

**‘Be my witnesses/martyrs: I too am a witness/martyr,
says the Lord God, and the Servant whom I have chosen’
Isaiah 43:10**

1: St Ignatius of Antioch, *Letter to the Romans*, 6:

It is better for me to die in Christ Jesus than to be king over the ends of the earth. I seek him who died for our sake. I desire him who rose for us. Birth-pangs are upon me. Suffer me, my brethren; hinder me not from living, do not wish me to die ... Suffer me to receive the pure light; when I shall have arrived there, I will be a human being [ἄνθρωπος ἕσσομαι], suffer me to follow the example of the passion of my God.

2: St Irenaeus of Lyons, *Haer.* 4.20.7

The glory of God is a living human being and the life of the human being is to see God.

3: St Irenaeus, *Haer.* 5.9.2

For it is testified by the Lord that as ‘the flesh is weak’, so ‘the Spirit is ready’ [Matt. 26:41], that is, is able to accomplish what it wills. If, therefore, anyone mixes the readiness of the Spirit as a stimulus to the weakness of the flesh, it necessarily follows that what is strong will prevail over what is weak, so that the weakness of the flesh will be absorbed by the strength of the Spirit, and such a one will no longer be carnal but spiritual because of the communion of the Spirit. In this way, therefore, the martyrs bear witness and despise death: not after the weakness of the flesh, but by the readiness of the Spirit. For when the weakness of the flesh is absorbed, it manifests the Spirit as powerful; and again, when the Spirit absorbs the weakness, it inherits the flesh for itself, and from both of these is made a living human being: living, indeed, because of the participation of the Spirit; and human, because of the substance of the flesh.

4: John 19:30:

When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

5: Doxasikon at the Praises for Holy Saturday Matins.

‘Moses the great mystically prefigured this present day, saying: “And God blessed the seventh day”. For this is the blessed Sabbath, this is the day of rest, on which the only-begotten Son of God rested from all his works, through the economy of death he kept the Sabbath in the flesh, and returning again through the resurrection he has granted us eternal life, for he alone is good and loves humankind [lit: loves *anthropos*].’

6: Nicholas Cabasilas, *Life in Christ* 6.91-4 (6.12 Eng)

It was for the new human being (ἄνθρωπος) that human nature was created at the beginning, and for him mind and desire were prepared. ... It was not the old Adam who was the model for the new, but the new Adam for the old. ... Because of its nature, the old Adam might be considered the archetype to those who see him first, but for him who has everything before his eyes, the older is the imitation of the second. ... To sum it up: the Savior first and alone showed to us the true human being (ἄνθρωπος), who is perfect on account of both character and life and in all other respects.

7: John 5

^[5.1] After this there was a feast of the Jews, and Jesus went up to Jerusalem. ^[5.2] Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-zatha, which has five porticoes. ^[5.3] In these lay a multitude of invalids, blind, lame, paralyzed. ^[5.5] One man was there, who had been ill for thirty-eight years. ^[5.6] When Jesus saw him and knew that he had been lying there a long time, he said to him, “Do you want to be healed?” ^[5.7] The sick man answered him, “Sir, I have no human to put me into the pool when the water is troubled, and while I am going another steps down before me.” ^[5.8] Jesus said to him, “Rise, take up your pallet, and walk.” ^[5.9] And at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath. ^[5.10] So the Jews said to the man who was cured, “It is the sabbath, it is not lawful for you to carry your pallet.” ^[5.11] But he answered them, “The man who healed me said to me, ‘Take up your pallet, and walk.’” ^[5.12] They asked him, “Who is the man who said to you, ‘Take up your pallet, and walk?’” ^[5.13] Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ^[5.14] Afterward, Jesus found him in the temple, and said to him, “See, you are well! Sin no more, that nothing worse befall you.” ^[5.15] The man went away and told the Jews that it was

Jesus who had healed him. ^[5.16] And this was why the Jews persecuted Jesus, because he did this on the sabbath. ^[5.17] But Jesus answered them, “**My Father is working still, and I am working.**” ^[5.18] This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God. ^[5.19] Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. ^[5.20] For the Father loves the Son, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel. ^[5.21] For **as the Father raises the dead and gives them life, so also the Son gives life to whom he will.** ^[5.22] The Father judges no one, but has given all judgment to the Son, ^[5.23] that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him. ^[5.24] Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. ^[5.25]” Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. ^[5.26] For as the Father has life in himself, so he has granted the Son also to have life in himself, ^[5.27] and has given him authority to execute judgment, because he is the Son of man. ^[5.28] Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice ^[5.29] and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

8: St Irenaeus of Lyons, *Against the Heresies*, 5.15.2:

‘The works of God is fashioning the human being’ (*opera autem Dei plasmatio est hominis*).

9: John 19:25–6 (RSV).

[25] So the soldiers did this. But standing by the cross of Jesus were his mother [ἡ μήτηρ αὐτοῦ], and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [26] When Jesus saw his mother [τὴν μητέρα], and the disciple whom he loved standing near, he said to his mother [τὴν μητέρα], “Woman [γύναι], behold, your son!”

10: John 16:20–2:

Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn to joy. When the woman [ἡ γυνή] is in travail she has sorrow [λύπη] because her hour has come; but when she is delivered of the child [ὅταν δὲ γεννήσῃ τὸ παιδίον], she no longer remembers the tribulation [θλίψεως], for joy that a human being is born into the world [ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον]. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.

11: Tertullian, *On the Soul*, 43:10

As Adam was a figure of Christ, Adam's sleep sketched out the death of Christ, who was to sleep a mortal slumber, so that from the wound inflicted on his side might be figured the true Mother of the living, the Church.

12: Apocalypse 1:17–18:

‘Fear not! I am the first and the last and the living one [ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν]; I became dead, and behold I am living unto the ages of ages and I have the keys of Death and Hades’.

13: Apocalypse 3:14:

“And to the angel of the church in La-odice'a write: ‘The Amen, the faithful and true witness/martyr, the beginning of the creation of God [ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ]....

14: Apocalypse 12:1–2:

And a great portent appeared in heaven, a woman [γυνή] clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. (Apoc. 12:1–2)

15: Hippolytus *On the Christ and the Antichrist* 61:

[The Church will never cease] “bearing from her heart the Word that is persecuted by the unbelieving in the world,” [while the male child she bears is Christ, God and man, announced by the prophets,] “whom the Church continually bears as she teaches all nations (... ὃν ἄει τίκουσα ἡ ἐκκλησία διδάσκει πάντα τὰ ἔθνη)

16: Origen, *Commentary on John*, 1.23:

We might dare say, then, that the Gospels are the firstfruits of all Scriptures, but that the firstfruits of the Gospels is that according to John, whose meaning no one can understand who has not leaned on Jesus' breast nor received Mary from Jesus to be his mother also. But he who would be another John must also become such as John, to be shown to be Jesus, so to speak. For if Mary had no son except Jesus, in accordance with those who hold a sound opinion of her, and Jesus says to his mother, 'Behold your son' [19:26] and not 'Behold, this man also is your son', he has said equally, 'Behold, this is Jesus whom you bore'. For indeed everyone who has been perfected no longer lives, but Christ lives in him [cf. Gal 2:20], and since 'Christ lives' in him, it is said of him to Mary, 'Behold your son', the Christ.

17: *Apocalypse* 21:2–3:

I saw the holy city, the new Jerusalem, coming down from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, 'Behold the tabernacle of God is with humans [σκηνή τοῦ θεοῦ μετὰ τῶν ἀνθρώπων]. He will tabernacle [σκηνώσει] with them and they shall be his people, and God himself will be with them'.