THE PRESENCE OF GOD IN THE INTERPRETATION OF THE PSALMS
BY CYRIL OF ALEXANDRIA*

Eirini Artemi

Abstract
Cyril’s interpretation of 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 a 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 the existence of God gives hope and anticipation in 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.

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 the revelation gives to the human being the ability 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 see1. The spiritual experience is provided by humans in the midst of the divine revelation. In this fact, the development of theology based on. Two things exist, the God and the creation. The God is pre-eternal and created the world, invisible and invisible. The creation had a specific time for beginning and it will have an end in the future. The whole world was created out of nothing. It is better to say that the creation was brought into being from

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1 * This paper was presented in the 8th Conference to Ireland in the university of Maynooth. Patrick College 10-13/10/2012. The theme of the Conference was «The Beauty of God’s Presence»
non-being, ‘God made them out of things that did not exist’. 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 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 have been 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’. The degree of this knowledge depends upon the ability of man himself to participate in energies of God.

Cyril teaches that we should have purified and holy mind in order to quote and understand the terms which are related to Holy God. We must try reducible by feelings and by tangible things to understand whatever is over our senses and incomprehensible to our minds. Only then, we will see through various admirable points, and the acknowledge of His glory that everything is perfectly done by God. 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.

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2 Macc. 7:28
3 Cyril of Alexandria, De Sancta et Consustantiae Trinitate, IV’, SC 237, 538-21 (=PG 75, 917B).
6 Cyril, De adoratione in Spiritu et Veritate, XIV, PG 68, 1020C.
7 Ibid, X, PG 68, 701B.
8 In Isaian X, 1, PG 70, 20B.
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’\(^\text{10}\). 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\(^\text{11}\). 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.

1. 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 Mahhalla El Kobra in the region of Mansoura. He was the nephew of the patriarch of the city of Alexandria, Theophilus\(^\text{12}\). Cyril received a classical and theological education at Alexandria and was ordained by his uncle. He accompanied the patriarch of Alexandria Theophilus to Constantinople in 403 and was present at the Synod of the Oak\(^\text{13}\) 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\(^\text{14}\), 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

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\(^\text{10}\) Psalm 148:


\(^\text{13}\) Socrates Scholasticus, *The Ecclesiastical History*, VII, 7 PG 67, 749C-762A.

and the followers of his rival Timotheus. 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. 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.

Nestorius was influenced by the teaching of Theodore of Mopsuestia. Quite early in his reign, he was called upon to give his

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16 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’.
17 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», Heb. 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’.
18 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 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 — ἅνθρωποτόκος. 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 die completeness of deified and grace-impregnated humanity. One must not conceive of perfect nature as being impersonal — συνανθρωποσκοπος he supposed. Consequently, in so far as humanity was complete in Christ, he was a human
opinion on the suitability of Theotokos\textsuperscript{19} (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\textsuperscript{20}. He argued that in the case of the term \textit{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 \textit{Theotokos} was inferior to the term \textit{Christotokos}, as the latter was mentioned by the angels and the gospels\textsuperscript{21}. Also he said that ‘the term \textit{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\textsuperscript{22}.

Cyril believed that Nestorius’ teaching epitomized in his attack on Theotokos, presupposed a merely external association between an ordinary man and the Word. From this point of view the Incarnation was not a real fact. It was a simple illusion, a matter of «appearance» and ‘empty words’\textsuperscript{23}. 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\textsuperscript{24}. 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\textsuperscript{25}. 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.

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

\textsuperscript{20} Cyril of Alexandria, \textit{Adversus Nestorium}, I, A, ACO, t. 1, I, 6, pp 18\textsuperscript{27-40}, 19\textsuperscript{1-43}, 20\textsuperscript{1-5}, 37\textsuperscript{1-42}, 38\textsuperscript{1-43}, 39\textsuperscript{1-38}, 40\textsuperscript{1-12} (=PG 76, 25A-28D, 72A-77D, 120A-D).

