

The Early Church Fathers Writings

Volume 38

THE EARLY CHURCH FATHERS WRITINGS

Volume 38

John Chrysostom: Homilies on Matthew and John

c. AD 386 – 407

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 38: John Chrysostom: Homilies on Matthew and John

The translations in this book are in the public domain, as described in the Sources and Credits at the back. The section divisions and the introductions to the works were prepared for SermonIndex and are released under the Creative Commons Attribution-ShareAlike 4.0 International licence (CC BY-SA 4.0): you may copy, adapt and share them, including commercially, if you give credit and share the result under the same licence.

The introductions to the works were prepared with the help of artificial intelligence.

Published by SermonIndex, sermonindex.net

This book is also free to read online at sermonindex.net/books/

First edition, 2026

ISBN to be added

CONTENTS

Introduction to This Volume	vii
PART ONE · HOMILIES ON MATTHEW	1
Homilies on Matthew 54–90	3
Homily 54.....	3
Homily 55.....	14
Homily 56.....	25
Homily 57.....	37
Homily 58.....	47
Homily 59.....	58
Homily 60.....	72
Homily 61.....	78
Homily 62.....	88
Homily 63.....	98
Homily 64.....	106
Homily 65.....	116
Homily 66.....	128
Homily 67.....	137
Homily 68.....	146
Homily 69.....	157
Homily 70.....	167
Homily 71.....	176
Homily 72.....	183
Homily 73.....	191
Homily 74.....	199
Homily 75.....	209
Homily 76.....	219
Homily 77.....	229
Homily 78.....	242
Homily 79.....	251
Homily 80.....	260
Homily 81.....	269
Homily 82.....	279
Homily 83.....	289
Homily 84.....	297
Homily 85.....	305
Homily 86.....	313
Homily 87.....	320
Homily 88.....	327
Homily 89.....	335
Homily 90.....	344

PART TWO · HOMILIES ON JOHN 353

Homilies on John 1–32..... 355

Homily 1 355

Homily 2..... 361

Homily 3..... 371

Homily 4..... 383

Homily 5..... 392

Homily 6..... 401

Homily 7..... 404

Homily 8..... 408

Homily 9..... 412

Homily 10..... 418

Homily 11..... 423

Homily 12..... 427

Homily 13..... 433

Homily 14..... 440

Homily 15..... 447

Homily 16..... 454

Homily 17..... 461

Homily 18..... 469

Homily 19..... 477

Homily 20..... 482

Homily 21..... 487

Homily 22..... 494

Homily 23..... 500

Homily 24..... 507

Homily 25..... 514

Homily 26..... 520

Homily 27..... 525

Homily 28..... 531

Homily 29..... 538

Homily 30..... 544

Homily 31..... 549

Homily 32..... 560

Sources and Credits..... 569

INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the thirty-eighth volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds John Chrysostom, *Homilies on Matthew* and *John*, from the period about AD 386 – 407.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations.

In this volume

John, called Chrysostom, “golden-mouthed”, was born at Antioch about AD 349. He lived as a monk and then as a preacher at Antioch, and from AD 398 he was archbishop of Constantinople. He was driven into exile, and died in AD 407 on his way to a more remote place of exile.

The *Homilies on Matthew* are continued here from Volume 37. The *Homilies on John* begin in this volume and are completed in Volume 39.

Dates and authorship

Dates are approximate and are debated by scholars. Each work begins with a short introduction that states what is known about its author and its date, and what is uncertain.

PART ONE

Homilies on Matthew

The rest of Chrysostom's homilies on Matthew, Homilies 54 to 90, through the Passion and the Resurrection.

Homilies on Matthew 54–90

JOHN CHRYSOSTOM

c. AD 349–407

These ninety homilies on the Gospel of Matthew were preached by John Chrysostom at Antioch, and in them he takes the text passage by passage and turns each part of it to the life of his hearers. This volume holds Homilies 54 to 90.

HOMILY 54

Matthew Chapter 14, Verse 13

¹ "Now when Jesus had gone forth into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am?" Wherefore hath he mentioned the founder of the city? Because there was another besides, Caesarea Stratonis. But not in that, but in this doth He ask them, leading them far away from the Jews, so that being freed from all alarm, they might speak with boldness all that was in their mind. And wherefore did He not ask them at once their own opinion, but that of the people? In order that when they had told the people's opinion, and then were asked, "But whom say ye that I am?" by the manner of His inquiry they might be led up to a sublimer notion, and not fall into the same low view as the multitude. Accordingly He asks them not at all in the beginning of His preaching, but when He had done many miracles, and had discoursed with them of many and high doctrines, and had afforded so many clear proofs of His Godhead, and of His unanimity with the Father, then He puts this question to them.

² And He said not, "Whom say the Scribes and Pharisees that I am?" often as these had come unto Him, and discoursed with Him; but, "Whom do men say that I am?" inquiring after the judgment of the people, as unbiassed. For though it was far meaner than it should be, yet was it free from malice, but the other was teeming with much wickedness, And signifying how earnestly

He desires His Economy to be confessed, He saith, "The Son of Man;" thereby denoting His Godhead, which He doth also in many other places. For He saith, "No man hath ascended up to Heaven, but the Son of Man, which is in Heaven." And again, "But when ye shall see the Son of Man ascend up, where He was before." Then, since they said, "Some John the Baptist, some Elias, some Jeremias, or one of the prophets," and set forth their mistaken opinion, He next added, "But whom say ye that I am?" calling them on by His second inquiry to entertain some higher imagination concerning Him, and indicating that their former judgment falls exceedingly short of His dignity. Wherefore He seeks for another judgment from themselves, and puts a second question, that they might not fall in with the multitude, who, because they saw His miracles greater than human, accounted Him a man indeed, but one that had appeared after a resurrection, as Herod also said. But He, to lead them away from this notion, saith, "But whom say ye that I am?" that is, "ye that are with me always, and see me working miracles, and have yourselves done many mighty works by me."

35. What then saith the mouth of the apostles, Peter, the ever fervent, the leader of the apostolic choir? When all are asked, he answers. And whereas when He asked the opinion of the people, all replied to the question; when He asked their own, Peter springs forward, and anticipates them, and saith, "Thou art the Christ, the Son of the living God." What then saith Christ? "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee." Yet surely unless he had rightly confessed Him, as begotten of the very Father Himself, this were no work of revelation; had he accounted our Lord to be one of the many, his saying was not worthy of a blessing. Since before this also they said, "Truly He is Son of God," those, I mean, who were in the vessel after the tempest, which they saw, and were not blessed, although of course they spake truly. For they confessed not such a Sonship as Peter, but accounted Him to be truly Son as one of the many, and though peculiarly so beyond the many, yet not of the same substance.

4 And Nathanael too said, "Rabbi, Thou art the Son of God, Thou art the King of Israel;" s and so far from being blessed, he is even reproved by Him, as having said what was far short of the truth. He replied at least, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." Why then is this man blessed? Because he acknowledged Him very Son. Wherefore you see, that while in those former

instances He had said no such thing, in this case He also signifies who had revealed it. That is, lest his words might seem to the many (because he was an earnest lover of Christ) to be words of friendship and flattery, and of a disposition to show favor to Him, he brings forward the person who had made them ring in his soul; to inform thee that Peter indeed spake, but the Father suggested, and that thou mightest believe the saying to be no longer a human opinion, but a divine doctrine.

