

**The presence of God in the interpretation of the *Psalms*  
by Cyril of Alexandria**  
**La presencia de Dios en la interpretación de los *Salmos*  
por San Cirilo de Alejandría**

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Recibido: 29/07/2013

Aceptado: 05/09/2013

**Abstract:** Cyril of Alexandria's interpretation for the *Psalms* shows how the presence of the Triune God beautifies lives of believers in Him. God helps people to get rid of the sadness and the problems and to find true peace and happiness in their life. God hears the prayers of the righteous people and responds to their requests. Cyril explains that glorious praise of virtuous life and the rewards of God for this have great enjoyment and resplendent office for every human who believed in God. The angels can see the face of God but people can see only the light of His face. When Cyril says face of God, he means the spiritual view of all that exist on earth and light of the face is the partial knowledge of all these. The beauty of God's presence is a paradise that removes the only real death, the death of the soul. The lives of human beings without God like as image's colors which fade. Unlike that the existence of God gives hope and anticipates the life of people. Cyril insists that the presence of God into humans' life brings peace and love. The tarnished humanity (*metastichionetai*), changes again in immortality and takes its original beauty, after having expelled the sin and with it death.

**Key words:** Cyril of Alexandria, Psalms, interpretation of Bible, Triune God, Christ, triadology, Christology

**Resumen:** La interpretación de los *Salmos* por Cirilo de Alejandría muestra cómo la presencia de Dios Uno y Trino embellece las vidas de los creyentes en Él. Dios ayuda a la gente a deshacerse de la tristeza y los problemas, y a encontrar la verdadera paz y felicidad en su vida. Dios escucha las oraciones de los justos y responde a sus peticiones. Cirilo explica esa gloriosa alabanza de la vida virtuosa, y la recompensa de Dios por esto produce un gran gozo y un resplandeciente destino para todos los seres humanos que creen en Dios. Los ángeles pueden ver el rostro de Dios, pero los hombres pueden ver solo la luz de su rostro. Cuando Cirilo dice rostro de Dios, quiere decir el punto de vista espiritual de todos los que existen en la tierra, y la luz del rostro es el conocimiento parcial de todos estos. La belleza de la presencia de Dios es un paraíso que elimina la única muerte real, la muerte del alma. La vida de los seres humanos sin Dios semejan a los colores de la imagen que se desvanecen. A diferencia de esto, la existencia de Dios da esperanza y anticipa la vida de las personas. Cirilo insiste en que la presencia de Dios en la vida de los seres humanos trae paz y amor. La humanidad manchada, recupera de nuevo la inmortalidad y retoma su belleza original, después de haber expulsado al pecado y, con él, a la muerte.

**Palabras clave:** Dios, interpretación, *Salmos*, San Cirilo de Alejandría, Dios Uno y Trino,

**Sumario:** 1. Introduction. 2. The life of St. Cyril of Alexandria. 3. Cyril of Alexandria as interpreter of the Holy Bible. 4. The presence of God in the interpretation of the *Psalms* by Cyril of Alexandria. 5. Conclusions.

## 1. Introduction

The knowledge of the persons of the Triune God always requires disclosure of Him. And here is the meaning of revelation of God. God's revelation gives to the human being to know God only from His actions. The essence of God is unintelligible and incommunicable in all except the persons of the Holy Trinity. The Apostle Paul writes that God dwells in the light which no man can approach unto; Whom no man hath seen, nor can see.<sup>1</sup> The spiritual experience is provided in humans in the midst of the divine revelation and this is the base of patristic theology. Two things exist, the God and the creation. The God is pre-eternal and created the world, visible and invisible. The creation had a specific time for beginning and it will have an end in future. The whole world was created out of nothing. It is better to say that the creation was brought into being from non-being, 'God made them out of things that did not exist.'<sup>2</sup> The creation of the world from the non-being is inconceivable in human mind. The man, who lives within the limits of human and world's experience, thinks the non being creation of the world as an inaccessible and incomprehensible fact.

The divinity is the only being and the creation exists because it participates in His attributes. The Triune God is the master of all,<sup>3</sup> and all creatures depend on His volitional power. God is the only source of being, of life and every progress, in which the creation partakes. God Omnipotent is outside every dependence upon the things created by Him. God's presentation is a natural and a supernatural revelation of His being. This revelation as a set of events and experiences in creation and in history is the constant revelation of God through the Epiphany of the three persons of the one God and at the same time Triune God. Only by God's epiphany, man can see the presence of God in the World. The human being must distinguish between the comprehension of God, which in essence is impossible, and the knowledge of Him, by His actions. This knowledge is quite incomplete, and for this the Apostle Paul writes, 'For now we see through a glass, darkly; and I know in part.'<sup>4</sup> The degree of this knowledge depends upon the ability of man himself to participate in energies of God.<sup>5</sup>

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<sup>1</sup> 1 Tim. 6:16. Cyril of Alexandria, *Κατά ἀνθρωπομορφιτῶν - Ἐπιστολή πρὸς Καλοσύριον*, Α', Pusey, vol. III, p. 549<sup>14</sup> (=PG 76, 1077B).

<sup>2</sup> 2 Macc. 7:28

<sup>3</sup> Cyril of Alexandria, *De Sancta et Consubstantiale Trinitate*, IV', SC 237, 538<sup>16-21</sup> (=PG 75, 917B).

<sup>4</sup> 1 Cor. 13:12. Cyril of Alexandria, *In D. Joannis Evangelium*, III, 2, Pusey, vol. I, p. 380<sup>26-27</sup> (=PG 73, 416D).

<sup>5</sup> Is. 40: 12-13. Cyril of Alexandria, *Ἐόρτιος Ἐπιστολή*, XII, SC 434, t. III, 680<sup>24-34</sup>, 681<sup>35-40</sup> (=PG 77, 680D, 681A). Κυρίλλου, *Γλαφυρά εἰς τὴν Ἐξοδον Β'*, PG 69, 432D. Συναφῶς βλ. τοῦ ἰδίου, *Εἰς Ἡσαΐαν*, III, Δ' καὶ V, Β', PG 70, 808D, 809D καὶ 1232C. Τοῦ ἰδίου, *Θησαυρός*, ΛΑ', PG 75, 441D.

Cyril teaches that we should have purified and holy mind in order to quote and understand the terms which are related to Holy God.<sup>6</sup> We must try reducible by feelings and by tangible things to understand whatever is over our senses and incomprehensible to our minds.<sup>7</sup> Only then, we will see through various admirable points, and the acknowledge of His glory that everything is perfectly done by God.<sup>8</sup> Only thus can the rational being to acknowledge that the unspeakable Deity is beyond any creature, even over any sharp human mind. More generally, the divine nature can not be known through any physical imagination, because in Him 'Interceptor light' dwells.<sup>9</sup>

In patristic writings, the wonders of nature prove the existence of God, the beauty of His presence. 'The heavens are telling the glory of God.'<sup>10</sup> In psalms of David, all the nature and the human declare the Glory of God, 'all the powers of heaven praise the Lord, as well as the light of the stars... and everything in creation.'<sup>11</sup> So men can glorify God through words and through their life and actions. If they watch the visible creation carefully, they will see God's glory through its beauty, its order, its vastness, its usefulness and its harmony. All these are proofs in order the observer to praise and bless its Creator.

