

That which follows: Therefore you hear them not, because you are not of God, was said to those who were not alone corrupted by sin, but also of those of whom it was foreknown that they would not believe by the faith through which alone they could be delivered from the bond of sin. He knew that those to whom He said such things would stick fast in that because of which they were of the devil; that is, in their sins. They would die unrepentant, nor would they come to the regeneration in which they would become children of God, that is, born of God, by Whom they were created men. It was in accord with this predestination the Lord spoke: not that He had found some men who through regeneration were now of God, or who because of their nature were already not of God. Amen.



Cross Veiled on an altar during Passiontide (Lent)



**SERMON ON
WHO ARE OF GOD?
FROM THE FATHER'S OF THE CHURCH
147 - 2**



JESUS, OUR FIRST PREACHER!

FIRST PASSION SUNDAY

Based on the Divine Office-Douay-Rheims Version

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Commentary on the Gospel of John 8: 46-59

by: Saint Augustine, Bishop and Doctor

Which of you shall convince me of sin? How shall I convince you and *your father (the devil)*? *If I say the truth to you, why do you not believe me*, if it is not because you are the sons of the devil? *He that is of God, heareth the words of God: therefore you hear them not, because you are not of God.*

Here, consider not nature, but the moral defect. These men *are* of God, and *are not* of God: by nature *of God*, by sin *not of God*. This Gospel is the means whereby we are made safe against the wicked and poisonous errors of heretics...

The Lord says, that there are two natures, one good, the other bad. What is He referring to: *Therefore you hear them not, because you are not of God*. The Lord said these words. What do they represent?

When it is said that they are *of God*, it is meant, that their nature is good because it is *of God* sinned of its own free will, giving assent to diabolic persuasion, and became corrupt; and so needs a Healer, because it is infirm. Yet while it may appear impossible that they are both *of God*, and *not of God*, learns that it is not impossible that they are of God, and not of God; just as there are both children of Abraham, and not children of Abraham.

Listen to what the Lord said: *I know that you are the children of Abraham*. Would the Lord speak falsely? Then, is

it true what the Lord has said. It is these children of Abraham that He now denies when He said: You are the children of Abraham... *if you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I heard of God. This Abraham did not. You do the works of your father, that is, of the devil.*

...The Lord said to the Jews that they were children of Abraham because of their birth; and that they were not children of Abraham because of the evil of diabolic deceit... They were *of God* because He had created the man from whom they were born. He is the Author of nature, He is the creator of body and soul. They are *not of God* because by their own will they have become evil. They are not His, because imitating the devil, they have become the children of the devil.

The Lord then comes to man the sinner. You hear the two titles: man and sinner. Man is of God; the sinner, is not of God. Sin and nature should be held apart. Let nature be known as that for which the Creator is to be praised, and sin as that for which the Physician is to be called upon. When the Lord said: He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God, He was not touching on the faults of their natures, and neither has He found nature among men, over and above His own body and soul, not corrupted by sin. Since He foreknew who would believe, He said these were of God: since by adoption in their regeneration they would be born again of God (cf. Mt. xix. 28). It is to these His words apply: *He that is of God, heareth the words of God.*