5 And wherefore doth He not Himself declare it, nor say, "I am the Christ," but by His question establish this, bringing them in to confess it? Because so to do was both more suitable to Him, yea necessary at that time, and it drew them on the more to the belief of the things that were said. Seest thou how the Father reveals the Son, how the Son the Father? For "neither knoweth any man the Father," saith He, "save the Son, and he to whomsoever the Son will reveal Him." It cannot therefore be that one should learn the Son of any other than of the Father; neither that one should learn the Father of any other than of the Son. So that even hereby, their sameness of honor and of substance is manifest. 3. What then saith Christ: "Thou art Simon, the son of Jonas; thou shalt be called Cephas." "Thus since thou hast proclaimed my Father, I too name him that begat thee;" all but saying, "As thou art son of Jonas, even so am I of my Father." Else it were superfluous to say, "Thou art Son of Jonas;" but since he had said, "Son of God," to point out that He is so Son of God, as the other son of Jonas, of the same substance with Him that begat Him, therefore He added this, "And I say unto thee, Thou art Peter, and upon this rock will I build my Church;" that is, on the faith of his confession. Hereby He signifies that many were now on the point of believing, and raises his spirit, and makes him a shepherd. "And the gates of hell" shall not prevail against it." "And if not against it, much more not against me. So be not troubled because thou art shortly to hear that I shall be betrayed and crucified."

6 Then He mentions also another honor. "And I also will give thee the keys of the heavens." But what is this, "And I also will give thee?" "As the Father hath given thee to know me, so will I also give thee." And He said not, "I will entreat the Father" (although the manifestation of His authority was great, and the largeness of the gift unspeakable), but, "I will give thee." What dost Thou give? tell me. "The keys of the heavens, that whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou

shalt loose on earth, shall be loosed in Heaven." How then is it not "His to give to sit on His right hand, and on His left," when He saith, "I will give thee"? Seest thou how He, His own self, leads Peter on to high thoughts of Him, and reveals Himself, and implies that He is Son of God by these two promises? For those things which are peculiar to God alone, (both to absolve sins, and to make the church incapable of overthrow in such assailing waves, and to exhibit a man that is a fisher more solid than any rock, while all the world is at war with him), these He promises Himself to give; as the Father, speaking to Jeremiah, said, He would make him as "a brazen pillar, and as a wall;" but him to one nation only, this man in every part of the world.

7 I would fain inquire then of those who desire to lessen the dignity of the Son, which manner of gifts were greater, those which the Father gave to Peter, or those which the Son gave him? For the Father gave to Peter the revelation of the Son; but the Son gave him to sow that of the Father and that of Himself in every part of the world; and to a mortal man He entrusted the authority over all things in Heaven, giving him the keys; who extended the church to every part of the world, and declared it to be stronger than heaven. "For heaven and earth shall pass away, but my word shall not pass away." How then is He less, who hath given such gifts, hath effected such things? And these things I say, not dividing the works of Father and Son ("for all things are made by Him, and without Him was nothing made which was made"): but bridling the shameless tongue of them that dare so to speak.

8 But see, throughout all, His authority: "I say unto thee, Thou art Peter; I will build the Church; I will give thee the keys of Heaven." 4. And then, when He had so said, "He charged them that they should tell no man that He was the Christ." And why did He charge them? That when the things which offend are taken out of the way, and the cross is accomplished, and the rest of His sufferings fulfilled, and when there is nothing any more to interrupt and disturb the faith of the people in Him, the right opinion concerning Him may be engraven pure and immovable in the mind of the hearers. For, in truth, His power had not yet clearly shone forth. Accordingly it was His will then to be preached by them, when both the plain truth of the facts, and the power of His deeds were pleading in support of the assertions of the apostles. For it was by no means the same thing to see Him in Palestine, now working miracles, and now insulted and persecuted (and especially when the very cross was presently to follow the miracles that were happen-

ing); and to behold him everywhere in the world, adored and believed, and no more suffering anything, such as He had suffered.

9 Therefore He bids them "tell no man." For that which hath been once rooted and then plucked up, would hardly, if planted, again be retained among the many; but that which, once fixed, hath remained immovable, and hath suffered injury from no quarter, easily mounts up, and advances to a greater growth. And if they who had enjoyed the benefit of many miracles, and had had part in so many unutterable mysteries, were offended by the mere hearing of it; or rather not these only, but even the leader of them all, Peter; consider what it was likely the common sort should feel, being first told that He is the Son of God, then seeing Him even crucified and spit upon, and that without knowledge of the secret of those mysteries, or participation in the gift of the Holy Ghost. For if to His disciples He said, "I have many things to say unto you, but ye cannot bear them now;" much more would the rest of the people have utterly failed, had the chiefest of these mysteries been revealed to them before the proper time. Accordingly He forbids them to tell.

10 And to instruct thee how great a thing it was, their afterwards learning His doctrine complete, when the things that offend had passed by; learn it from this same leader of theirs. For this very Peter, he who after so many miracles proved so weak as even to deny Him, and to be in fear of a mean damsel; after the cross had come forth, and he had received the certain proofs of the resurrection, and there was nothing more to offend and trouble him, retained the teaching of the Spirit so immovable, that more vehemently than a lion he sprang upon the people of the Jews, for all the dangers and innumerable deaths which were threatened. With reason then did He bid them not tell the many before the crucifixion, since not even to them that were to teach did He venture to commit all before the crucifixion. "For I have many things to say unto you," saith He, "but ye cannot bear them now."

11 And of the things too that He did say, they do not understand many, which He did not make plain before the crucifixion. At least when He was risen from the dead, then and not before they knew some of His sayings. 5. "From that time forth began He to show unto them that He must suffer. From that time." What time? When He had fixed the doctrine in them; when He had brought in the beginning of the Gentiles. But not even so did they understand what He said. "For the saying," it is said, "was hid from

them; " and they were as in a kind of perplexity, not knowing that He must rise again. Therefore He rather dwells on the difficulties, and enlarges His discourse, that He may open their mind, and they may understand what it can be that He speaks of. ¹² "But they understood not, but the saying was hid from them, and they feared to ask this; " not whether He should die, but how, and in what manner, and what this mystery could be. For they did not even know what was this same rising again, and supposed it much better not to die. Therefore, the rest being troubled and in perplexity, Peter again, in his ardor, alone ventures to discourse of these things; and not even he openly, but when he had taken Him apart; that is, having separated himself from the rest of the disciples; and he saith, "Be it far from Thee, Lord, this shall not be unto Thee." What ever is this? He that obtained a revelation, he that was blessed, hath he so soon fallen away, and suffered overthrow, so as to fear His passion? And what marvel, that one who had not on these points received any revelation, should have that feeling? Yea, to inform thee that not of himself did he speak those other things either, see in these matters that were not revealed to him how he is confounded and overthrown, and being told ten thousand times, knows not what the saying can mean.

¹³ For that He is Son of God he had learnt, but what the mystery of the cross and of the resurrection might be, was not yet manifest to him: for "the saying," it is said, "was hid from them." Seest thou that with just cause He bade them not declare it to the rest? For if it so confounded them, who must needs be made aware of it, what would not all others have felt? 6. He however, to signify that He is far from coming to the passion against His will, both rebuked Peter, and called him Satan. Let them hear, as many as are ashamed of the suffering of the cross of Christ. For if the chief apostle, even before he had learnt all distinctly, was called Satan for feeling this, what excuse can they have, who after so abundant proof deny His economy? I say., when he who had been so blessed, who made such a confession, has such words addressed to him; consider what they will suffer, who after all this deny the mystery of the cross.