## 2. The life of St. Cyril of Alexandria

St. Cyril was the Patriarch of Alexandria, the glory of the Eastern Church and celebrated champion of the Virgin Mother of God. Cyril has always been held by the Church in the highest esteem. Cyril was born at Alexandria in Egypt between 370-380. Our knowledge of Saint Cyril's childhood education and early upbringing is quite meagre. Saint Cyril's mother and her brother, Theophilus, hailed from Memphis. Saint Cyril was born in the town of Theodosion, Lower Egypt, very close to the current city of Mahhalla El Kobra in the region of Mansoura. He was the nephew of the patriarch of the city of Alexandria, Theophilus<sup>12</sup>. He received a classical and theological education at

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<sup>6</sup> Κυρίλλου, *Περί τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνήσεως καὶ λατρείας*, XIV, PG 68, 1020C.

<sup>7</sup> Αὐτόθι, X, PG 68, 701B.

<sup>8</sup> Τοῦ ἰδίου, *Εἰς Ἡσαΐαν*, X, 1, PG 70, 20B.

<sup>9</sup> Τοῦ ἰδίου, *Κατὰ ἀνθρωπομορφιτῶν - Ἐπιστολή πρὸς Καλοσύριον*, Α', Pusey, vol. III, σ. 549<sup>14</sup> (=PG 76, 1077B). Πρβλ. Α' Τιμ. 6, 16.

<sup>10</sup> Psalm 148:

<sup>11</sup> Psalm...., Gregory of Nyssa, *On the inscription to the Psalms I.3*; W. Jaeger, *Gregorii Nysseni Opera V*, pp.30-32.

<sup>12</sup> Socrates Scholasticus, *The Ecclesiastical History*, VII, 7, PG 67, 749C-762A. Theodoretus of Cyrrihus (Cyrus). *The Ecclesiastical History*, V, 40, PG 83, 1277D. Nicephorus Callistus Xanthopoulos, *The Ecclesiastical History*, XV, 14, PG 146, 1100A- 1104A. Mansi IV, 1464. Ed. Schwartz I, I, 3 p. 75. Chr.. Papadopoulos, *History of the church of Alexandria*, Alexandria 1933, p. 264. A. Theodorou, *The christological vocabulary and the teaching of*

Alexandria and was ordained priest by his uncle. He accompanied the patriarch of Alexandria Theophilus to Constantinople in 403 and was present at the Synod of the Oak<sup>13</sup> that deposed John Chrysostomus, whom he believed guilty of the charges against him.

After living for several years as a monk in the Nitrian Mountains,<sup>14</sup> he succeeded his uncle Theophilus on the patriarchal chair of Alexandria, on the 18th October 412, but only after a riot between Cyril's supporters and the followers of his rival Timotheus.<sup>15</sup> He began to exert his authority by causing the churches of the Novatians in the city to be shut up, and their sacred vessels and ornaments to be seized; an action censured by Socrates, a favourer of those heretics. He next drove the Jews out of the city, who were very numerous, and enjoyed great privileges there from the time of Alexander the Great.<sup>16</sup> In 428-430 Cyril became embroiled with Nestorius, patriarch of Constantinople, who was preaching that Mary was not the Mother of God since Christ was Divine and not human, and consequently she should not have the word *Theotokos* (God-bearer) applied to her<sup>17</sup>.

Nestorius was influenced by the teaching of Theodore of Mopsuestia.<sup>18</sup> Quite early in his reign, he was called upon to give his opinion on the

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*Cyril of Alexandria and Theodoretus of Cyrrhus (Cyrus)*, Athens 1955, p. 37. Ch. Krikonis, 'Cyril of Alexandria and his christological teaching', Proceedings of the 19th. theological conference 'Saint Cyril of Alexandria' Thessaloniki 1999, p. 236.

<sup>13</sup> Socrates Scolasticus, *The Ecclesiastical History*, VII, 7

<sup>14</sup> If he is Cyril addressed by Isidore of Pelusium in Ep. XXV of Book I, he was for some years a monk in Nitria. Prbl. The international cyclopaedia - a compendium of human Knowledge, revised with large additions, vol. IV, New York 1899, p. 256. E. Artemi, *Isidore's of Pelusium teaching for the Saint Trinity and its relation to the triadology of Cyril of Alexandria*, Athens 2012, p. 29.

<sup>15</sup> See, E. Artemi, 'Saint Cyril of Alexandria and the relations with Orestes and Hypatia', *Ecclesiastic Faros*, t. OH (2007) 8.

<sup>16</sup> Socrates Scholasticus, *The Ecclesiastical History*, VII, 7: 'Cyril immediately therefore shut up the churches of the Novatians at Alexandria, and took possession of all their consecrated vessels and ornaments; and then stripped their bishop Theopemptus of all that he had'.

<sup>17</sup> Socrates Scholasticus, *The Ecclesiastical History*, VII, 32: '... Mary was but a woman; and it is impossible that God should be born of a woman. These words created a great sensation, and troubled many both of the clergy and laity; they having been heretofore taught to acknowledge Christ as God, and by no means to separate his humanity from his divinity on account of the economy of incarnation, heeding the voice of the apostle when he said, 'Yea, though we have known Christ after the flesh; yet now henceforth know we him no more' 2 Corinthians 5,16 And again, 'Wherefore, leaving the word of the beginning of Christ, let us go on unto perfection», Hebrews 6,1 While great offence was taken in the church, as we have said, at what was thus propounded, Nestorius, eager to establish Anastasius' proposition— for he did not wish to have the man who was esteemed by himself found guilty of blasphemy— delivered several public discourses on the subject, in which he assumed a controversial attitude, and totally rejected the epithet '*Theotokos*'.

<sup>18</sup> Following the basic patristic principle that 'what is not assumed is not redeemed', Gregoire of Nazianzus, (Epist 101, *Ad Cledonium*, PG 37, 181D-184A). Theodore of Mopsuestia, as theologians of the Antiochene school, emphasized the humanity of Jesus Christ, the

suitability of *Theotokos*<sup>19</sup> (the woman who gave birth to God) as a title of the Blessed Virgin and supported that it was of doubtful propriety unless *Anthropotokos* (the woman who gave birth to man), was added to balance it. He insisted that the title *Christotokos* (the one who gave birth to Christ) was more preferable as begging no questions. God did not take origin from a creaturely human being, and for this reason the word *Christotokos* would be better taking it all round. For supporting his theory, Nestorius urged on his congregation that Mary bore a mere man, the vehicle of divinity but not God.<sup>20</sup> He argued that in the case of the term *Theotokos*, he was not opposed to those who wanted to say it, unless it should advance to the confusion of natures in the manner of the madness of Apollinarius or Arius. Nonetheless, he had no doubt that the term *Theotokos* was inferior to the term *Christotokos*, as the latter was mentioned by the angels and the gospels.<sup>21</sup> Also he said that ‘the term *Christotokos* kept the assertion by both parties to the proper limits, because it both removed the blasphemy of Paul of Samosata, who had claimed that Christ the Lord of all was simply a human being, and also flees the wickedness of Arius and Apollinarius.’<sup>22</sup>

