8, 9.

<sup>57</sup> Rom. 8:26.

<sup>58</sup> Rom. 9:16.

<sup>59</sup> Cf. Frangopoulos, *Christian Faith*, p. 160.

<sup>60</sup> St. Irenaeus, *Heresies*, book III, ch. 17, §§ 1-2, in migne, *P.L.*, 7, 930.

Tertullian observed that only through the Grace of **Divine Inspiration** and strength can man learn and practice virtue because whatever is good, exists in God and no one else can give us this besides **Him Who** holds it and grants it to whomever **He Wills**.<sup>61</sup>

St. Basil the Great noted that “whatever good thing arrives from the **Divine Might** is the **Action of the Grace** all in all.” He also considers “necessary the request of the just” and the prayer to God, “in order that his just intention and the unchangeable of his opinion will be guided by God’s **Hand**,” in order “not to be vanished because of his weakness, neither to be misled by the enemy of the **Truth**.” One must never forget that “every soul is held in the unmovable **Doctrines** through the **Grace** which assure us in the unmovable faith in Christ.”<sup>62</sup>

St. Gregory the **Theologian** of Nazianzus refers to the words of St. Paul: “So then it is not of him who wills, nor of him who runs, but of God **Who shows Mercy**.”<sup>63</sup> **He also realised** that “... to will good, needs the **Help of God**, even more to desire that which is something **Divine** and a **Gift of philanthropia** from God.” “No matter how much you run, no matter how much you are struggling, you need **Him Who** gives the crown.”<sup>64</sup>

St. Gregory of Nyssa added that “the rush towards evil has no need of him who cooperates, for it becomes perfect in our will automatically.” If “the tendency was towards the greater,” then “the one who desires must have the **Help of God**.” Elsewhere he assured us that “it is believed that the flowers of pain and their **Fruits** are the **Action of the Holy Spirit**.”<sup>65</sup>

St. John Chrysostom proclaims that “we cannot achieve anything good without enjoying the inclination from **Above**” “and not with our power, but by the **Help of the Grace** from **Above**, he who confesses bears witness” of the faith in Christ because “the faith in Christ is not a simple thing, but needs the inclination from **Above**.” Referring to 1 Corinthians 4:7, he observed: “you do not have this from your own, but you have received it from God.” “So then, since you have received this or that, or whatever you may have. For, it is not your achievements, but the **Grace of God**. Even if you say about the faith, it became from the **Calling**; even the forgiveness of sins, even the **Charismata**, even the word of **Teaching**, even the **Powers**, you received them all from Him.” The **Holy Fathers** confess that in order to become worthy of the help and “inclination from **Above**,” it is necessary to “bring forth our own.” He also says, that “even if we struggle a thousand times, we cannot achieve anything, if we do not enjoy and the inclination from **Above**.”<sup>66</sup>

St. Cyril of Alexandria refers to the verse: “No one can come to Me unless the Father **Who sent Me** draws him,”<sup>67</sup> and he observes that “the drawing” “is completely the **Work of the Divine** which decides about the **Calling**.”<sup>68</sup> Elsewhere the same Father, stressing the necessity of **Divine Help** and strengthening to the weakness of man’s nature, observes that because

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<sup>61</sup> Tertullian, *De poenitentia*, 1, in Migne, *P.L.*, 1, 1337.

<sup>62</sup> St. Basil the Great, *Epistle* 38, § 4, in Migne, *P.G.*, 32, 320. Ibid, *To Psalm* 7, § 6, and *To Psalm* 44(45), § 4, in Migne, *P.G.*, 29, 241-243 and 397.

<sup>63</sup> Rom. 9:16.

<sup>64</sup> St. Gregory of Nazianzus, *Homily* 37, *To Matthew* 19, 1-2, § 13, in Migne, *P.G.*, 36, 297.

<sup>65</sup> St. Gregory of Nyssa, *To Prayer*, Homily 4, in Migne, *P.G.*, 44, 1165. Ibid, *About the aim according to God*, in Migne, *P.G.*, 46, 304.

<sup>66</sup> St. John Chrysostom, *To Genesis*, Homily 25, § 7, in Migne, *P.G.*, 53, 228. Ibid, *To Matthew*, Homily 34, § 3, in Migne, *P.G.*, 57, 401. Ibid, *To John*, Homily 45, § 3, in Migne, *P.G.*, 59, 254. Ibid, *To 1 Corinthians*, Homily 12, § 1-2, in Migne, *P.G.*, 61, 97-98. Ibid, *To Genesis*, Homily 58, § 5, in Migne, *P.G.*, 54, 513.

<sup>67</sup> John 6:44.

<sup>68</sup> St. Cyril of Alexandria, in Migne, *P.G.*, 72, 792.

man's nature is weak, God in some way co-struggles with it and doubles the Grace; re-convincing about the Law and finding help against the tyranny of evil.<sup>69</sup>

Finally, St. Augustine repeatedly referred to the necessity of Divine Grace and stressed that the Lord prepares the will and brings to completion whatever He began through His Action. He acts without us, in order for us to want and when we want, He cooperates with us, in order to perfect with our will, the work that has begun. As the physical eye, even when completely healthy, cannot see unless assisted by light, likewise he who is Justified, cannot live justly, if he is not assisted by the Eternal Light of Justice.<sup>70</sup> It is necessary, not only for the ill to be Justified by God's Grace, but even those who have been Justified through faith: to walk with them and to overshadow them in order to prevent them from falling.<sup>71</sup> Referring to John 15:4-5, he observed that the Lord, in order for no one to think that the vine could bring forth fruit on its own, even the smallest fruit, He added: "Without Me you can do nothing," not even the smallest thing. Mankind cannot do anything. Absolutely nothing great nor small can be done without Christ.<sup>72</sup>

Consequently, Divine Grace as the supernatural Action of the Holy Spirit is absolutely necessary, not only for the return of man, but for his Regeneration, as well as his remaining in virtue, his Perfection, Sanctification, Salvation and Glorification.

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<sup>69</sup> Ibid, *About the in Spirit and truth*, book I, in Migne, P.G., 68, 179.

<sup>70</sup> St. Augustine, *De gratia*, VI, 13, in migne, P.L., 44, 901. Ibid, *De natura et gratia*, XXVI, 29, in migne, P.L., 44, 261.

<sup>71</sup> Ibid, *De gratia*, VI, 13, in migne, P.L., 44, 889.

<sup>72</sup> St. Augustine, *In Johannis evangelium. Tractatus*, CXXXI, 3, in migne, P.L., 35, 1841.