¹⁴ And He said not, "Satan spake by thee," but, "Get thee behind me, Satan." For indeed it was a desire of the adversary that Christ should not suffer. Therefore with such great severity did He rebuke him, as knowing that both he and the rest are especially afraid of this, and will not easily receive it. Therefore He also reveals the thoughts of his mind, saying, "Thou savorest

not the things that be of God, but those that be of men." But what means, "Thou savorest not the things that be of God, but those that be of men"? Peter examining the matter by human and earthly reasoning, accounted it disgraceful to Him and an unmeet thing. Touching him therefore sharply, He saith, "My passion is not an unmeet thing, but thou givest this sentence with a carnal mind; whereas if thou hadst hearkened to my sayings in a godly manner, disengaging thyself from thy carnal understanding, thou wouldest know that this of all things most becometh me. For thou indeed supposest that to suffer is unworthy of me; but I say unto thee, that for me not to suffer is of the devil's mind;" by the contrary statements repressing his alarm.

¹⁵ Thus as John, accounting it unworthy of Christ to be baptized by him, was persuaded of Christ to baptize Him, He saying, "Thus it becometh us," and this same Peter too, forbidding Him to wash his feet, by the words, "Thou hast no part with me, unless I wash thy feet;" even so here too He restrained him by the mention of the opposite, and by the severity of the reproof repressed his fear of suffering. 7. Let no man therefore be ashamed of the honored symbols of our salvation, and of the chiefest of all good things, whereby we even live, and whereby we are; but as a crown, so let us bear about the cross of Christ. Yea, for by it all things are wrought, that are wrought among us. Whether one is to be new-born, the cross is there; or to be nourished with that mystical food, or to be ordained, or to do anything else, everywhere our symbol of victory is present. Therefore both on house, and walls, and windows, and upon our forehead, and upon our mind, we inscribe it with much care.

¹⁶ For of the salvation wrought for us, and of our common freedom, and of the goodness of our Lord, this is the sign. "For as a sheep was He led to the slaughter." When therefore thou signest thyself, think of the purpose of the cross, and quench anger, and all the other passions. When thou signest thyself, fill thy forehead with all courage, make thy soul free. And ye know assuredly what are the things that give freedom. Wherefore also Paul leading us there, I mean unto the freedom that beseems us, did on this wise lead us unto it, having reminded us of the cross and blood of our Lord. "For ye are bought," saith he, "with a price; be not ye the servants of men." Consider, saith he, the price that hath been paid for thee, and thou wilt be a slave to no man; by the price meaning the cross.

17 Since not merely by the fingers ought one to engrave it, but before this by the purpose of the heart with much faith. And if in this way thou hast marked it on thy face, none of the unclean spirits will be able to stand near thee, seeing the blade whereby he received his wound, seeing the sword which gave him his mortal stroke. For if we, on seeing the places in which the criminals are beheaded, shudder; think what the devil must endure, seeing the weapon, whereby Christ put an end to all his power, and cut off the head of the dragon. Be not ashamed then of so great a blessing, lest Christ be ashamed of thee, when He comes with His glory, and the sign appears before Him, shining beyond the very sunbeam. For indeed the cross cometh then, uttering a voice by its appearance, and pleading with the whole world for our Lord, and signifying that no part hath failed of what pertained to Him.

18 This sign, both in the days of our forefathers and now, hath opened doors that were shut up; this hath quenched poisonous drugs; this hath taken away the power of hemlock; this hath healed bites of venomous beasts. For if it opened the gates of hell, and threw wide the archways of Heaven, and made a new entrance into Paradise, and cut away the nerves of the devil; what marvel, if it prevailed over poisonous drugs, and venomous beasts, and all other such things. This therefore do thou engrave upon thy mind, and embrace the salvation of our souls. For this cross saved and converted the world, drove away error, brought back truth, made earth Heaven, fashioned men into angels. Because of this, the devils are no longer terrible, but contemptible; neither is death, death, but a sleep; because of this, all that warreth against us is cast to the ground, and trodden under foot.

19 If any one therefore say to thee, Dost thou worship the crucified? say, with your voice all joy, and your countenance gladdened, "I do both worship Him, and will never cease to worship." And if he laugh, weep for him, because he is mad. Thank the Lord, that He hath bestowed on us such benefits, as one cannot so much as learn without His revelation from above. Why, this is the very reason of his laughing, that "the natural man receiveth not the things of the Spirit." Since our children too feel this, when they see any of the great and marvellous things; and if thou bring a child into the mysteries, he will laugh. Now the heathen are like these children; or rather they are more imperfect even than these; wherefore also they are more wretched, in that not in an immature age, but when full grown, they have the feelings of babes; wherefore neither are they worthy of indulgence.

20 But let us with a clear voice, shouting both loud and high, cry out and say (and should all the heathen be present, so much the more confidently), that the cross is our glory, and 'the sum of all our blessings, and our confidence, and all our crown. I would that also with Paul I were able to say, "By which the world is crucified unto me, and I unto the world;" but I cannot, restrained as I am by various passions. 8. Wherefore I admonish both you, and surely before you myself, to be crucified to the world, and to have nothing in common with the earth, but to set your love on your country above, and the glory and the good things that come from it. For indeed we are soldiers of a heavenly King, and are clad with spiritual arms. Why then take we upon ourselves the life of traders, and mountebanks, nay rather of worms? For where the King is, there should also the soldier be. Yea, we are become soldiers, not of them that are far off, but of them that are near. For the earthly king indeed would not endure that all should be in the royal courts, and at his own side, but the King of the Heavens willeth all to be near His royal throne.

21 And how, one may say, is it possible for us, being here, to stand by that throne? Because Paul too being on earth was where the seraphim, where the cherubim are; and nearer to Christ, than these the body guards to the king. For these turn about their faces in many directions, but him nothing beguiled nor distracted, but he kept his whole mind intent upon the king. So that if we would, this is possible to us also. For were He distant from us in place, thou mightest well doubt, but if He is present everywhere, to him that strives and is in earnest He is near. Wherefore also the prophet said, "I will fear no evil, for Thou art with me;" and God Himself again, "I am a God nigh at hand, and not a God afar off." Then as our sins separate us from Him, so do our righteousnesses draw us nigh unto Him. "For while thou art yet speaking," it is said, "I will say, Here I am." What father would ever be thus obedient to his offspring? What mother is there, so ready, and continually standing, if haply her children call her? There is not one, no father, no mother: but God stands continually waiting, if any of his servants should perchance call Him; and never, when we have called as we ought, hath He refused to hear. Therefore He saith, "While thou art yet speaking," I do not wait for thee to finish, and I straightway hearken.

22 9. Let us call Him therefore, as it is His will to be called. But what is this His will? "Loose," saith He, "every band of iniquity, unloose the twisted

knots of oppressive covenants, tear in pieces every unjust contract. Break thy bread to the hungry, and bring in the poor that are cast out to thy house. If thou seest one naked, cover him, and them that belong to thy seed thou shalt not overlook. Then shall thy light break forth in the morning, and thine healings shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall cover thee. Then thou shalt call upon me, and I will give ear unto thee; whilst thou art yet speaking, I will say, Lo! here I am." And who is able to do all this? it may be asked. Nay, who is unable, I pray thee? For which is difficult of the things I have mentioned? Which is laborious? Which not easy?

