138 Son (*Filius*)

According to etymology[[1]](#endnote-1) son (*filius*) is said he becomes (*fit*) as that one (*ille*), that is, as the father.[[2]](#endnote-2)

Wherefore Chrysostom, *Super Mattheum,* homily 13,[[3]](#endnote-3) in this it is known that we are sons of God if we were like him. Carnal sons frequently are like the fathers in some member either in speech or in some other sign. However, the spiritual sons are like God in sanctity so that first they are not sons for praising but because of service. Wherefore Christ says, Matt. 5[:44-5]: “Pray for them that persecute and calumniate you, that you may be the children of your Father.”

You know, Chrysostom, *Homilia* 24,[[4]](#endnote-4) what in trees is the sap, this in men is love. The sap ascends from the root and builds the tree. From the tree however, it does not return to the root, but it is transmitted upwards to the seed. So also love ascends from the Father to the sons, but it does not return. Therefore, parents naturally love more.

According to Hugh,[[5]](#endnote-5) son (*filius*) is said from family (*familia*), as if serving. Just so therefore one is of the family of God, another of the devil, so some are sons of God, some of the devil. Wherefore [1] John in his canonical epistle c. 3[:10]: “In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God.”

Wherefore Augustine *De Trinitate* Book 13, c. 21,[[6]](#endnote-6) man should not despair that he could be the son of God, because the Son of God was made the son of man, because John 1[:12]: “But as many as received him, he gave them power to be made the sons of God.” And what is it to receive him except that he follows those who believe in his name. Wherefore Caesar of Arles, *Ad monachos*, homily 8,[[7]](#endnote-7) the sons of God and the sons of the devil are discerned through humility and pride. If you see anyone proud, believe him to be the son of the devil.

And Chrysostom, *Homilia* the first,[[8]](#endnote-8) often the defects of the sons come from the defect which if they choose riches and not manners, beauty and not faith, and if in their spouses they seek what is sought in prostitutes, it is usual that such ones do not beget sons obedient to themselves nor to God, but obstinate, so that now their sons do not become fruitful of their just union, but a worthy penance of their irreligiosity.

Wherefore Chrysostom narrates *Super Mattheum*, homily 1,[[9]](#endnote-9) that king Ezechias being sick, with Isaias the prophet being present, taught his son Manassen to fear God and to rule the kingdom well, to whom Isaias said, Your words do not descend into his heart but also, he will kill me. Hearing which the king immediately wanted to kill his son, saying it would be better that I go down without children than to leave such a one as an heir, but Isaias was hardly able to restrain him.

Again Chrysostom, *Homilia* nine,[[10]](#endnote-10) some provide for their sons’ military service, others honors, but no one provides for his sons God. They compare the perdition of their sons to a great price, but they do not want to receive their salvation as a gift. If they would see them as beggars they would be sad, if as robbers no one is saddened, as they show themselves thus rather parents of the bodies than of the souls.

Pliny narrates, *De naturis rerum,[[11]](#endnote-11)* that asps do not harm Syrians and Africans. Therefore, they expose their children to asps for experimenting whether they are theirs or not. So, God tests sons whether they are born of blood or of God, so says Gerald in *Topographia Hiberniae,[[12]](#endnote-12)* that formerly it was tested whether the island Monia belonged to Ireland not England because serpents lived there alive.

¶ Again, as commonly the son is procreated freely, Gal. 4[:30]: “The son of the bondwoman shall not be heir with the son of the free woman.”

¶ Again, he is brought forth tender, Isai. 49[:15]: “Can a woman forget her infant, so as not to have pity on the son of her womb?”

Third, he is dedicated to the paternal goods as the father says to his son abiding with him, Luke 15[:31]: “Son, you are always with me, and all I have is yours.”

See more concerning the son in the folio below at such a sign [154 Sons of God (*Filii Dei*)].