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Alexandrian his deity. Theodore of Mopsuestia held that Christ's human nature was complete but was conjoined with the Word by an external union. Theodore maintained against the Apollinarians that Christ had a real human soul, not that the Word took the place of the human soul. Only in this manner could the human soul be redeemed. Theodore's Christology exercised a more direct and eventful influence on the doctrine of his (mediate) disciple Nestorius. Theodore vehemently refused the use of the term *theotokos*, long employed in ecclesiastical terminology, because Mary was strictly speaking *anthropotokos*, and only indirectly *theotokos*: ‘It is folly to say that God was born of the Virgin’, he states. ‘He was born of the Virgin who has the nature of the Virgin, not God the Logos. He was born of Mary who was of David's seed. It was not God the Logos who was born of woman but he who was formed in her by the power of the Holy Spirit. ‘One can call Mary the *Mother of God*, or more accurately, *Theotokos*, in the metaphorical, non-literal sense of the phrase, just as one can call her the *Bearer of Man* — *ανθρωποτόκος*. She naturally bore a man, but God was in the man she bore, as he never had been in anyone before. It is perfectly clear that under «unity of person» Theodore understood only the completeness of deified and grace-impregnated humanity. One must not conceive of perfect nature as being impersonal — *απρόσωπος* he supposed. Consequently, in so far as humanity was complete in Christ, he was a human being. Moreover, the nature of the Logos is not impersonal. But in the Incarnation the ‘unity of harmony’ and the ‘connection of honour’ is established and in the sense of a certain new ‘unity of person’. Theodore of Mopsuestia, *Fragments of De Incarnatione*, PG 66, 981BC. G. Florovsky, *The Byzantine Fathers of the Fifth Century*, Paris 1978, p. 238. See B. Stefanides, *Ecclesiastical History*, Athens 1959, p. 194 etc.

<sup>19</sup> ‘The disputed title *Theotokos* was widely accepted in the Alexandrian school; it followed from the *communicatio idiomatum*, and expressed the truth that, since His Person was constituted by the Word, the Incarnate was appropriately designated God’, J. N. Kelly, *Early Christian Doctrines*, London 1968<sup>4</sup>, p. 311.

<sup>20</sup> Cyril of Alexandria, *Adversus Nestorium*, I, A, ACO, t. 1, I, 6, pp 18<sup>27-40</sup>, 19<sup>1-43</sup>, 20<sup>1-5</sup>, 37<sup>9-42</sup>, 38<sup>1-43</sup>, 39<sup>1-38</sup>, 40<sup>1-12</sup> (=PG 76, 25A-28D, 72A-77D, 120A-D).

<sup>21</sup> III Epistula Nestorium ad Celestinem, Loofs, Nestoriana, 181-182.

<sup>22</sup> Ibid.

Cyril believed that Nestorius' teaching epitomized in his attack on *Theotokos*, presupposed a merely external association between an ordinary man and the Word (*Logos, Verbum*). From this point of view the Incarnation was not a real fact. It was a simple illusion, a matter of «appearance» and 'empty words'.<sup>23</sup> If Christ's passion, sufferings and saving acts were not those of the Word incarnate but of a mere man, there was no redemption for race of mankind.<sup>24</sup> Nestorius' refusal of the term *Theotokos* was a 'scandal' for the whole Christian world. For this reason Cyril said to him that the Pope of Rome Celestine had been informed for his heretic teaching.<sup>25</sup> Finally, Saint Cyril asked him to heal the confusion by the use of the one word *Theotokos*, of the Holy Virgin, but with no success.

The patriarch of Alexandria managed to persuade Pope Celestine I to convoke a synod at Rome, which condemned Nestorius, and then did the same at his own synod in Alexandria. Celestine directed Cyril to depose Nestorius, and in 431, Cyril presided over the third General Council at Ephesus. Nestorius would not agree to the title *Theotokos*, 'God-bearer' for Mary. He said that Mary was not the mother of God but only of the man Christ, '*Christotokos*'. Nestorianism implied that the humanity of Christ was a mere disguise. Cyril represented the Pope at the Council of Ephesus in 431 and condemned Nestorianism as a dangerous heresy. This was the most important moment of his life. He had managed to defend the true faith against the Nestorian heresy successfully. He was known widely for saying, 'as two pieces of wax when fused together make one, so too he who receives Holy Communion is so united with Christ, that Christ is in him and he is in Christ.'<sup>26</sup>

Cyril was the most brilliant theologian of the Alexandrian tradition. His writings are characterized by precision, accurate thinking and great reasoning skills. If elegance, choice of thoughts, and beauty of style be wanting in his writings, these defects are compensated by the justness and precise exposition with which he expresses and underlines the great truths of religion, especially in clearing the terms concerning the mystery of the Incarnation. He died on the 9th or the 27th of June, 444, after an episcopate of nearly thirty-two years. Fr. John McGuckin called him 'one of the most important theologians on the person of Christ in all Greek Christian writings.'<sup>27</sup> Fr. George Florovsky compared his significance 'in the history of Christian thought with that of St

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<sup>23</sup> Cyril of Alexandria, *Apologeticus pro XII capitibus contra Orientales*, PG 76, 324AB.

<sup>24</sup> Cyril of Alexandria, *Adversus Nestorii Blasphemias*, III, 2, PG 76, 129C. Ibid, IV, 4, PG 76, 189BC. Ibid, V, 5, 1, PG 76, 220C.

<sup>25</sup> Cyril of Alexandria, *Epist. 1 ad Nestorium*, PG 77, 41AB.

<sup>26</sup> 'ὡςπερ γὰρ εἴ τις κηρὸν ἑτέρῳ συναναπλέξας κηρῷ, καὶ πυρὶ συγκατατήξας, ἐν τι τὸ ἐξ ἀμφοῖν ἐργάζεται, οὕτω διὰ τῆς μεταλήψεως τοῦ σώματος τοῦ Χριστοῦ καὶ τοῦ τιμίου αἵματος, αὐτὸς μὲν ἐν ἡμῖν, ἡμεῖς δὲ αὖ πάλιν ἐν αὐτῷ συνενούμεθα', Cyril of Alexandria, *Ad. Joannes*, X, 2, P.E. Pusey, *Sancti patris nostri Cyrilli archiepiscopi Alexandrini in D. Joannis evangelium*, Brussels 1965<sup>2</sup>, vol. II, p. 542<sup>24-28</sup> (=PG 74, 341D).

<sup>27</sup> John McGuckin, «Cyril of Alexandria», *The SCM Press A-Z of Patristic Theology*, London SCM, (2005) 93.

Augustine.<sup>28</sup> The controversy of the third Ecumenical Council revolved around the Christology of St Cyril.