²³ Why, so entirely are they not possible only, but even easy, that many have actually overshot the measure of those sayings, not only tearing in pieces unjust contracts, but even stripping themselves of all their goods; making the poor welcome not to roof and table, but even to the sweat of their body, and laboring in order to maintain them; doing good not to kinsmen only, but even to enemies. But what is there at all even hard in these sayings? For neither did He say, "Pass over the mountain, go across the sea, dig through so many acres of land, abide without food, wrap thyself in sack-cloth;" but, "Impart to the poor? impart of thy bread, cancel the contracts unjustly made." What is more easy than this? tell me. But even if thou account it difficult, look, I pray thee, at the rewards also, and it shall be easy to thee.

²⁴ For much as our emperors at the horse races heap together before the combatants crowns, and prizes, and garments, even so Christ also sets His rewards in the midst of His course, holding them out by the prophet's words, as it were by many hands. And the emperors, although they be ten thousand times emperors, yet as being men, and the wealth which they have in a course of spending, and their munificence of exhaustion, are ambitious of making the little appear much; wherefore also they commit each thing severally into the hand of the several attendants, and so bring it forward. But our King contrariwise, having heaped all together (because He is very rich, and doeth nothing for display), He so brings it forward, and what He so reaches out is indefinitely great, and will need many hands to hold it. And to make thee aware of this, examine each particular of it carefully.

²⁵ "Then," saith He, "shall thy light break forth in the morning." Doth not this gift appear to thee as some one thing? But it is not one; nay, for it

hath many things in it, both prizes, and crowns, and other rewards. And, if ye are minded, let us take it to pieces and show all its wealth, as it shall be possible for us to show it; only do not ye grow weary. And first, let us learn the meaning of "It shall break forth." For He said not at all, "shall appear," but "shall break forth;" declaring to us its quickness and plentifulness, and how exceedingly He desires our salvation, and how the good things themselves travail to come forth, and press on; and that which would check their unspeakable force shall be nought; by all which He indicates their plentifulness, and the infinity of His abundance. But what is "the morning." It means, "not after being in life's temptations, neither after our evils have come upon us;" nay, it is quite beforehand with them. For as in our fruits, we call that early, which has shown itself before its season; so also here again, declaring its rapidity, he has spoken in this way, much as above He said, "Whilst thou art yet speaking, I will say, Lo! here I am."

²⁶ But of what manner of light is He speaking, and what can this light be? Not this, that is sensible; but another far better, which shows us Heaven, the angels, the archangels, the cherubim, the seraphim, the thrones, the dominions, the principalities, the powers, the whole host, the royal palaces, the tabernacles. For shouldest thou be counted worthy of this light, thou shalt both see these, and be delivered from hell, and from the venomous worm, and from the gnashing of teeth, and from the bonds that cannot be broken, and from the anguish and the affliction, from the darkness that hath no light, and from being cut asunder, and from the river of fire, and from the curse, and from the abodes of sorrow; and thou shalt depart, "where sorrow and woe are fled away," where great is the joy, and the peace, and the love, and the pleasure, and the mirth; where is life eternal, and unspeakable glory, and inexpressible beauty; where are eternal tabernacles, and the untold glory of the King, and those good things, "which eye hath not seen, nor ear heard, neither have entered into the heart of man;" where is the spiritual bridechamber, and the apartments of the heavens, and the virgins that bear the bright lamps, and they who have the marriage garment; where many are the possessions of our Lord, and the storehouses of the King.

²⁷ Seest thou how great the rewards, and how many He hath set forth by one expression, and how He brought all together? So also by unfolding each of the expressions that follow, we shall find our abundance great, and the ocean immense. Shall we then still delay, I beg you; and be backward to show

mercy on them that are in need? Nay, I entreat, but though we must throw away all, be cast into the fire, venture against the sword, leap upon daggers, suffer what you will; let us bear all easily, that we may obtain the garment of the kingdom of Heaven, and that untold glory; which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, world without end. Amen.

HOMILY 55

Matthew Chapter 16, Verse 24

¹ "Then said Jesus unto His disciples, If any man will come after me, let him renounce himself, and take up his cross and follow me." Then; when? When Peter said, 'Be it far from Thee, this shall not be unto Thee; and was told, "Get thee behind me, Satan." For He was by no means satisfied with the mere rebuke, but, willing also more abundantly to show both the extravagance of what Peter had said, and the benefit of His passion, He saith, "Thy word to me is, "Be it far from Thee, this shall not be unto Thee:" but my word to thee is, "Not only is it hurtful to thee, and destructive, to hinder me and to be displeased at my Passion, but it will be impossible for thee even to be saved, unless thou thyself too be continually prepared for death." Thus, test they should think His suffering unworthy of Him, not by the former things only, but also by the events that were coming on, He teaches them the gain thereof. Thus in John first, He saith, "Except the corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" but here more abundantly working it out, not concerning Himself only doth He bring forward the statement that it is meet to die, but concerning them also. "For so great is the profit thereof, that in your case also unwillingness to die is grievous, but to be ready for it, good."

² This however He makes clear by what follows, but for the present He works it out on one side only. And see how He also makes His discourse unexceptionable: not saying at all, "whether you will, or no, you must suffer this," but how? "If any man will come after me." "I force not, I compel not, but each one I make lord of his own choice; wherefore also I say, 'If any man will.' For to good things do I call you, not to things evil, or burdensome; not to punishment and vengeance, that I should have to compel. Nay, the nature of the thing is alone sufficient to attract you." Now, thus saying, He drew them unto Him the more. For he indeed that uses compulsion oftens turns men away, but he that leaves the hearer to choose attracts him more. For

soothing is a mightier thing than force. Wherefore even He Himself said, "If any man will." "For great," saith He, "are the good things which I give you, and such as for men even to run to them of their own accord. For neither if one were giving gold, and offering a treasure, would he invite with force. And if that invitation be without compulsion, much more this, to the good things in the Heavens. Since if the nature of the thing persuade thee not to run, thou art not worthy to receive it at all, nor if thou shouldest receive it, wilt thou well know what thou hast received."

3 Wherefore Christ compels not, but urges, sparing us. For since they seemed to be murmuring much, being secretly disturbed at the saying, He saith, "No need of disturbance or of trouble. If ye do not account what I have mentioned to be a cause of innumerable blessings, even when befalling yourselves, I use no force, nor do I compel, but if any be willing to follow, him I call. "For do not by any means imagine that this is your following of me; I mean, what ye now do attending upon me. Ye have need of many toils, many dangers, if ye are to come after me. For thou oughtest not, O Peter, because thou hast confessed me Son of God, therefore only to expect crowns, and to suppose this enough for thy salvation, and for the future to enjoy security, as having done all. For although it be in my power, as Son of God, to hinder thee from having any trial at all of those hardships; yet such is not my will, for thy sake, that thou mayest thyself too contribute something, and be more approved."

4 For so, if one were a judge at the games, and had a friend in the lists, he would not wish to crown him by favor only, but also for his own toils; and for this reason especially, because he loves him. Even so Christ also; whom He most loves, those He most of all will have to approve themselves by their own means also, and not from His help alone. But see how at the same time He makes His saying not a grievous one. For He cloth by no means compass them only with His terror, but He also puts forth the doctrine generally to the world, saying, "If any one will," be it woman or man, ruler or subject, let him come this way. 5. And though he seem to have spoken but one single thing, yet His sayings are three, "Let him renounce himself," and "Let him bear his cross," and "Let him follow me;" and two of them are joined together, but the one is put by itself.

