235 To Send (*Mittere*)

How much God loves men is evident from those sent to them. For he sent to them the Son, the Holy Spirit, angels, and holy men, as well as prophets and apostles and preachers.

¶ Concerning the first sending, Gal. 4[:4]: “But when the fulness of the time was come, God sent his Son,” etc., where what man, what do you remember of him or of the Son of man. For you send to him your only begotten Son, he promised him the Holy Spirit, you promised him your countenance, and lest anything be vacant in the heavens by works of solicitude you send because of us blessed spirits to minister to the sending of the Son. It is figured in Gen. 42[:2] where the sons of Jacob would perish in Egypt unless Benjamin was sent from the father, so the world would perish unless God the father had sent his Son. Wherefore Augustine, *Super Canonico Johannis,* “The Father has sent his Son to be the Savior,” [1 John 4:14].[[1]](#endnote-1) Therefore, be healed those who are sick. Such a physician was sent who might heal all. If the sick seem to be incurable, look to the omnipotence of the physician. Therefore, he can securely promise a cure in his coming. Therefore, the Son of God was sent to cure infirmities, Isai. 61[:1] “He has sent me to preach to the meek, to heal the contrite of heart.” And in the Psal. [106:20]: “He sent his word and healed them.”

Second, for instructing the impenitent, Luke 20[:13]: “I will send my beloved son: it may be, they will reverence him.” Jer. 49[:14]: “An ambassador is sent to the nations.”

¶ Third, for liberating the oppressed, Psal. [110:9]: “He has sent redemption to his people.” And [Psal. 56:4]: “He has sent from heaven and delivered me.” And Isai. 19[:20]: “they shall cry to the Lord and he shall send them a Savior.”

Fourth, for preaching the truth, Luke 4[:44]: “And he was preaching in their synagogues.”

Fifth, for attacking falsehood, Rom. 8[:3]: “God sending his own Son, in the likeness of sinful flesh and of sin,” that is, from him because he was made a sacrifice for sin, “has condemned sin.”

Seventh, for inviting to the heavenly nuptials, Gen. 45[:5]: “God sent me before you for your preservation,” [Luke 14:17]: “He sent his servant at the hour of supper to say to them that were invited, that they should come.” John 20[:21]: “As the Father has sent me, I also send you.”

¶ Concerning the second sending of the Holy Spirit, John 16[:7]: “If I go, I will send him to you.” And Wis. 9[:17]: “And who shall know your thought, except you give wisdom, and send your Holy Spirit from above.” Wherefore Gregory, *Homilia prima dominice post pascha*,[[2]](#endnote-2) the Holy Spirit was given on earth, so that the neighbor might be loved. He was sent from heaven so that God may be loved.

¶ Concerning the third sending of the people, Matt. 23[:34]: “Behold I send to you prophets.” Concerning the sending of the apostles, Matt. 10[:5]: “These twelve Jesus sent.” [Prov. 9:3]: “She hath sent her maids to invite to the tower.” And Matt. 22[:3]: “And he sent his servants, to call them that were invited.” To the Rom. 10[:15]: “And how shall they preach unless they be sent.” Just as a musical instrument does not make a melody unless touched by the artist, so neither does the preacher edify unless he is sent by the God of things, that is, to all the things which I send you, you will go.

Again, Augustine, *Ad Orosium*,[[3]](#endnote-3) the last question, how can we know whether one was sent from God? And he responds. You know that one was sent by God, whom the praise of few men or rather the adulation chooses. But whom life and good customs commend or who of all the people is approved in God. Here however not that men are sent to the people for many things. And first for healing infirmities, just like good physicians as it is said in Matt. 10[:5, 8]: “These twelve Jesus sent: commanding them … Heal the sick, raise the dead, cleanse the lepers,” spiritually and morally by leprosy we understand carnal sins, by the dead spiritual sins, by the sick a proclivity for sins.

Second, for instructing the penitent as counseling the just, Job 38[:35]: “Can you send lightnings, and will they go, and will they return and say to thee: Here we are?”

Third, for tolerating those doing harm, Matt. 10[:16]: “I send you as sheep in the midst of wolves.”

Fourth, for the utility of sowing the word of wisdom according to the double work of wisdom in the first of the elect which is not to lie about things he knows and to be able to show to the lying one. Therefore, they are sent to preach the truth of the faith and customs. Like skilled teachers, Luke 10[:1]: “He sent them two and two before his face.” [Luke 9:2]: “to preach the kingdom of God.”

Second, to attack the falsity of errors, Ezech. 2[:3]: “I send you to the children of Israel, to a rebellious people, that have revolted from me,” through empty errors. Thus Paul, Acts 9[:22]: “Confounded the Jews.”

1. Augustine, *In Epistolam Johannis* 8.13 (Pl 35:2043): Et nos vidimus, et testes sumus, quia Pater misit Filium suum Salvatorem mundi. Securi estote qui aegrotatis: talis medicus venit, et desperatis? Magni erant morbi, insanabilia erant vulnera, desperata erat aegritudo. Magnitudinem mali tui attendis, omnipotentiam medici non attendis? Tu desperatus es; sed ille omnipotens est: cujus testes isti sunt qui primo sanati, et annuntiantes medicum; et ipsi tamen plus [Col.2044] spe sanati quam re. [↑](#endnote-ref-1)
2. Gregory, *XL Homiliarum in Evangelia* 2.26.3 (PL 76:1199): In terra datur Spiritus, ut diligatur proximus; e coelo datur Spiritus, ut diligatur Deus. [↑](#endnote-ref-2)
3. Augustine, *Dialogus LXV Questionum* 65 (PL 40:752): Quomodo possumus scire qui mittatur a Deo? RESP.

Illum cognosce missum a Deo, quem non paucorum hominum laudatio vel potius adulatio eligit; sed illum quem et vita et mores optimi exornant, et apostolicorum exagio sacerdotum, vel etiam qui universorum populorum judicio comprobatur: … (Augustinus, de Civit. Dei, lib. 19, cap. 19). [↑](#endnote-ref-3)