### 3. Cyril of Alexandria as interpreter of the Holy Bible

According to Cyril, the Bible was meant to reveal the ‘mystery of Christ’, that is the mystery of the Incarnation of the Divine Word.<sup>29</sup> The divinely inspired biblical texts were written by the prophets, the evangelists and the apostles and are the source of people’s salvation. Through these texts the Triune God revealed Himself, His will and all the divine mysteries. Naturally, Cyril never failed to stress that the interpreting of the holy texts is very difficult.<sup>30</sup>

Cyril is known more for his defense of Alexandrine Christology than his accomplishments as an interpreter of the Old and New Testament. Although, the fathers had the awareness that the Old Testament had a different idiom, they thought that the Bible was one book and that each part complemented the other. Cyril underlines with emphasis that “The entire Scripture is one book, and was spoken by the one Holy Spirit”<sup>31</sup>. The unity of Bible is based on Christ; without Him it was difficult to see Leviticus, Proverbs, Ezekiel, the Mark’s gospel, the Acts of Apostles or the first epistle of John as part of one Holy book, the Bible. To quote Henri De Lubac: “Jesus Christ brings about the unity of the Scripture, because He is the endpoint and the fullness of Scripture. Everything in it is related to Him. In the end He is its sole object. Consequently, He is, so to speak, its whole exegesis” .<sup>32</sup> Cyril emphasizes that the aim (*skopos*) of the inspired Scriptures is the mystery of Christ signified to people through a myriad of different kind of things. Someone might liken it to a glittering and magnificent city, having not one image of the king, but many, and publicly displayed in every corner of the city. Its purpose, however, is not to provide us an account of the lives of the saints of Old Testament. Rather it seeks to give us knowledge of the mystery of Christ through those things by which the word about Him might become clear and true.<sup>33</sup>

Cyril insists that the law of the Old Testament was a pedagogue, which led infants to maturity and hid the beauty of the presence of God within it, using metaphors and types.<sup>34</sup> In the New Testament the presence of God became

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<sup>28</sup> Fr. George Florovsky, *The Byzantine Fathers of the Fifth Century*, trans. Raymond Miller, et al., Vol. 8, in *The Collected Works of Georges Florovsky*, Vaduz: Buchervertriebsanstalt, 1987, p. 262.

<sup>29</sup> Κυρίλλου, *Γλαφυρά εις τήν Γένεσιν*, VI, PG 69, 308C: ἄσκοπος τῆ θεοπνεύστῳ Γραφῆ τὸ Χριστοῦ μυστήριον διὰ μυρίων ὄσων ἡμῖν κατασημῆναι πραγμάτων.

<sup>30</sup> Τοῦ ἰδίου, *Εἰς Ἰωάννην*, Pusey, vol. I, σ. 65-6 (=PG 73, 16A).

<sup>31</sup> Cyril of Alexandria, *In Isaiah*, 29: 12, PG 70, 656A.

<sup>32</sup> H.D.Lubac, *Exégèse médiévale I: 322*, Éditions Montaigne, Paris 1959.

<sup>33</sup> Cyril of Alexandria, *Γλαφυρά εις τήν Γένεσιν*, VI, PG 69, 308C.

<sup>34</sup> Κυρίλλου, *Γλαφυρά*, PG 68, 137.

visible in the incarnate (*sesarkomeno*) Divine Word. Through the New Testament people can understand spiritually the stories, the pictures and the various types of the Old Testament.<sup>35</sup> The most interesting interpretation of Cyril is the gospel of John. In this treatise, the patriarch of Alexandria develops his Christological teaching and explains how God reveals Himself to humanity.

Faithful to the memory of his uncle Theophilus, Cyril adopted the use of typological interpretation, avoiding, for the most part of their treatises, the allegory.<sup>36</sup> Pursuit of Cyril was the correlation of historical data of texts with the spiritual meaning of these. For this reason he prefers typology. He contends that scholars should not overlook the grammatical and spiritual element of divinely inspired texts of Scripture, because they lose the chance to learn the true meaning of the writings and have spiritual benefits.<sup>37</sup>

The typological interpretation was used in many texts of the Old and the New Testament. Many terms in the Old Testament, such as the paschal lamb etc, were types of the mystery of the Incarnation of Christ. The referring to this

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<sup>35</sup> Κυρίλλου, *Γλαφυρά*, PG 68, 148.

<sup>36</sup> At first allegorism was well established in Alexandrian Judaism, especially by Philo, who made a systematic use of it to bridge the chasm between the Old Testament revelation and the Platonic philosophy. Philo compares the literal sense of Scripture to the shadow which the body casts, finding its authentic, profounder truth in the spiritual meaning which it symbolizes. He does not want to depreciate or abolish the literal or the historical meaning, but looks to it as man's body which merits the fullest respect. The School of Alexandria adopted the allegorical interpretation of the Holy Scripture, believing that it hides the truth and at the same time reveals it. It hides the truth from the ignorant, whose eyes are blinded by sin and pride, hence they are prevented from the knowledge of the truth. At the same time it always reveals what is new to the renewed eyes of believers. Clement of Alexandria is considered the first Christian theologian (writer) who uses allegorical interpretation, giving a cause of using it in a practical way. He says that the Bible has hidden meanings to incite us to search and discover the words of salvation, which are hidden from those who despise them. The truth is in the pearls which must not be offered to the swines. His disciple, Origen, adds other justifications of using allegorical interpretation to the Scriptures. The allegorical method of interpretation was first injected into Christian thinking by Origen of Alexandria. He became so proficient in this practice he became known as the 'father of the allegorical method of scriptural interpretation'. Nevertheless a vigorous reaction against the Alexandrian allegorism made itself manifest in the fourth and fifth centuries. Its center was Antioch, which concentrated on the literal sense of the holy Scriptures. Some scholars distinguish 'allegory', defined as a method in which earthly realities are interpreted symbolically to refer to heavenly realities, from "typology," in which historical reality is interpreted as foreshadowing another, especially the person and work of Christ. See E. Artemi, *The trinitarian teaching of Isidore of Pelusium and its relationship to the teaching of Cyril of Alexandria*, Athens 2012, p. 66. footnotes 209, 210.

<sup>37</sup> 'Οἱ τὴν ἐν ταῖς θεοπνεύστοις Γραφαῖς ἱστορίαν ὡς ἕωλον παραιτούμενοι, φεύγουσι κατὰ τὸ εἰκὸς τὸ νοεῖν δύνασθαι, καθ' ὃν προσήκει τρόπον, τὰ ἐν αὐτοῖς γεγραμμένα. Θεωρία μὲν γὰρ πνευματικὴ καλὴ τε καὶ ὀνησιφόρος, καὶ τῆς διανοίας τὸν ὀφθαλμὸν εὖ μάλα καταλαμπρύνουσα νουνεχεστάτους ἀποτελεῖ. Ὅταν δέ τι τῶν ἱστορικῶς πεπραγμένων διὰ τῶν ἱερῶν ἡμῶν Γραμμάτων εἰσφέρηται, τότε δὴ τὸ ἐκ τῆς ἱστορίας χρησιμὸν θηρᾶσθαι πρέπει, ἵνα πανταχόθεν ἡμᾶς ἡ θεόπνευστος Γραφή σώζουσά τε καὶ ὠφελοῦσα φαίνεται', Κυρίλλου, *Εἰς Ἡσαΐαν*, I, 4', PG 70, 192AB. Πρβλ. τοῦ ἰδίου, *Περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκνήσεως καὶ λατρείας*, VIII, PG 68, 540B.



lamb was the pre-designation of Christ and His sacrifice, which was the means of salvation of mankind from the bondage of sin.<sup>38</sup> At another point, he said that Isaac was the ‘type of Christ’, who was loaded the woods for his own sacrifice, as the Lord Himself was loaded his cross<sup>39</sup> on which He would suffer in His human nature and would die on Calvary or Golgotha.