5 But let us see first what it can be to deny one's self. Let us learn first what it is to deny another, and then we shall know what it may be to deny one's

self. What then is it to deny another? He that is denying another, -for example, either brother, or servant, or whom you will, -should he see him either beaten, or bound, or led to execution, or whatever he may suffer, stands not by him, doth not help him, is not moved, feels nothing for him, as being once for all alienated from him. Thus then He will have us disregard our own body, so that whether men scourge, or banish, or burn, or whatever they do, we may not spare it. For this is to spare it. Since fathers too then spare their offspring, when committing them to teachers, they command not to spare them. So also Christ; He said not, "Let him not spare himself," but very strictly, "Let him renounce himself;" that is, let him have nothing to do with himself, but give himself up to all dangers and conflicts; and let him so feel, as though another were suffering it all.

6 And He said not, "Let him deny," but "Let him renounce;" even by this small addition intimating again, how very far it goes. For this latter is more than the former. "And let him take up his cross." This arises out of the other. For to hinder thy supposing that words, and insults, and reproaches are to be the limits of our self-renunciation, He saith also how far one ought to renounce one's self; that is, unto death, and that a reproachful death. Therefore He said not, "Let him renounce himself unto death," but, "Let him take up his cross;" setting forth the reproachful death; and that not once, nor twice, but throughout all life one ought so to do. "Yea," saith He, "bear about this death continually, and day by day be ready for slaughter. For since many have indeed contemned riches, and pleasure, and glory, but death they despised not, but feared dangers; I," saith He, "will that my champion should wrestle even unto blood, and that the limits of his course should reach unto slaughter; so that although one must undergo death, death with reproach, the accursed death, and that upon evil surmise, we are to bear all things nobly, and rather to rejoice in being suspected."

7 "And let him follow me." That is, it being possible for one to suffer, yet not to follow Him, when one doth not suffer for Him (for so robbers often suffer grievously, and violaters of tombs, and sorcerers); to hinder thy supposing that the mere nature of thy calamities is sufficient, He adds the occasion of these calamities. And what is it? In order that, so doing and suffering, thou mayest follow Him; that for Him thou mayest undergo all things; that thou mayest possess the other virtues also. For this too is expressed by "Let him follow me;" so as to show forth not fortitude only, such as is exercised in

our calamities, but temperance also, and moderation, and all self-restraint. This being properly "to follow," the giving heed also to the other virtues, and for His sake suffering all. For there are who follow the devil even to the endurance of all this, and for his sake give up their own lives; but we for Christ, or rather for our own sakes: they indeed to harm themselves both here and there; but we, that we may gain both lives.

8 How then is it not extreme dullness, not to show forth even the same fortitude with them that perish; and this, when we are to reap from it so many crowns? Yet with us surely Christ Himself is present to be our help, but with them no one. Now He had indeed already spoken this very injunction, when He sent them, saying, "Go not into the way of the Gentiles" (for, saith He, "I send you as sheep in the midst of wolves," and, "ye shall be brought before kings and governors") but now with more intensity and severity. For then He spake of death only, but here He hath mentioned a cross also, and a continual cross. For "let him take up," saith He, "his cross;" that is, "let him carry it continually and bear it." And this He is wont to do in everything; not in the first instance, nor from the beginning, but quietly and gradually, bringing in the greater commandments, that the hearers may not count it strange.

9 3. Then, because the saying seemed to be vehement, see how He softens it by what follows, and sets down rewards surpassing our toils; and not rewards only, but also the penalties of vice: nay, on these last He dwells more than on those, since not so much His bestowing blessings, as His threat of severities, is wont to bring ordinary men to their senses. See at least how He both begins here from this, and ends in this. "For whosoever will save his life shall lose it," saith He, "but whosoever shall lose his life for my sake, shall find it. For what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Now what He saith is like this: "not as unsparing towards you, but rather as exceedingly sparing you, I enjoin these things. For he who spares his child, ruins it; but he who spares it not, preserves." To which effect also a certain wise man said, "If thou beat thy son with a rod, he shall not die, but thou shall deliver his soul from death." And again, "He that refresheth his son, shall bind up his wounds."

10 This takes place in the camp also. For if the general, sparing the soldiers, commands them to remain within the place always, he will destroy

with them the inhabitants too. "In order then that this may not happen in your case also," saith He, "ye must be arrayed against continual death. For now too a grievous war is about to be kindled. Sit not therefore within, but go forth and fight; and shouldest thou fall in thy post, then hast thou obtained life." For if in the visible wars he that in his post meets slaughter, is both more distinguished than the rest, and more invincible, and more formidable to the enemy; although we know that after death the king, in behalf of whom he takes his station, is not able to raise him up again: much more in these wars, when there are such hopes of resurrection besides, will he who exposes his own life unto death, find it; in one sense, because he will not be quickly taken; in a second, because even though he fall, God will lead his life on to a higher life.

¹¹ 4. Then, because he had said, "He who will save shall lose it, but whosoever shall lose shall save it," and on that side had set salvation and destruction, and on this salvation and destruction; to prevent any one's imagining the one destruction and salvation to be all the same with the other, and to teach thee plainly that the difference between this salvation and that is as great as between destruction and salvation; from the contraries also He makes an inference once for all to establish these points. "For what is a man profited," saith He, "if he gain the whole world, and lose his own soul?" Seest thou how the wrongful preservation of it is destruction, and worse than all destruction, as being even past remedy, from the want of anything more to redeem it? For "tell me not this," saith He, "that he that hath escaped such dangers hath saved his life; but together with his life put also the whole world, yet what profit hath he thereby, if the soul perish?"

¹² For tell me, shouldest thou see thy servants in luxury, and thyself in extreme calamity, wilt thou indeed profit aught by being master? By no means. Make this reckoning then with regard to thy soul also, when the flesh is in luxury and wealth, and she awaiting the destruction to come. "What shall a man give in exchange for his soul?" Again, He dwells upon the same point. What? hast thou another soul to give for this soul? saith He. Why, shouldest thou lose money, thou wilt be able to give money; or be it house, or slaves, or any other kind of possession, but for thy soul, if thou lose it, thou wilt have no other soul to give: yea, though thou hadst the world, though thou wast king of the whole earth, thou wouldest not be able, by paying down all earthly goods, with the earth itself, to redeem but one soul.

13 And what marvel, if it be so with the soul? Since even in the body one may see that so it turns out. Though thou wear ten thousand diadems, but have a body sickly by nature, and incurable, thou wilt not be able, not by giving all thy kingdom, to recover this body, not though thou add innumerable persons, and cities, and goods. Now thus I bid thee reason with regard to thy soul also; or rather even much more with regard to the soul; and do thou, forsaking all besides, spend all thy care upon it. Do not then while taking thought about the things of others, neglect thyself and thine own things; which now all men do, resembling them that work in the mines. For neither do these receive any profit from this labor, nor from the wealth; but rather great harm, both because they incur fruitless peril, and incur it for other men, reaping no benefit from such their toils and deaths. These even now are objects of imitation to many, who are digging up wealth for others; or rather we are more wretched even than this, inasmuch as hell itself awaits us after these our labors. For they indeed are staid from those toils by death, but to us death proves a beginning of innumerable evils.

14 But if thou say, thou hast in thy wealth the fruit of thy toils: show me thy soul gladdened, and then I am persuaded. For of all things in us the soul is chief. And if the body be fattened, while she is pining away, this prosperity is nothing to thee (even as when the handmaiden is glad, the happiness of the maidservant is nothing to her mistress perishing, nor is the fair robe anything compared with the weak flesh); but Christ will say unto thee again, "What shall a man give in exchange for his soul?" on every hand commanding thee to be busied about that, and to take account of it only.⁵ Having alarmed them therefore hereby, He comforts them also by His good things. "For the Son of Man shall come," saith He, "in the glory of His Father with His holy angels, and then He shall reward every man according to his works."