\textsuperscript{21} III Epistula Nestorium - ad Celestinem, Loofs, Nestoriana, 181-182.

\textsuperscript{22} Ibid.

\textsuperscript{23} \textit{Apologeticus pro XII capitibus contra Orientales}, PG 76, 324AB.

\textsuperscript{24} \textit{Adversus Nestorii Blasphemias}, III, 2, PG 76, 129C. Ibid, IV, 4, PG 76, 189BC. Ibid, V, 5, 1, PG 76, 220C.

\textsuperscript{25} \textit{Epist. 1 ad Nestorium}, PG 77, 41AB.
The patriarch of Alexandria managed to persuade Pope Celestine I to convocate 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’.

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’. Fr. George Florovsky compared his significance ‘in the history of Christian thought with that of St Augustine’. The controversy of the third Ecumenical Council revolved around the Christology of St Cyril.

2. 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’. 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. 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».

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». 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. 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.

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. In the New Testament the presence of God became visible in the enfleshed (sesarkomeno) Divine Word. Through the New Testament people can understand spiritually the stories, the pictures and the various types of the Old Testament. 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. 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.

The typological interpretation was used in many texts of the Old and the New Testament. Many terms in the Old Testament, such as the pashalion lamb etc., were types of the mystery of the Incarnation of Christ. The referring to this lamb was the pre-designation of Christ and His sacrifice, which was the means of salvation of mankind from the bondage of sin.

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\textsuperscript{39} 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 to show 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\textsuperscript{40}. 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, \textit{Γλαφυρά εἰς τὴν Γένεσιν}\textsuperscript{41}, the interpretation of this passage of the Old Testament\textsuperscript{42} was based on the 'width of history'\textsuperscript{43}, 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\textsuperscript{44} and the stars of heaven\textsuperscript{45}, 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 elegancy 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 holy 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  

\textsuperscript{39} Ibid, PG 72, 933D.  
\textsuperscript{40} Cyril, \textit{De adoratione in Spiritu et Veritate}, I', PG 68, 137AB: «... διὰ τῶν αὐτῶν ἱούσαν πραγμάτων (=στοιχείων τῆς ΠΔ), τὴν νέαν ἡμῖν ἐπιδείξαι Γραφή, καὶ τῆς νομικῆς πολιτείας οὐ σφόδρα δωκιμημένην τὴν ἐν Χριστῷ ζωήν, εἰ πρὸς θεωρίαν ἀγούσι τὴν πνευματικήν τὰ τοῖς ἀρχαίοις διωρισμένα. Τύπος γὰρ ὁ νόμος καὶ σκιά, καὶ τῆς εὐσεβείας ἡ μόρφωσις ὡς ἐν ὀφθαλμῖν ἐπι καὶ κεκρυμμένον ἐν ἑαυτῇ τῇ ἀληθείᾳ ἐχουσά κάλλος».  
\textsuperscript{41} In Genesim, III, PG 69, 137B-140A  
\textsuperscript{42} Gen. 22, 1-2, 5-19.  
\textsuperscript{43} In Genesim, III, PG 69, 140A).  
\textsuperscript{44} Gen. 13: 16-17.  
\textsuperscript{45} Gen. 15: 5-7.
corruptible man and of birds and four-footed beasts and creeping things\textsuperscript{46}. The allegorical method of Cyril withheld what each interpreter conveyed, but it revealed the ‘hidden treasure’ under the god-like words\textsuperscript{37}. This treasure was revealed only with the illumination of the Holy Spirit in the minds of scholars\textsuperscript{48}.

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\textsuperscript{49}. 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 constitute or the interpretation of the narrator’s\textsuperscript{50}.

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 the 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 Holy Father 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 particular era, were influenced by a certain philosophical environment and at they wrote in a certain linguistic form. Taking into consideration of

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\textsuperscript{46} Rom. 1:21. Eph. 4:18. Cyril, Quod unus sit Christus, SC 97, 717\textsuperscript{11-14} (=PG 75, 1253D-1256A).