The use of typological method did not only refer to the examples cited above, but also in many other events of the Old Testament which were the pre-printed of the events of New Testament. Cyril had the occasion for showing that the events and the law of the Old Testament was a type, *typos*, a foreshadowing of the proper shaping of devotion to God: the beauty of truth was hidden within it.<sup>40</sup>

Many times the typological interpretation was used by Cyril in a way to be perceived as allegorical. This seemed, as we referred above to the interpretation of sacrifice of Isaac by Abraham as a foreshadowing of Christ's sacrifice. In Cyril's work, *Γλαφυρά εις τήν Γένεσιν*,<sup>41</sup> the interpretation of this passage of the Old Testament<sup>42</sup> was based on the ‘width of history’,<sup>43</sup> the historical and grammatical method. In another treatise, Cyril converges the allegorical interpretation of specific event of Old Testament, as at first it was presented by Paul in Galatians. There, Isaac and his sacrifice constituted the foreshadowing of Christ and His sacrifice, as we told before. Allegorically, Isaac was the beginning of the realization of God's promise to Abraham that his descendants would increase as the grains of sand of the sea<sup>44</sup> and the stars of heaven,<sup>45</sup> meaning not the gender of the flesh, but those who would believe in Christ and be baptized in the name of Father, Son and Holy Spirit.

Cyril stresses that at first the allegory as a method was used by Greek poets and sages, because “admired elegance of speech, and good language was among their chiefest aims and they made their boast in mere refinements of words and revelled in bombast of language: and their poets had for their material falsehood, wrought by proportions and measures unto what is graceful and tuneful; but of the truth they recked full little, sick with a scarcity of right and profitable doctrine, meaning that God Who is by Nature and truly, as Saint

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<sup>38</sup> Τοῦ ἰδίου, *Εἰς Λουκᾶν*, PG 72, 820B.

<sup>39</sup> Αὐτόθι, PG 72, 933D.

<sup>40</sup> Κυρίλλου, Περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνήσεως καὶ λατρείας, I', PG 68, 137AB: «... διὰ τῶν αὐτῶν ἰοῦσαν πραγμάτων (=στοιχείων τῆς ΠΔ), τὴν νέαν ἡμῖν ἐπιδειξάσαι Γραφή, καὶ τῆς νομικῆς πολιτείας οὐ σφόδρα διωκισμένην τὴν ἐν Χριστῷ ζωὴν, εἰ πρὸς θεωρίαν ἄγοιτο τὴν πνευματικὴν τὰ τοῖς ἀρχαίοις διωρισμένα. Τύπος γὰρ ὁ νόμος καὶ σκιά, καὶ τῆς εὐσεβείας ἡ μόρφωσις ὡς ἐν ὠδῶσιν ἔτι καὶ κεκρυμμένον ἐν ἑαυτῇ τὸ τῆς ἀληθείας ἔχουσα κάλλος».

<sup>41</sup> Γλαφυρά εις τήν Γένεσιν, III, PG 69, 137B-140A

<sup>42</sup> (Gen. 22, 1-2, 5-19)

<sup>43</sup> (graphically at the birth, III, PG 69, 140A),

<sup>44</sup> Gen. 13:16-17

<sup>45</sup> Gen. 15 : 5-7

Paul says, 'They became vain in their imaginations and their heart void of understanding was darkened. Saying that they were wise they became foolish and changed the glory of the Incorruptible God into the likeness of the image of corruptible man and of birds and four-footed beasts and creeping things.'<sup>46</sup> The allegorical method of Cyril withheld what each interpreter conveyed, but it revealed the "hidden treasure" under the god-like words.<sup>47</sup> This treasure was revealed only with the illumination of the Holy Spirit in the minds of scholars.<sup>48</sup>

The patriarch of Alexandria explains that the indwelling of the Spirit to the authors of the New Testament resembles the lamp in the tent of the Testimony in which the fire illuminated both the stage and the surrounding area.<sup>49</sup> By this example he meant that all scholars needed to be illuminated by the Holy Spirit, in order to understand the same truth with those of the authors of the books of the New Testament.

Generally, the intonation of the Holy Spirit's role in the deepening and the pervasive study of the events of the Holy Scripture has overtaken the allegorical and the historical-grammatical methods of interpretation in his works of Cyril. This doesn't mean that he keeps these methods in complete disuse. In the case of Christ's parables, Cyril leaves aside the known methods of interpretation in order to understand the scope and depth of meaning of the parables. Anyhow, he argues, the best tool for the interpretation of the parables is the constitution or the interpretation of the narrator's.<sup>50</sup>

Despite the interpretive efforts which aimed at developing a clear and sound theological teaching, Saint Cyril knew that it was very difficult to talk about the divine mysteries. He refers to a being, which differs from each created being, because He created everything and He Himself was uncreated and eternal. The Alexandrian father, then, had to interpret the revealed divine truth, through the finite limits of human language. Those obstacles were many and there were many and varied risks too. For this reason, many theologians or scholars of many holy texts consciously eschewed the project of theological interpretations of the Bible and opted for silence. Opposite, sometimes God commanded: "Speak and not remain in silence." The saint father Cyril agreed with the Divine order. Cyril has constantly in his mind that the books of the Bible were written by authors enlightened by the grace of the Holy Spirit, who lived in a

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<sup>46</sup> Τοῦ ἰδίου, Ὅτι εἶς ὁ Χριστός, SC 97, 717<sup>11-14</sup> (=PG 75, 1253D-1256A). Rom. 1:21. Eph. 4:18.

<sup>47</sup> Τοῦ ἰδίου, Εἰς Ἰωάννην, I, Δ', Pusey, vol. I, σ. 5122-23 (=PG 73, 61C): «περὶ αὐτῆς (=τῆς θείας φύσεως) ἀλλ' ὡς αὐτῇ πρέπει καὶ βούλεται».

<sup>48</sup> Κυρίλλου, Εἰς τὴν πρὸς Κορινθίους Α', Pusey, vol. III, σ. 285<sup>20-22</sup> (=PG 74, 884D): «εἰδὸς δὲ τὸ Πνεῦμα τὰ ἐν Θεῷ κεκρυμμένα, ταῖς τῶν ἁγίων αὐτὰ διαπορθμεύει ψυχαῖς, καὶ ἀπλανῆ καὶ ἀμόμητον αὐταῖς ἐνίησι γνῶσιν».

<sup>49</sup> Τοῦ ἰδίου, Εἰς Ἰωάννην, IV, Β', Pusey, vol. I, σ. 5235-7 (=PG 73, 569C). Τοῦ ἰδίου, Εἰς Ἰωάννην, II, Pusey, II, vol. I, σ. 17215-16 (=PG 73, 193BC).

<sup>50</sup> Τοῦ ἰδίου, Εἰς Λουκᾶν, PG 72, 625A.

particular era, were influenced by a certain philosophical environment and that they wrote in a certain linguistic form. Taking into consideration of all these parameters, Cyril highlighted the theological integrity, after avoiding the extremes of the Alexandrian and the Antiochian school in terms of the Christological dogma.