15 Seest thou how the glory of the Father and of the Son is all one? But if the glory be one, it is quite evident that the substance also is one. For if in one substance there be a difference of glory ("for there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory;" although the substance be one), how may the substance of those differ, whereof the glory is one? For He said not at all, "In glory such as the Father's," whereby thou mightest suppose again some variation; but implying entire perfection, "In that same glory,"

saith He, "will He come;" for it to be deemed one and the same. "Now, why fear, O Peter" (so He speaks), "on being told of death? Why, then shalt thou see me in the glory of the Father. And if I am in glory, so are ye; your interests are no wise limited to the present life, but another sort of portion will take you up, a better one." Nevertheless, when He had spoken of the good things, He stayed not at this, but mingled the fearful things also, bringing forward that judgment-seat, and the inexorable account, and the inflexible sentence, and the judgment that cannot be deceived.

¹⁶ He suffered not however His discourse to appear only dismal, but tempered it also with good hopes. For neither did He say, "then shall He punish them that sinned," but, "He shall reward every man according to his doings." And this He said, reminding not only the sinners of punishment, but also them that have done well of prizes and crowns. 6. And He indeed spake it, in part to refresh the good, but I ever shudder at hearing it, for I am not of them that are crowned, and I suppose that others also share with us in our fear and anxiety. For whom is this saying not enough to startle, when he hath entered into his own conscience; and to make him shudder, and convince him that we have need of sackcloth, and of prolonged fasting, more than the people of the Ninevites? For not for an overthrow of a city, and the common end, are we concerned, but for eternal punishment, and the fire that is never quenched.

¹⁷ Wherefore also I praise and admire the monks that have occupied the desert places, as for the rest, so for this saying. For they after having made their dinners, or rather after supper (for dinner they know not at any time, because they know that the present time is one of mourning and fasting); after supper then, in saying certain hymns of thanksgiving unto God, they make mention of this expression also. And if ye would hear the very hymns themselves, that ye too may say them continually, I will rehearse to you the whole of that sacred song. The words of it then stand as follows: "Blessed God, who feedest me from my youth up, who givest food to all flesh; fill our hearts with joy and gladness, that always having all sufficiency we may abound unto every good work in Christ Jesus our Lord; with whom be unto Thee glory, honor and might, with the Holy Spirit, forever. Amen. Glory to Thee, O Lord, glory to Thee, O Holy One, glory to Thee. O King, that Thou hast given us meat to make us glad. Fill us with the Holy Ghost, that we may

be found well-pleasing before Thee, not being ashamed, when Thou renderest to every man according to his works."

¹⁸ Now this hymn is in all parts worthy of admiration, but especially the above ending of it. That is, because meals and food are wont to dissipate and weigh down, they put this saying as a kind of bridle upon the soul, at the time of indulgence reminding it of the time of judgment. For they have learnt what befell Israel through a costly table. "For my beloved," saith He, "ate, and waxed fat, and kicked." Wherefore also Moses said, "When thou shalt have eaten and drunk and art full, remember the Lord thy God." For after that feast, then they ventured on those acts of lawless daring. Do thou therefore also look to it, lest something like it befall thee. For though thou sacrifice not to stone nor to gold, either sheep or bullocks, see lest to wrath thou sacrifice thine own soul, lest to whoredom or other like passions, thou sacrifice thine own salvation. Yea-on this account, you see, they being afraid of these downfalls, when they have enjoyed their meal, or rather fasting (for their meal is in fact fasting), remind themselves of the terrible judgment-seat, and of that day. And if they who correct themselves both with fasting, and with nights spent on the ground, with watchings, and with sackcloth, and with ten thousand means, do yet require also this reminding, when will it be possible for us to live virtuously; who set forth tables loaded with innumerable wrecks, and do not so much as pray at all, neither in the beginning nor the end?

¹⁹ 7. Wherefore to put an end to these shipwrecks, let us bring before us that hymn and unfold it all, that seeing the profit thereof, we too may chant it constantly over our table, and quell the rude motions of the belly, introducing both the manners and laws of those angels into our houses. For you ought indeed to go there and reap these fruits; but since ye are not willing, at least through our words, hear this spiritual melody, and let every one after his meal say these words, beginning thus. "Blessed God." For the apostolic law they straightway fulfill, that commands, "Whatsoever we do in word or in deed, that we do it in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him." Next, the thanksgiving takes place not for that one day only, but for all their life. For, "Who feedest me," it is said, "from my youth up." And a lesson of self-command is drawn thence, that when God feeds, we must not take thought. For if upon a king's promising thee to furnish thy daily food out of his own stores, thou wouldest be of good hope for

the future; much more, when God gives, and all things pour upon thee as out of fountains, shouldest thou be freed from all anxiety. Yea, and to this very intent they so speak, that they may persuade both themselves, and those that are made disciples by them, to put off all worldly care.

²⁰ Then, not to have thee suppose that for themselves only they offer up this thanksgiving, they further say, "Who givest food to all flesh," giving thanks in behalf of all the world; and as fathers of the whole earth, so do they offer up their praises for all, and train themselves to a sincere brotherly love. For it is not even possible they should hate them, in behalf of whom they thank God, that they are fed. Seest thou both charity introduced by their thanksgiving, and worldly care cast out, both by the preceding words, and by these? For if He feed all flesh, much more them that are devoted to him; if them that are entangled in worldly cares, much more them that are freed from the same. To establish this, Christ Himself said, "How many sparrows do ye exceed in value?" And He said it, teaching them not to put their confidence in wealth and land and seeds; for it is not these that feed us, but the word of God?

²¹ Hereby they stop the mouths, both of the Manichaeans, and of them of Valentinus, and of all that are diseased in their way. For sure this Being is not evil, who sets his own stores before all, even before them that blaspheme Him. Then comes the petition: "Fill our hearts with joy and gladness." With what manner of joy then, doth it mean? the joy of this world? God forbid: for had they meant this, they would not have occupied summits of mountains, and deserts, nor wrapt themselves in sackcloth; but that joy they mean, which hath nothing in common with this present life, the joy of angels, the joy above. And they do not simply ask for it, but in great excess; for they say not, "give," but, "fill," and they say not "us," but "our hearts." For this is especially a heart's joy; "For the fruit of the Spirit is love, joy, peace."

²² Thus, because sin brought in sorrow, they request that through joy righteousness may be implanted in them, for no otherwise might joy be engendered. "That, always having all sufficiency, we may abound unto every good work." See how they fulfill that word of the gospel which saith, "Give us this day our daily bread," and how they seek even this for spiritual ends. For their phrase is, "That we may abound unto every good work." They said not, "That we may do our duty only," but "even more than what is enjoined," for, "that we may abound," means this. And while of God they seek sufficiency in

things needful, themselves are willing to obey not in sufficiency only, but with much abundance, and in all things. This is the part of well-disposed servants, this of men strict in goodness, to abound always, and in all things. Then again reminding themselves of their own weakness, and that without the influence from above nothing noble can be done; having said, "that we may abound unto every good work," they add, "in Christ Jesus our Lord, with whom unto Thee be glory, honor, and might forever. Amen;" framing this end like their commencement by a thread of thanksgiving.

