

On Luke.¹³⁶⁰

Chap. ii. 7 And if you please, we say that the Word was the first-born of God, who came down from heaven to the blessed Mary, and was made a first-born man in her womb, in order that the first-born of God might be manifested in union with a first-born man.

22. When they brought Him to the temple to present Him to the Lord, they offered the oblations of purification. For if the gifts of purification according to the law were offered for Him, in this indeed He was made under the law. But the Word was not subject to the law in such wise as the sycophants¹³⁶¹ fancy, since He is the law Himself; neither did God need sacrifices of purification, for He purifieth and sanctifieth all things at once in a moment. But though He took to Himself the frame of man as He received it from the Virgin, and was made under the law, and was thus purified after the manner of the first-born, it was not because He needed this ceremonial that He underwent its services, but only for the purpose of redeeming from the bondage of the law those who were sold under the judgment of the curse.

Chap. xxiii For this reason the warders of Hades trembled when they saw Him; and the gates of brass and the bolts of iron were broken. For, lo, the Only-begotten entered, a soul among souls, God the Word with a (human) soul. For His body lay in the tomb, not emptied of divinity; but as, while in Hades, He was in essential being with His Father, so was He also in the body and in Hades.¹³⁶² For the Son is not contained in space, just as the Father; and He comprehends all things in Himself. But of His own will he dwelt in a body animated by a soul, in order that with His soul He might enter Hades, and not with His pure divinity.

1360 Mai, *Script. vet. collectio nova*, vol. ix. p. 645, Rome, 1837.

1361 οί συκοφάνται.

1362 Pearson *On the Creed*, art. iv. p. 355.