#### 4. The presence of God in the interpretation of the *Psalms* by Cyril of Alexandria

The Alexandrian father argues that the man is able to get the knowledge of God partly through the creation.<sup>51</sup> Basically Cyril's theology is praising to God. He sees the glory of God in view of completion of creation and, in particular, of the creation of man, the incarnation of the Word of God and the work of salvation. The praise is attributed and has given proportions to all persons of the Holy Trinity, 'The heavens declare the glory of God; and the expanse shewed the work of his hands.'<sup>52</sup>

Cyril underlines that the God is one, the God Father, the one Jesus Christ and the one Holy Spirit<sup>53</sup>, "One deity, in three *hypostases*". One God exists in three persons. The Father distributes goods to man in the midst of the Son, by the grace of the Holy Spirit.<sup>54</sup> Saint Cyril stressed unequivocally that God is One 'by nature and truly.'<sup>55</sup> He remarked on that the Christian doctrine of God the Father is not related to the perceived domination of the secular Greek philosophers. The later considered Him as an impersonal authority, who had created the world. Cyril underlines the monarchy in the Trinity, in order to clarify that the Son and the Holy Spirit come physically (by nature) and in

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<sup>51</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, 4, PG 69, 740C: «Πρόσωπον δὲ Κυρίου ἐστὶ θεωρία πνευματικὴ πάντων τῶν ἐπὶ γῆς· φῶς δὲ προσώπου ἐστὶν ἡ μερικὴ γνῶσις τούτων αὐτῶν».

<sup>52</sup> Τοῦ ἰδίου, *Εἰς Ἀββακούμ*, Β', PG 71, 881A: «Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, ποιήσιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα». Αὐτὴ γὰρ ἡ κτίσις, δι' ὧν εὖ πεποιημένη θαυμάζεται, διὰ τούτων αὐτῶν τοῦ πεποιηκότος ἀνακηρύττει τὴν δόξαν». Πρβλ. *Ψαλμ.* 18, 2 (19,2). Συναφῶς βλ. Κυρίλλου, *Εἰς τοὺς Ψαλμούς*, PG 69, 828C: «Διηγοῦνται τοίνυν οἱ οὐρανοὶ τὴν τοῦ Θεοῦ δόξαν ἄνευ φωνῆς, καὶ τὸ στερέωμα μονονουχὶ βοᾷ ὅτι αἱ χεῖρες τοῦ Θεοῦ αὐτὸ ἐποίησαν». Τοῦ ἰδίου, *Θησαυρός*, ΙΕ', PG 75, 248BC. Βλ. C. Dratsellas, «Questions on the Soteriological Teaching of the Greek fathers», *Θεολογία* 39 (1968) 210.

<sup>53</sup> Τοῦ ἰδίου, *Β' Προσφωνητικὸς ταῖς εὐσεβεστάταις βασιλίσσαις*, ACO, τ. 1, I, 5, σ. 55<sup>24-25</sup> (=PG 76, 1405C). Πρβλ. Τοῦ ἰδίου, *Κατὰ τῶν Νεστορίου Δυσφημιῶν*, IV, A, ACO, τ. 1, I, 6, σ. 77<sup>2-3</sup> (=PG 76, 172A): «Μία μὲν γὰρ θεότητος φύσις, ὑφέστηκε δὲ ἰδικῶς ὁ Πατήρ, καὶ μέντοι καὶ ὁ Υἱὸς ὁμοίως καὶ τὸ Πνεῦμα». Αὐτόθι, II, B, ACO, τ. 1, I, 6, σ. 32<sup>30-31</sup> (=PG 76, 60B): «Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἓνα Κύριον Ἰησοῦν τὸν Χριστόν· καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον».

<sup>54</sup> Τοῦ ἰδίου, *Περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκονήσεως καὶ λατρείας*, ΣΤ', Ζ', PG 68, 413A, 521B. Πρβλ. Ἐξ. 20,3. Συναφῶς βλ. Κυρίλλου, *Εἰς Ἡσαΐαν*, IV, A', PG 70, 873A. Τοῦ ἰδίου, *Κατὰ τῶν Νεστορίου Δυσφημιῶν*, IV, Δ', ACO, τ. 1, I, 6, σ. 77<sup>2-3</sup> (=PG 76, 172A). Συναφῶς τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, ΞΒ', PG 69, 1124D.

<sup>55</sup> Κυρίλλου, *Εἰς Ἡσαΐαν*, III, Δ', PG 70, 772B.

essence from the Father as the sole 'principle with no beginning.'<sup>56</sup> The Father is called Father, because He gave birth of Son by His own essence.<sup>57</sup>

On the other hand, the Son is the face (*prosopon*) of the God Father, but the First is not identical with the *hypostasis* of Father, because then, we would reach the heresy of Sabellius. Even when Cyril calls the Son of the face of the Father, he doesn't adopt Sabellius' teaching, but he means the revelation of the incarnate Son in the world. This is confirmed by the words of Christ: 'He is the radiance of His glory and the exact representation of His nature', 'he that hath seene me, hath seene the father', 'the Father and I are One.'<sup>58</sup>

The holy father has characterized the Son of God as "Light of the Father's Light", because, like light is inseparable with its glow; the same happens with the Father and the light that has been born by Him, the Son. This characterization is used to show the *homousion*, which exists between the Father and Son, so the second, to be called for that reason "radiance (*apaugasma*) of the Father"<sup>59</sup>. The 'brightness' (*apaugasma*) is a term that is used initially in the Book of Wisdom of Solomon,<sup>60</sup> and later by the apostle Paul and Athanasius. This condition is stated unequivocally that the reason is the divine radiance that comes from the divine sun, the God Father. As, therefore, the brightness of the sensible sun is not later than that, but the existence of the light is simultaneous with the sun, so is the Son, the 'brightness' (*apaugasma*)<sup>61</sup> of the intelligible Sun, with God the Father. The Son is pre-eternal, without beginning just like God the Father. The Son is consubstantial with the Father, because of *homoousion*. The Son only knows the Father and He is known by the latter.<sup>62</sup> The Word, "God naturally and truly"<sup>63</sup> with His incarnation, became the bridge by which the Creator

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<sup>56</sup> Τοῦ ἰδίου, *Θησαυρός*, Θ', PG 75, 112AB.

<sup>57</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, Η', PG 69, 1236C. Τοῦ ἰδίου, *Περὶ ἁγίας τε καὶ ὁμοουσίου Τριάδος*, Β', SC 231, 419<sup>17</sup> (=PG 75, 717A)

<sup>58</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, ΞC', PG 69, 1140CD. Πρβλ. Ἐβρ. 1,3. Ἰω. 14,9 καὶ 10,30.

<sup>59</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, PG 69, 921A. Πρβλ. Ψαλμ. 35,10.

<sup>60</sup> Wisdom of Solomon 7:26: 'For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness'.

<sup>61</sup> In Joannes 1,27: *apaugasma* was mentioned only once in the New Testament in Epistle to Hebrews 1:3, to which Cyril is referring to in this statement. In the Epistle to the Hebrews the Son is the *apaugasma* of the glory, the reflection of the glory of God. Therefore, in the New Testament the only time the word *apaugasma* is mentioned it has the meaning of *reflection* a meaning that is assigned in the passive sense. However, Cyril used the same word in his commentary to mean radiance and effulgence of light, and linked it with the Son Being 'Light of light'. This meaning reflects the active sense of the word.

