

Jesus Wept (John 11:35)

POTAMIUS OF LISBON

An Arian Bishop who renounced his heresy and returned to the Orthodox Catholic Faith in 359 AD. He wrote a refutation of Arianism thereafter. You can tell his final wholehearted commitment to Orthodoxy by noticing the recurring phrase "God wept" in this poem. This is something the heresiarch Arius could never have said.

"God wept, moved by the tears of mortals, and although he was about to release Lazarus from the bond of death by the exercise of his power, he fulfilled the component of human affection with the comfort of his sympathetic tears.

God wept, not because he learned that the young man had died before him but in order to moderate the sisters' outpourings of grief.

God wept, in order that God might do, with tears and compassion, what human beings do on behalf of their fellow human beings.

God wept, because human nature had fallen to such an extent that, after being expelled from eternity, it had come to love the lower world.

God wept, because those who could be immortal, the devil made mortal.

God wept, because those whom he had rewarded with every benefit and had placed under his power, those whom he had set in paradise, among flowers and lilies without any hardship, the devil, by teaching them to sin, exiled from almost every delight.

God wept, because those whom he had created innocent, the devil through his wickedness, caused to be found guilty. [ON LAZARUS: POTAMIUS OF LISBON]

Scriptures

He is despised and rejected by men,

A Man of sorrows and acquainted with grief.

And we hid, as it were, our faces from Him;

He was despised, and we did not esteem Him (Isaiah 53:3)

The Suffering of God and the Trinity

3rd century heresy of Trinity ... Monarchism, a variant called Sabellianism ... Only one person or hypostasis, so that it was the Father who became incarnate in the Son (rather than the second Person of the Trinity, the Logos) in flat contradiction to John 1:14 – the WORD was made flesh.” The Sabellians went on to claim that the Father was the one who suffered and died on the cross. This is an associated heresy called “Patripassianism.” In so far as the Sabellians recognised anything “three” in God it was God acting in three *modes* of operation, but not as three persons or hypostases.

The Orthodox say that it was the Second Person of the Holy Trinity, incarnate in our humanity from the Theotokos who suffered and died, not the Father.

Therefore, when we say “God wept” – this is what we mean ... The Logos Incarnate, Jesus Christ, our Lord and God and Saviour wept, He who is one in essence with the Father and the Spirit (The Nicene Creed as promulgated by the Second Ecumenical Council, 381).

Modern Protestant modalists: Oneness Pentecostals

Is God the Trinity Impassible?

For the Orthodox God is indeed impassible in His nature and only the Incarnate Son truly suffers and dies. This is made clear by all the Fathers but especially St Cyril of Alexandria. The Fathers describe impassibility as the perfection of divine eros, not its imperfection or absence, such that He might have either quixotic, unrestrained feelings, ungoverned by reason or will (imperfection) or an inert and unmoved dispassion, unmoved by our condition (ie., an absence of feeling and a denial of the Incarnation). So, He is neither an Olympian deity, the pagan notion of a god, best described in this account as a Marvel comic hero (or villain), nor is he a Creator unmoved by His Creation and creatures, you and I. His impassibility is the perfection of His reason, feeling and will, actively and personally involved in our salvation and the renewal of a fallen creation, surpassing perhaps even its original goodness.

Although the author of the work in the link below is not Orthodox his writing here is fully consistent with our Orthodox Faith. I strongly encourage you to read it.

<https://mereorthodoxy.com/beauty-impassible-god-god-emotional-teenager/>