23 8. After this again, they seem to begin afresh, but they are keeping to the same argument. As Paul also in the beginning of an epistle, having closed with a doxology, where he says, "According to the will of our God and Father, to whom be glory forever. Amen;" begins the subject again on which he was writing. And again in another place when he had said, "They worshipped and served the creature more than the Creator, who is blessed forever: Amen;" he completed not his discourse, but begins again. Therefore neither let us blame these our angels, as acting disorderly, for that having closed with a doxology they begin again the sacred hymns. For they follow apostolical laws, beginning from a doxology, and ending therein, and after that end making a commencement again. Wherefore they say, "Glory be to Thee, O Lord; glory be to Thee, O Holy One; glory be to Thee, O King; that Thou hast given us food to make us glad."

24 Since not for the greater things only, but also for the lesser, we ought to give thanks. And they do give thanks for these also, putting to shame the heresy of the Manichaeans, and of as many as affirm our present life to be evil. For lest for their high self-command, and contempt of the belly, thou shouldest suspect them as abhorring the meat, like the heretics aforesaid, who choke themselves to death; they by their prayer teach thee, that not from abhorrence of God's creatures they abstain from most of them, but as exercising self-restraint. And see how after thanksgiving for His past gifts, they are importunate also for the greater things, and dwell not upon the matters of this life, but mount above the heavens, and say, "Fill us with the Holy Ghost." For it is not even possible to approve one's self as one ought, not being filled with that grace; as there is no doing anything noble or great, without the benefit of Christ's influences.

25 As therefore when they had said, "That we may abound unto every good work," they added, "In Christ Jesus;" so here also they say, "Fill us with

the Holy Ghost, that we may be found to have been well-pleasing before Thee." Seest thou how for the things of this life they pray not, but give thanks only; but for the things of the Spirit, they both give thanks and pray. For, "seek ye," saith He, "the kingdom of heaven, and all these things shall be added unto you. " And mark too another kind of severe goodness in them; their saying, namely, "That we may be found to have been well-pleasing in Thy sight, not being ashamed." For "we care not," say they, "for the shame that proceeds from the many, but whatever men may say of us, laughing, upbraiding, we do not so much as regard it; but our whole endeavor is not to be put to shame then." But in these expressions, they bring in also the river of fire, and the prizes, and the rewards.

26 They said not, "that we be not punished," but, "that we be not ashamed." For this is to us far more fearful than hell, to seem to have offended our Lord." But since the more part and the grosser sort are not in fear of this, they add, "When Thou renderest to every man according to his works." Seest thou how greatly these strangers and pilgrims have benefitted us, these citizens of the wilderness, or rather citizens of the Heavens? For whereas we are strangers to the Heavens, but citizens of the earth, these are just the contrary. And after this hymn, being filled with much compunction, and with many and fervent tears, so they proceed to sleep, snatching just so much of it as a little to refresh themselves. And again, the nights they make days, spending them in thanksgivings and in the singing of psalms. But not men only, but women also practise this self-denial, overcoming the weakness of their nature by the abundance of their zeal.

27 Let us be abashed then at their earnestness, we who are men, let us cease to be fastened to the things present, to shadow, to dreams, to smoke. For the more part of our life is passed in insensibility. For both the first period of our life is full of much folly, and that again which travels on to old age, makes all the feeling that is in us wither away, and small is the space between, that is able feelingly to enjoy pleasure; or rather, not even that hath a pure participation thereof, by reason of innumerable cares and toils, that harrass it. Wherefore, I pray, let us seek the unmovable and eternal goods, and the life that never has old age. For even one dwelling in a city may imitate the self-denial of the monks; yea, one who has a wife, and is busied in a household, may pray, and fast, and learn compunction. Since they also, who at the first were instructed by the apostles, though they dwelt in cities, yet

showed forth the piety of the occupiers of the deserts: and others again who had to rule over workshops, as Priscilla and Aquila.

28 And the prophets too, all had both wives and households, as Isaiah, as Ezekiel, as the great Moses, and received no hurt therefrom in regard of virtue. These then let us also imitate, and continually offer thanksgiving to God, continually sing hymns to Him; let us give heed to temperance, and to all other virtues, and the self-denial that is practised in the deserts, let us bring into our cities; that we may appear both well-pleasing before God, and approved before men, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, through whom and with whom be unto the Father, glory, honor, and might, together with the holy and life-giving Spirit, now and always and world without end. Amen.

HOMILY 56

Matthew Chapter 16, Verse 28

1 "Verily, verily, I say unto you, There are some of them that stand here, which shall not taste of death, until they see the Son of Man coming in His kingdom." Thus, inasmuch as He had discoursed much of dangers and death, and of His own passion, and of the slaughter of the disciples, and had laid on them those severe injunctions; and these were in the present life and at hand, but the good things in hope and expectation:-for example, "They save their life who lose it;" "He is coming in the glory of His Father;" "He renders His rewards: "-He willing to assure their very sight, and to show what kind of glory that is wherewith He is to come, so far as it was possible for them to learn it; even in their present life He shows and reveals this; that they should not grieve any more, either over their own death, or over that of their Lord, and especially Peter in His sorrow.

2 And see what He doth. Having discoursed of hell, and of the kingdom (for as well by saying, "He that findeth his life shall lose it, and whosoever will lose it for my sake, shall find it; " as by saying, "He shall reward every man according to his works," He had manifested both of these): having, I say, spoken of both, the kingdom indeed He shows in the vision, but hell not yet. Why so? Because had they been another kind of people, of a grosser sort, this too would have been necessary; but since they are approved and considerate, He leads them on the gentler way. But not therefore only doth He make this disclosure, but because to Himself also it was far more suitable. Not however that He passes over this subject either, but in some places He al-

most brings even before our eyes the very realities of hell; as when He introduces the picture of Lazarus, and mentions him that exacted the hundred pence, and him that was clad in the filthy garments, and others not a few.

32. "And after six days He taketh with Him Peter and James and John. Now another says, "after eight," not contradicting this writer, but most fully agreeing with him. For the one expressed both the very day on which He spake, and that on which He led them up; but the other, the days between them only. But mark thou, I pray thee, the severe goodness of Matthew, not concealing those who were preferred to himself. This John also often doth, recording the peculiar praises of Peter with great sincerity. For the choir of these holy men was everywhere pure from envy and vainglory. Having taken therefore the leaders, "He bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And there appeared unto them Moses and Elias talking with Him.

4 Wherefore doth He take with Him these only? Because these were superior to the rest. And Peter indeed showed his superiority by exceedingly loving Him; but John by being exceedingly loved of Him; and James again by his answer which he answered with his brother, saying, "We are able to drink the cup; nor yet by his answer only, but also by his works; both by the rest of them, and by fulfilling, what he said. For so earnest was he, and grievous to the Jews, that Herod himself supposed that he had bestowed herein a very great favor on the Jews, I mean in slaying him. But wherefore doth He not lead them up straightway? To spare the other disciples any feeling of human weakness: for which cause He omits also the names of them that are to go up. And this, because the rest would have desired exceedingly to have followed, being to see a pattern of that glory; and would have been pained, as overlooked. For though it was somewhat in a corporeal way that He made the disclosure, yet nevertheless the thing had much in it to be desired.