<sup>62</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, PG 69, 1221A. Hebr. 1:3

<sup>63</sup> *Κατὰ τῶν Νεστορίου Δυσφημιῶν*, IV, ΣΤ, ACO, τ. 1, I, 6, σ. 89<sup>7</sup> (=PG 76, 201C). Πρβλ. Αὐτόθι, III, A, ACO, τ. 1, I, 6, σ. 57<sup>2-3</sup> (=PG 76, 121A): «ὁ κατὰ φύσιν ἰδιαν ἐλεύθερος, ὡς Θεός, ὁ ἐν μορφῇ καὶ ἰσότητι τοῦ γεγεννηκότος». Συναφῶς βλ. τοῦ ἰδίου, *Περὶ ἁγίας τε καὶ ὁμοουσίου Τριάδος*, Γ', SC 237, 488<sup>10</sup> (=PG 75, 828A). Πρβλ. Ἰω. 10, 35-36.

reapproaches his creature.<sup>64</sup> With other words, the incarnate Son is the means by which the Father visits the Creation.<sup>65</sup>

Cyril of Alexandria mentions in that issue and emphasizes that the Only-begotten Word of God the Father,<sup>66</sup> "because He is God",<sup>67</sup> is the creator of the earth, the sky and all that are in them.<sup>68</sup> His creative capacity has not obtained by learning, but He has it "essentially and physically" as consubstantial with the Father. The uncontroverted testimony to the creative God's attributes is the sayings of St. John "All things were made by him; and without him was not any thing made that was made." As omnipotent, He can penetrate deep into the "being" of man, and to know even the most innermost thoughts of His creations and arrange for them.<sup>69</sup>

The God-man (*Theanthropos*) is powerful and has the potential to save the righteous and sinners.<sup>70</sup> The latter when they repent and seek to put into practice their repentance. The Incarnate Word 'didn't approach man, in order to punish him. His Father sent his Son into the world, in order not to judge the world but through Him to save the world.'<sup>71</sup> He was full of love for his creation and He offered the redemption and salvation of the human race unsparingly. He taught the will of His Father and declared that the measure for the world's judgment will be the gospel and His sermon of salvation.<sup>72</sup>

The patriarch of Alexandria notes that the Incarnate Word<sup>73</sup> intersects and at the same time unifies the history. He is claiming the new (*kaino*) man in His

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<sup>64</sup> Κυρίλλου, *Απολογητικός πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον*, ACO, τ. 1, I, 3, σ. 79<sup>12-16</sup> (=PG 76, 461AB): «Ἄλλ' ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους». (Λουκ. 1, 78) ἐπέφανεν ἡμῖν ὁ Μονογενὴς τοῦ Θεοῦ Λόγος, καὶ συνανεστράφη τοῖς ἐπὶ τῆς γῆς, καθ' ἡμᾶς γεγωνὸς ἄνθρωπος μετὰ τοῦ μέναι φύσει Θεός· αὐτὸς ἡμᾶς συνῆψε δι' ἑαυτοῦ τῷ Θεῷ καὶ Πατρί, περιελὼν τὸ μεσολαβοῦν, καὶ ἀμνησικακῶς ἀπαλλάξας τῆς διστάσης ἡμᾶς ἀμαρτίας καὶ δικαιοῦσας τῇ πίστει»

<sup>65</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, ΛΒ', PG 69, 877D.

<sup>66</sup> Κυρίλλου, *Κατὰ τῶν Νεστορίου Δυσφημιῶν*, III, B, ACO, τ. 1, I, 6, σ. 60<sup>23</sup> (=PG 76, 129B). Συναφῶς τοῦ ἰδίου, *Περὶ τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς*, SC 97, 688<sup>42</sup> (=PG 75, 1209A).

<sup>67</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, PG 69, 1225B.

<sup>68</sup> Τοῦ ἰδίου, *Περὶ τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς*, SC 97, 8238, 70837-43 (=PG 75, 1197D, 1245BC). Πρβλ. τοῦ ἰδίου, *Εἰς Ἡσαΐαν*, III, Ε', PG 70, 853C: «Αὐτὸς (= ὁ Λόγος) γὰρ ἐστὶν ὁ τῶν δυνάμεων Κύριος, καὶ ἡ τοῦ Πατρὸς ἀνίκητος δεξιὰ, δι' ἧς τὰ πάντα παρήχθη πρὸς ὑπαρξιν». Συναφῶς τοῦ ἰδίου, *Θησαυρός*, ΛΒ', PG 75, 485D, 488A, 492C. Πρβλ. Κολ. 1,16.

<sup>69</sup> Τοῦ ἰδίου, *Θησαυρός*, ΙΕ', PG 75, 261A.

<sup>70</sup> Κυρίλλου, *Εἰς τοὺς Ψαλμούς*, ΛΔ', PG 69, 901B.

<sup>71</sup> Αὐτόθι, ΜΘ', PG 69, 1081AB. Πρβλ. Ἰω. 3,17.

<sup>72</sup> Κυρίλλου, *Εἰς Ἡσαΐαν*, III, Α', PG 70, 592B.

<sup>73</sup> Κυρίλλου, *Πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον. Λόγος Προσφωνητικός. Περὶ τῆς ὀρθῆς πίστεως τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*, ACO τ. 1, I, 1, σ. 57<sup>8</sup> (=PG 76, 1168A).

substance of "one His own flesh". The Immutability of the Incarnate Word's divine nature declares that God can not accept any alteration or change, because His nature is full, immense, infinite and perfect. He is the life, who "was born by the God Father's life, having His own hypostasis".<sup>74</sup> His existence is not 'in the same time (*omochronos*)' with the creation of his human nature, because He is "the creator of ages".<sup>75</sup> For this reason, Paul says that "Jesus Christ the same yesterday, and to day, and for ever".<sup>76</sup> Therefore, Christ is immutable and unalterable to the centuries which have passed "yesterday", in Present Tense "today" and in the age to come "forever". This explains the words of Jesus that "...Before Abraham was, I am."<sup>77</sup> Even though it seemed that he spoke to his contemporaries as a man, He didn't not refer to His age as Incarnate Word but to His existence as God. The latter is eternal and beyond and over time.<sup>78</sup>

The Son represents the enhypostatic picture of the Father to the World. He reveals divine truths and generally things about God, which, however, the human mind is able to capture and interpret. As a man He doesn't bear the eternal glory which had as God; for this reason, just before the passion and the sacrifice on the cross, He asks the Father to glorify Him—as a man with the glory which He had since the beginning of the world: "the Only-Begotten Word of God being Lord of glory, would not as though lacking glory, have sought it from the Father. Hear therefore from us too, If thou sayest that the Only-Begotten Son Who is out of God by Nature is not He Who here asketh

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<sup>74</sup> Τοῦ ἰδίου, *Πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον. Λόγος Προσφωνητικός. Περί τῆς ὀρθῆς πίστεως τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*, ACO τ. 1, I, 1, σ. 57<sup>10</sup> (=PG 76, 1168A).

<sup>75</sup> Πρβλ. τοῦ ἰδίου, *Πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον. Λόγος Προσφωνητικός. Περί τῆς ὀρθῆς πίστεως τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*, ACO, τ. 1, I, 1, σ. 57<sup>10-12</sup> (=PG 76, 1168A). Πρβλ. Ἐβρ. 1, 2. Πρβλ. Κυρίλλου, *Εἰς τοὺς Ψαλμοὺς*, PG 69, 724A.