\textsuperscript{47} In Ioannem, I, 4, Pusey, vol. I, σ. 5122-23 (=PG 73, 61C): «περὶ αὐτῆς (=τῆς θείας φύσεως) ἀλλ’ ὡς αὐτῇ πρέπει καὶ βούλεται».

\textsuperscript{48} Cyril, In Epistolam I Ad Corinthios Pusey, vol. III, σ. 285\textsuperscript{20-22} (=PG 74, 884D): «εἰδος δὲ τὸ Πνεῦμα τα ἐν Θεῷ κεκρυμμένα, ταῖς τῶν ἁγίων αὐτὰ διαπορθμέει ψυχαῖς, καὶ ἀπλανή καὶ ἀμώμητον αὐταῖς εἰνήσιν γνῶσιν».


\textsuperscript{50} In Lucam, PG 72, 625A.
3. 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. 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 sheweth the work of his hands’.

Cyril underlines that the God is one, the God Father, the one Jesus Christ and the one Holy Spirit, ‘One deity, in three hypostases’. One God exists in three persons. Father distributes goods to man the midst of the Son, by the grace of the Holy Spirit. Cyril underlines the monarchy in the Trinity, in order to clarify 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 that the God is one, the God Father, the one Jesus Christ and the one Holy Spirit exists in three persons. Father distributes goods to man the midst of the Son, by the grace of the Holy Spirit, and the work of the Holy Trinity is attributed of completion of the creation of man, of 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 sheweth the work of his hands’.

Cyril stressed unequivocally that God is One ’by nature and truly’. He remarked on that the Christian doctrine of God the Father is not related to the perceived dominance 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 essence from the Father as the sole ‘principle with no beginning’. The Father is called Father, because He gave birth of Son by His own essence.

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51 Cyril of Alexandria, Explanatio in Psalmos, 4, PG 69, 740C: «Πρόσωπον δὲ Κυρίου ἐστὶ θεωρία πνευματική πάντων τῶν ἐπὶ γῆς· φῶς δὲ προσώπου ἐστὶν ἡ μεμικὴ γνώσις τούτων αὐτῶν».


54 De admiratione in Spiritu et Veritate, VI, 7 PG 68, 413A, 521B. Prbl Exod. 20,3. In Isaiah, IV, 1, PG 70, 873A. Adversus Nestorii Blasphemias, IV, 4, ACO, τ. 1, I, 6, p. 772­ (%) =PG 76, 172A. Explanatio in Psalmos, 62 , PG 69, 1124D.

55 In Isaiah, III, 4, PG 70, 772B.

56 Thesaurus, 9, PG 75, 112AB.

57 Explanatio in Psalmos, PG 69, 1236C. De SS. Trinitate, 2, SC 231, 41917 (=PG 75, 717A)
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 see me, hath see the father, 'the Father and I are One'^58.

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"^59. The 'brightness' (apaugasma) is a term that is used initially in the Book of Wisdom of Solomon^60, 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)^61 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 homousion. The Son only knows the Father and He is known by the later^62. The Word, "God naturally and truly"^63 with His incarnation, He and destructs the bridge by which the Creator reapproaches his creature^64.

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^59 Explanatio in Psalmos, PG 69, 921A. Psalm 35,10.
^60 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'.
^61 In Joannis 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.
^62 Cyril, Explanatio in Psalmos, PG 69, 1221A. Hebr. 1:3
^64 Cyril, Apologeticus contra Theodoretum pro XII Capitibus, ACO, t 1, I, 3, p. 7912^16 (=PG 76, 461AB): «Ἀλλ᾽ ἐπεσκέπασεν ἡμᾶς ἀνατολή ἐξ υψους';(Lk. 1,78) ἐπέφανεν ἡμῖν ὁ Μονογενής τοῦ Θεοῦ Λόγος, καὶ συνανέστραφη τοῖς ἐπὶ τῆς γῆς, καθ’ ἡμᾶς γεγονός ἀνθρώπως μετα τοῦ μείναι ψυχε Θεος; αὕτως ἡμᾶς συνήψε δι’ ἐαυτοῦ τῶ Θεῶ καὶ Πατρί, περιελὼν τὸ μεσολαβήν, καὶ ἀμνησιάκας ἀπαλλάξας τῆς διστάσης ἡμᾶς ἁμαρτίας καὶ δικαιώσας τῇ πίστει»
words, the enfleshed Son is the means by which the Father visits the Creation.65