1. Cf. Augustine, *De diversis questionibus* 23 (PL 40:16): Unde fit ut cum similitudo Patris Filius dicitur. [↑](#endnote-ref-1)
2. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 4.13 (8:158b): *Filius*, commendatur Christus a similitudinis paternae convenientia: ex eo namque dicitur Filius, quia sit ut ille: propter quod Filius sic dicitur *imago Patris*.... [↑](#endnote-ref-2)
3. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum,* hom. 13, cap. 5:45 (PL 56:703): In quo enim alio cognoscetur quia filii sumus Dei, nisi fuerimus similes Deo? Filii enim carnales frequenter similantur carnalibus patribus, in facie, aut in loquela, aut in risu, aut in aliquo corporis signo: filii autem spirituales in sanctitate. Et illi quidem etsi similes fuerint, laudem nullam merentur, et si dissimiles, nullam vituperationem quia non est in potestate hominis qualem accipiat corporis qualitatem. Filii autem Dei siquidem similes fuerint, laudandi sunt: si autem dissimiles, nimis vituperandi, quia in potestate uniuscujusque est mensura faciendae justitiae. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum,* hom. 32 cap. 19:5 (PL 56:800-801): Quod enim est in herbis aut in arboribus humor, hoc est in hominibus amor. Sicut herbae ex humore nascuntur et crescunt, sic homines per amorem incipiunt et augentur. Humor quidem de radicibus ascendit in herbam, de herba autem non revertitur ad radices, sed sursum transmittitur in semen: sic et caritas de parentibus ascendit in filios; de filiis autem non revertitur ad parentes. Ideo parentes quidem filios diligunt, sed non sic diligutur a fliis…. [↑](#endnote-ref-4)
5. Huguccio of Pisa, *Derivationes* F 53 [55] (2:464): Item a familia hic **filius** quasi familius, undse hec **filia**, et dicuntur filii et filie a familia, quia primi exitunt in ordine nascentium. **Familia** enim incipit a patre et terminatur in tritavo, sed stirps ex longa generis significatione vocatur. Qjuidam vero dicunt quod filius dicitur a phylos quod est amor vel a filo generationis, ut supra diximus [F 36 12]. [↑](#endnote-ref-5)
6. Cf. Augustine, *De Trinitate* 13.9 (PL 42:1023): Et ideo cum dictum esset in Evangelio, quod Jesus dederit potestatem filios Dei fieri iis qui eum receperunt; et quid sit recepisse eum, breviter fuisset expositum, dicendo, Credentibus in nomine ejus; quoque modo filii Dei fierent, esset adjunctum, Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt: ne ista hominum quam videmus et gestamus infirmitas tantam excellentiam desperaret, illico annexum est, Et Verbum caro factum est, et habitavit in nobis (Joan. I, 12-14); ut a contrario suaderetur quod incredibile videbatur. [↑](#endnote-ref-6)
7. Caesar of Arles, *Regula ad monachos* 19 (PL 67:1101): Hoc certamen habete inter vos, qui alterum vincat per humilitatem, per charitatem: qui sit minor; qui sit in opus Dei vigilantior; qui patientiam habeat majorem; qui sit tacitus, mitis, blandus, compunctus: ut laetetur Deus et angeli ejus de vestra sancta conversatione, et confundatur diabolus hostis antiquus; qui semper [Col.1101C] cogitat miserum hominem contra Dei facere voluntatem, ne sit ibi unde ille pro sua praesumptione jactatus est. [↑](#endnote-ref-7)
8. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum*, hom. 1 , cap. 1 (PG 56:619-20): Nunc autem qui divitias eligunt, et non mores, pulchritudinem, et non fidem, et quod in meretricibus solet quaeri, hoc in conjugibus optant, propterea non generant filios subditos vel sibi, vel Deo, sed contumaces et contra se, et contra Deum, ut filii eorum non sint fructus justae conjunctionis eorum, sed poena condigna irreliositatis ipsorum. [↑](#endnote-ref-8)
9. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum* hom. 1, cap. 1 (PL 56:626): Denique cum aegrotasset Ezechias in tempore quodam, et venisset ad eum Isaias propheta visitandum, vocavit Ezechias filium suum Manassen, et coepit ei mandae, quod debeat Deum timere, quomodo regere regnum, et alia multa. Et dixit ad eum Isais: Vere quia non descendunt verba tua in cor ejus, sed et meipsum oportet per manum ejus interfici. Quod audiens Ezechias, volebat filium suum interficere, dicens: Quia melius est me sine filio mori, quam talem filium relinquere, qui et Deum exasperet et sanctos ejus persequatur. Tenuit autem eum vix Isaias propheta, dicens. [↑](#endnote-ref-9)
10. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum*, hom. 35, cap. 20 (PL 56:826): Alii militias filiis suis provident, alii honores, et nemo filiis suis providet Deum. Perditionem illorum cum magno pretio comparant, et salutem illorum nec dono accipere volunt. Si viderint illos pauperes, tristantur et supirant: si autem viderint illos peccantes, nemo tristatur: ut ostendant quia corporum sunt parentes, non animarum. [↑](#endnote-ref-10)
11. Pliny, cf. Bartholomeus Anglicus, *De proprietatibus rerum* 18.9 (1505, p. 429a): Item dicit Marcianus quod aspis non nocet indigenis afris et Mauris, nam et illi pueros suos quos de se natos habent suspectos aspidi obijiunt, et se de eorum semine fuerint nihil serpis penitus nocet aspis, sed statim moriuntur ab aspide si fuerint adulterini. [↑](#endnote-ref-11)
12. Gerald of Wales, *Topographia Hibernica*, Dist. 2, cap. 15, (*Opera omnia* 5:97): Est insula quaedam, inter minores insulas non modica, quae nunc Manna vocatur, antiquitus tamen Ewania dictga, medio ut asserunt libramine inter boreales Hiberniae et Britanniae partes porrecta. De qua, utri terrarum applicari de jure debuerat, ab antiquis non mediocritr ambigebatur.

Demum tamen [in hunc modum] lis ista quievit. Quoniam enivero advectos periculi causa venenosos haec terra vermes admisit, eam Britanniae applicandam communis omnium censura dictavit.

Cf. Gerald of Wales *The History and topography of Ireland* 1.21 ed. and trans. John J. O’Meara (London: Penguin, 1951), p. 50: Of all kind of reptiles only those that are not harmful are found in Ireland. It has no poisonous reptiles. It has no serpents or snakes, toads or frogs, tortoises or scorpions. It has no dragaons. [↑](#endnote-ref-12)