<sup>76</sup> Πρβλ. τοῦ ἰδίου, *Εἰς τὴν πρὸς Ἑβραίους*, Pusey, vol. III, σ. 417<sup>1, 6-7, 20-27</sup> (=PG 74, 997CD, 1000A). Πρβλ. Ἐβρ. 13, 8. Συναφῶς πρβλ. Κυρίλλου, *Εἰς Ἰωάννην*, XI, Θ', Pusey, vol. II, σ. 692<sup>15</sup> (=PG 75, 512B). Τοῦ ἰδίου, *Περί τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς*, SC 97, 709<sup>43</sup>, 710<sup>1-30</sup> (=PG 75, 1245D, 1248AB). Τοῦ ἰδίου, *Ὅτι εἰς ὁ Χριστός*, SC 97, 746<sup>39-42</sup>, 747<sup>9-18</sup> (=PG 75, 1309BC). Τοῦ ἰδίου, *Θησαυρός*, Π' καὶ ΚΑ', ΛΒ', PG 75, 212A, 364A, 472B. Τοῦ ἰδίου, *Περί ἀγίας τε καὶ ὁμοουσίου Τριάδος*, Α' καὶ Ε', SC 231, 397<sup>12</sup> καὶ SC 237, 549<sup>41-43</sup>, 584<sup>37-39</sup> (=PG 75, 680C, 937B, 997A). Τέλος πρβλ. τοῦ ἰδίου, *Ἐόρτιος Ἐπιστολή*, VIII, Δ', SC 392, t. II, 568<sup>63-78</sup> (=PG 77, 568BC)

<sup>77</sup> Τοῦ ἰδίου, *Πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον. Λόγος Προσφωνητικός. Περί τῆς ὀρθῆς πίστεως τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*, ACO, τ. 1, I, 1, σ. 70<sup>13-14</sup> (=PG 76, 1196B). Πρβλ. Ἰω. 8, 58.

<sup>78</sup> Κυρίλλου, *Πρὸς τὸν εὐσεβέστατον βασιλέα Θεοδοσίον. Λόγος Προσφωνητικός. Περί τῆς ὀρθῆς πίστεως τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*, ACO, τ. 1, I, 1, σ. 70<sup>5-8</sup> (=PG 76, 1196A). Πρβλ. τοῦ ἰδίου, *Κατὰ Ἰουλιανοῦ*, Η', PG 76, 932CD: «Ἦν μὲν γὰρ ἀεὶ καὶ ἔστιν ἐν οὐρανῷ καὶ ἐν τῷδε τῷ κόσμῳ, καὶ τόπος αὐτοῦ κενὸς τὸ σύμπαν οὐδεὶς. Πληροὶ γὰρ τὰ πάντα τῇ τῆς θεότητος φύσει. Ἀφίκται δὲ πρὸς ἡμᾶς ἐμφανῶς ὁ ἀόρατος, ὅτε τὴν καθ' ἡμᾶς ὑπέδου μορφήν».

glory from the Father; who was it who said, Glorify Me with the glory which I had before the world was, with Thee?"<sup>79</sup>

The divine truth, the divine presence reveals Himself and He shows that He is different from any human presence or truth.<sup>80</sup> Therefore, the uncreated truth, God, acts and presents Himself to man. It is the process whereby the Cyril calls, "Apocalypse", "illumination", "light", "teaching" (*dadouchia*). The Holy Spirit makes known the Triune God in man. Anyhow, the Spirit is consubstantial and equal to the other two persons of the Holy Trinity. Therefore, the Holy Spirit knows the authentic divine truth and reveals it completely to the people who live in Christ. Entire logic and non logic creation participates in the actions of the third person of the Holy Trinity, and thus it enlightens, sanctifies and continues its course through time.<sup>81</sup>

As God, the Father revealed Himself in Old Testament. He is the creator of various wonderful things. He made his presence revealing to people that He didn't belong to the Jewish race, as the Egyptians, and underlines that "He is the only one naturally and truly God". Simultaneously, with the help of the Holy Spirit, He showed in the midst of the Israelites and to their neighbours, that, as the true God, is spirit. Thus, they must as "True pilgrims worship "the Father in spirit and truth."<sup>82</sup>

God rages against those who despise and ignore His will. So many times He presented in the history of Jewish people, in order to punish the chosen people with hardships, calamities and wars, because He tried to avoid again their choice of the wrong path and to make them reasonable. For this reason, the blessed David says: "whose mouth must be held in with bit and bridle, least they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."<sup>83</sup> God grants rejoicing and gladness to those who seek for justice and fight for peace,<sup>84</sup> whether for internal or external use.

## 5. Conclusions

In Psalms, Cyril underlines the Presence of God. He distinguishes between theology (*theologia*) and economy (*oikonomia*). He explains that "Theology" refers to the mystery of God's inmost life within the Blessed Trinity and "economy" to all the works by which God reveals himself and communicates his life. Of course, for Cyril the most important period of the *oikonomia* is the

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<sup>79</sup> Κυρίλλου, *Κατά τῶν Νεστορίου Δυσφημιῶν*, V, A, ACO, τ. 1, I, 6, σ. 94<sup>9-11</sup> (=PG 76, 216B). Πρβλ. Ἰω. 17, 4 - 5. Κυρίλλου, *Εἰς τοὺς Ψαλμούς*, Β', PG 69, 724B.

<sup>80</sup> Πρβλ. τοῦ ἰδίου, *Α' Προσφωνητικός ταῖς εὐσεβεστάταις βασιλίσσαις*, ACO τ. 1, I, 5, σ. 63<sup>27</sup> (=PG 76, 1205B).

<sup>81</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, ΠΓ', PG 69, 1209B. Πρβλ. Ψαλμ. 83<sup>05</sup>.

<sup>82</sup> Τοῦ ἰδίου, *Εἰς τοὺς Ψαλμούς*, ΟΣΤ', PG 69, 1192C.

<sup>83</sup> Κυρίλλου, *Εἰς Ἡσαΐαν*, I, ΣΤ', PG 70, 281AB. Πρβλ. Ψαλμ. 31 (32), 9-10.

<sup>84</sup> Κυρίλλου, *Εἰς Ψαλμούς*, ΛΔ', PG 69, 912A.

Incarnation of the Second Person of the Holy Trinity. Through the *oikonomia* the *theologia* is revealed all people; but conversely, the *theologia* illuminates the whole *oikonomia*. God's works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works. Through the Psalms, Cyril shows that David spoke of the persons of the Holy Trinity, and not only spoke of them, but – more importantly – he (David) explains to us how we can participate in the life of the three Persons. It is the life that God has precisely invited us to participate in, through our theosis: our participation in the life of the Trinity, by partaking of the filial, loving association between the Father and the Son. And that is what Christ did: he brought to this world, to us, this relationship between the Father and the Son. And He said to us “now you are also a part of this relationship, and my Father shall acknowledge you as His sons”. This is the ultimate gift of adoption. It is thus, that we enter the Triadic life of God and this is the significant fact that Cyril pints out according the interpretation of Psalms