Cyril of Alexandria, mentions in that issue and emphasizes that the Only-begotten Word of God the Father66, "because He is God"67 is the creator of the earth, the sky and all that are in them68. 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, can penetrate deep into the "being" of man, and to know even the most innermost thoughts of His creations and arrange for them69.

The God – man (Theanthropos) is powerful and has the potential to save the righteous and sinners70. 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”71. 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 salvation72.

The patriarch of Alexandria notes that the Incarnate Word73 intersects and at the same time unifies the history. He is claiming the new (kaino) man in His 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’74. His existence is not ‘in the same time (omochronos)’ with the creation of his human nature, because He is "the creator of

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65 Explanatio in Psalmos, 32, PG 69, 877D.
66 Cyril, Adversus Nestorii Blasphemias III, 2, ACO, t 1, I, 6, p. 60 (=PG 76, 129B). De incarnatione Unigeniti, SC 97, 688 (=PG 75, 1209A).
67 Explanatio in Psalmos, PG 69, 1225B.
69 Thesaurus, 15, PG 75, 261A.
70 Explanatio in Psalmos 34, PG 69, 901B.
71 Ibid, 49, PG 69, 1081AB. Jo. 3,17.
72 Cyril, In Isaiah III, 1, PG 70, 592B.
73 Cyril, Ad religiosissimum Imperatorem Theodosium. De recta in Dominum nostrum Jesum Christum fide, ACO t. 1, I, 1, p. 57 (=PG 76, 1168A).
74 Ibid, ACO t. 1, I, 1, p. 57 (=PG 76, 1168A).
ages". For this reason, Paul says that "Jesus Christ the same yesterday, and to day, and for ever". 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". 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 later is eternal and beyond and over time.

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 doesn't bear the eternal glory which had as God, for this reason, just before the passion and sacrifice on the cross, He asks the Father to glorify Him and as a man with the glory which He had since the beginning 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 glory from the Father; who was it who said, Glorify Me with the glory which I had before the world was, with Thee?"

The divine truth, the divine presence reveals Himself and He shows that He is different from any human presence or truth. Therefore, the uncreated truth, God, acts and presents Himself to man. It is the process whereby the Cyril calles, "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

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78 Cyril, Ad religiosissimum Imperatorem Theodosium. De recta in Dominum nostrum Jesum Christum fide ACO, t. 1, I, p. 70-8 (=PG 76, 1196A). Contra Julianum, 8, PG 76, 932CD: «Ήν μεν γὰρ ἀεὶ καὶ ἐστὶν ἐν οὐρανῷ καὶ ἐν τῷ κόσμῳ, καὶ τότες αὐτοῦ κενός τὸ σύμπαν οὐδεὶς. Πληροὶ γὰρ τὰ πάντα τῇ τῆς θεότητος φύσει. Αφίκεται δὲ πρὸς ἡμᾶς ἐμφανῶς ὁ ἀρνητικός, ὅτε τὴν καθ’ ἡμᾶς ὑπεύθυνον».
79 Cyril, Adversus Nestorii Blasphemias, V, 1, ACO, t. 1, I, 6, p. 94-11 (=PG 76, 216B). Jo 17, 4 - 5. Cyril, Explanatio in Psalmos, 2, PG 69, 724B.
80 Be recta fide ad reginas, ACO t. 1, I, 5, p. 63-7 (=PG 76, 1205B).
the third person of the Holy Trinity, and thus enlightens, sanctifies and continues its course through time.81

As God, the Father revealed in Old Testament. He is the creator of various wonderful things. He made his presence revealing to people that 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 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"82. 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"83. God grants rejoicing and gladness to those who seek for justice and fight for peace84, whether for internal or external use.

In Old Testament, the man follows God 's steps. The God – Father pays to each man what is entitled85: " with a nod, He can humiliate high and to elevate the humble, to make arrowroot the fresh plant and make the dry plant green again". Also, God of all heralds midst the prophets the hidden and future things, which only He knows86. The Father enables man to come to Him - midst of the Word's Incarnation- with spiritual sacrifice, deservedly earning a "position" in the Divine mind87. So, they will obtain the opportunity –midst of Christ, they will be meritorious both the memory and the knowledge of the Triune God. With the Incarnation of the Word, the God - Father revealed His glory and His will in the face of Christ. For this reason, Cyril observes, " we know through Him (= Christ) the Father, and the First revealed to us the good will of Him (the Father), which is the perfect and acceptable, according to the Scriptures88 and Cyril invokes as irrefutable evidence of Christ's word "... that everything I heard from my Father, I announced to you"89. Christ, therefore, is the port and route through the Father reveals Himself to people and, midst of Christ, the rational beings can reach God90. With His mission, Christ

81 Explanatio in Psalmo, PG 69, 1209B. Psalm 83
82 Explanatio in Psalmo, 76, PG 69, 1192C.
83 In Isaiah, I, 6, PG 70, 281AB. Psalm 31 (32), 9-10.
84 Cyril, Explanatio in Psalmos 34, PG 69, 912A.
85 Gлагырорум in Genesim, 7', PG 69, 373B.
86 In Isaiah, I, 4, PG 70, 188A
87 De adoratione in Spiritu et Veritate, 16, PG 68, 1032B, 1024AB. Act. 4, 12
88 Cyril, De adoratione in Spiritu et Veritate, IA', PG 68, 741CD.
89 Ibid. Jo 16,15.
indicates to people the root from which He is resprouting, and He contributes greatly to the revelation of the Father\textsuperscript{91}. It is important to be underlined that in Psalms, there is the Knowledge of the Divine Word and of the Holy Spirit. They are not be referred as separate Hypostases, but as God’s attributes. This happens, because the world of the Old Testament was narrowly enclosed within the confines of a god, provided in the sense not of Christian monotheism, but of philosophical enotheismos, God in the One substance-Hypostasis.

4. Christ, in the interpretation of Psalms by Cyril of Alexandria

Cyril thinks the study of Scripture as the soul of theology. He is an exegete and theologian in order to Passionate defend the unity of the Incarnate Word. Cyril of Alexandria is above all a priest who tirelessly comments on the Scriptures in the light of the incarnate Logos\textsuperscript{92}. His exegesis of the Psalms is characteristic: In an extraordinary way, the psalmic text, as he writes in the \textit{Prooemium} of his \textit{Commentary}, is almost inebriated with narratives concerning Christ the Savior of us all\textsuperscript{93}. Before the incarnation of the Divine Word, people were unable to exceed the limits of worldly desires, because the road for getting rid of their sinful mentality was difficult and uphill. When the Son of God became sarx (man with soul and body) without losing His divinity, the road for the virtue became smooth without any barrels\textsuperscript{94}. The Logos had no need whatsoever to appear a man. The Incarnate World did not need anything for His divine nature. Although, He accepted the blessing of the Holy Spirit on His human nature, so we become shareholders of this blessing\textsuperscript{95}.

The Son of God have had two "births" - an origin - birth of the Father (and beyond our understanding) in eternity, before the ages, and a birth as man from the Blessed Virgin Mary in space and time. The second birth, the incarnation of Logos had been seen by David for this reason he writes: I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You'. The first part of this phrase means the eternal birth of Logos from the Father and the homoousion between Father and Son. In the second part, David referred to the birth of

\textsuperscript{91} \textit{De SS. Trinitate} 3, SC 237, 476\textsuperscript{6-10} (=PG 75, 812B).
\textsuperscript{93} Cyril of Alexandria, \textit{Explanatio in Psalmos}, PG 69, 717AB.
\textsuperscript{94} Ibid. PG 69, 720A. Psalm 1:3.
Logos as incarnate God. By this birth, Logos emptied himself, taking the form of a servant, being made in the likeness of men. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, the name of the Son. The human being partakes in renovated human nature of Christ and he acquires sonship by grace. The first Adam failed in his mission, marred human nature and brought the death to the human life, but the second Adam, Christ raised it again and managed to reconcile the human race with God. So the gifts of the primitive state were given back to man. As the second Adam, Christ encapsulates the new humanity, now sanctified in the Spirit, raised in bodily and spiritual incorruptibility, and seated in the presence and glory of God the Father. Man can always ask the help of God and he will always take her. For this reason he must not feel any disappointment and any lack of courage.

The Incarnate Word supports every human being on condition that the latter will request for God's help. So the salvation and blessing belong to the Triune God and He through Christ provides them to people. Christ renovates the human nature, and as a good potter will break the slipshod vessels and made them again. Christ is the assistant of every human and He will not permit man's defeat by devil. This assistance is obvious in Christ's miracles, in His passion, in His death on the Cross and in his resurrection. All of these showed that the Christ was the Only begotten of God and God never abandoned him. The latter is always in the Father and the Father in the Son.

David says that the Son is the most esoteric and most secret image of God the Father. He sends us the Holy Spirit in a specific time in order to we are sealed up by the Spirit and we will be able to live a new life near God and will see God's pre-eternal light all the time. Cyril underlines that metaphorically the face of God Father is the Son, His identical picture. By this, the father of Alexandria states the homoousion of Father and Son. The latter is homoousios to the First and inseparable in essence like the fire and its light. This example is very common to the Cappadocian Fathers and Cyril had been influenced by them.

Generally, through the Psalms, Cyril refers to economy. He shows that the Psalms are the foreshadowing of the New Testament. For example

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97 Cyril of Alexandria, Explanatio in Psalmos, PG 69, 728A,C, 732B.
98 Ibid. PG 69, 725A.
100 Ibid.
101 The word *homoousios* had not had, although frequently used before the Council of Nice (325 AD), a very happy history. It was suspected of being open to a Sabellic meaning, the heresy of monarchism. It was accepted by the heretic Paul of Samosata and this rendered it very offensive to many in the Asiatic Churches. On the other hand the word is used four times by St. Irenaeus, and Pamphilus the Martyr is quoted as asserting that Origen used the very word in the Nicene sense.
102 Cyril of Alexandria, Explanatio in Psalmos, PG 69, 764B.
103 Ibid, PG 69, 921A.
when the clouds gave waters, Cyril sees the crowds of believers who make up the Church\textsuperscript{104}. In another psalm 44, He calls mixed the speech which is referred to the Lord Jesus Christ, because this is imposed by His divinity and His humanity\textsuperscript{105}.

In Psalms, man needs the love of God and seeks for it. This searching of God's mercy finds its solution to the Incarnation. It is the real and unique divine supply for human need. The Psalms reveal the heart of humanity while the New Testament reveals the heart of God according to the interpretation of Psalms. In any case, the Psalms conceals many facts of the New Testament. For instance, the Psalms foreshadows Christ’s coming and the salvation of humanity in the sacrifice of Jesus Christ.

Conclusions

In Psalms, Cyril underlines the Presence of God. He distinguishes between theology (\textit{theologia}) and economy (\textit{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 oiconomia is the Incarnation of the Second Person of the Holy Trinity. Through the \textit{oikonomia} the \textit{theologia} is revealed to us; but conversely, the \textit{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.

\textsuperscript{104} Ibid, PG 69, 1192D-1193A.
\textsuperscript{105} Ibid, PG 69, 1192D-1193A.