5 Wherefore then doth He at all foretell it? That they might be readier to seize the high meaning, by His foretelling it; and being filled with the more vehement desire in that round of days, might so be present with their mind quite awake and full of care. 3. But wherefore doth He also bring forward Moses and Elias? One might mention many reasons. And first of all this: because the multitudes said He was, some Elias, some Jeremias, some one of the old prophets, He brings the leaders of His choir, that they might see the dif-

ference even hereby between the servants and the Lord; and that Peter was rightly commended for confessing Him Son of God. ⁶ But besides that, one may mention another reason also: that because men were continually accusing Him of transgressing the law, and accounting Him to be a blasphemer, as appropriating to Himself a glory which belonged not to Him, even the Father's, and were saying, "This Man is not of God, because He keepeth not the Sabbath day;" and again, "For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God:" that both the charges might be shown to spring from envy, and He be proved not liable to either; and that neither is His conduct a transgression of the law, nor His calling Himself equal to the Father an appropriation of glory not His own; He brings forward them who had shone out in each of these respects: Moses, because he gave the law, and the Jews might infer that he would not have overlooked its being trampled on, as they supposed, nor have shown respect to the transgressor of it, and the enemy of its founder: Elias too for his part was jealous for the glory of God, and were any man an adversary of God, and calling himself God, making himself equal to the Father, while he was not what he said, and had no right to do so; he was not the person to stand by, and hearken unto him.

⁷ And one may mention another reason also, with those which have been spoken of. Of what kind then is it? To inform them that He hath power both of death and life, is ruler both above and beneath. For this cause He brings forward both him that had died, and him that never yet suffered this. But the fifth motive, (for it is a fifth, besides those that have been mentioned), even the evangelist himself hath revealed. Now what was this? To show the glory of the cross, and to console Peter and the others in their dread of the passion, and to raise up their minds. Since having come, they by no means held their peace, but "spake," it is said, "of the glory which He was to accomplish at Jerusalem;" that is, of the passion, and the cross; for so they call it always. ⁸ And not thus only did He cheer them, but also by the excellency itself of the men, being such as He was especially requiring from themselves. I mean, that having said, "If any man will come after me, let him take up his cross, and follow me; them that had died ten thousand times for God's decrees, and the people entrusted to them, these persons He sets before them. Because each of these, having lost his life, found it. For each of them both spake boldly unto tyrants, the one to the Egyptian, the other to Ahab; and in

behalf of heartless and disobedient men; and by the very persons who were saved by them, they were brought into extreme danger; and each of them wishing to withdraw men from idolatry; and each being unlearned; for the one was of a "slow tongue," and dull of speech, and the other for his part also somewhat of the rudest in his bearing; and of voluntary poverty both were very strict observers; for neither had Moses made any gain, nor had Elias aught more than his sheepskin; and this under the old law, and when they had not received so great a gift of miracles. For what if Moses clave a sea? yet Peter walked on the water, and was able to remove mountains, and used to work cures of all manner of bodily diseases, and to drive away savage demons, and by the shadow of his body to work those wonderful and great prodigies; and changed the whole world.

9 And if Elias too raised a dead man, yet these raised ten thousand; and this before the spirit was as yet vouchsafed to them. He brings them forward accordingly for this cause also. For He would have them emulate their winning ways toward the people, and their presence of mind and inflexibility; and that they should be meek like Moses, and jealous for God like Elias, and full of tender care, as they were. For the one endured a famine of three years for the Jewish people; and the other said, "If thou wilt forgive them their sin, forgive; else blot me too out of the book, which thou hast written. Now of all this He was reminding them by the vision. 10 For He brought those in glory too, not that these should stay where they were, but that they might even surpass their liminary lines. For example, when they said, "Should we command fire to come down from heaven," and made mention of Elias as having done so, He saith, "Ye know not what manner of spirit ye are of;" training them to forbearance by the superiority in their gift. And let none suppose us to condemn Elias as imperfect; we say not this; for indeed he was exceedingly perfect, but in his own times, when the mind of men was in some degree childish, and they needed this kind of schooling. Since Moses too was in this respect perfect; nevertheless these have more required of them than he. For "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no ease enter into the kingdom of Heaven." For not into Egypt did they enter, but into the whole world, worse disposed than the Egyptians; neither were they to speak with Pharaoh, but to fight hand to hand with the devil, the very prince of wickedness. Yea, and their appointed struggle was, both to bind him, and to spoil all his goods; and this

they did cleaving not the sea, but an abyss of ungodliness, through the rod of Jesse,-an abyss having waves far more grievous. See at any rate how many things there were to put the men in fear; death, poverty, dishonor, their innumerable sufferings; and at these things they trembled more than the Jews of old at that sea. But nevertheless against all these things He persuaded them boldly to venture, and to pass as along dry ground with all security.

¹¹ To train them therefore for all this, He brought forward those who shone forth under the old law. 4. What then saith the ardent Peter? "It is good for us to be here." For because he had heard that Christ was to go to Jerusalem and to suffer, being in fear still and trembling for Him, even after His reproof, he durst not indeed approach and say the same thing again, "Be it far from thee; but from that fear obscurely intimates the same again in other words. That is, when he saw a mountain, and so great retirement and solitude, his thought was, "He hath great security here, even from the place; and not only from the place, but also from His going away no more unto Jerusalem." For he would have Him be there continually: wherefore also he speaks of "tabernacles." For "if this may be," saith he, "we shall not go up to Jerusalem; and if we go not up, He will not die, for there He said the scribes would set upon Him."

¹² But thus indeed he durst not speak; but desiring however to order things so, he said undoubtingly, "It is good for us to be here," where Moses also is present, and Elias; Elias who brought down fire on the mountain, and Moses who entered into the thick darkness, and talked with God; and no one will even know where we are." Seest thou the ardent lover of Christ? For look not now at this, that the manner of his exhortation was not well weighed, but see how ardent he was, how burning his affection to Christ. For in proof that not so much out of fear for himself he said these things, hear what he saith, when Christ was declaring beforehand His future death, and the assault upon Him: "I will lay down my life for Thy sake. Though I should die with Thee, yet will I not deny Thee."

¹³ And see how even in the very midst of the actual dangers he counselled amiss for himself. We know that when so great a multitude encompassed them, so far from flying, he even drew the sword, and cut off the ear of the high priest's servant. To such a degree did he disregard his own interest, and fear for his Master. Then because he had spoken as affirming a fact, he checks himself, and thinking, what if he should be again reprov'd, he saith, "If

Thou wilt, let us make here three tabernacles, one for Thee and one for Moses, and one for Elias." What sayest thou, O Peter? didst thou not a little while since distinguish Him from the servants? Art thou again numbering Him with the servants? Seest thou how exceedingly imperfect they were before the crucifixion? For although the Father had revealed it to him, yet he did not always retain the revelation, but was troubled by his alarm; not this only, which I have mentioned, but another also, arising from that sight. In fact, the other evangelists, to declare this, and to indicate that the confusion of his mind, with which he spake these things, arose from that alarm, said as follows; mark, "He wist not what to say, for they were sore afraid;" but Luke after his saying, "Let us make three tabernacles," added, "not knowing what he said." Then to show that he was holden with great fear, both he and the rest, he saith, "They were heavy with sleep, and when they were awake they saw His glory;" meaning by deep sleep here, the deep stupor engendered in them by that vision. For as eyes are darkened by an excessive splendor, so at that time also did they feel. For it was not, I suppose, night, but day; and the exceeding greatness of the light weighed down the infirmity of their eyes.

14 5. What then? He Himself speaks nothing, nor Moses, nor Elias, but He that is greater than all, and more worthy of belief, the Father, uttereth a voice out of the cloud. Wherefore out of the cloud? Thus doth God ever appear. "For a cloud and darkness are round about Him;" and, "He sitteth on a light cloud;" and again, "Who maketh clouds His chariot;" and, "A cloud received Him out of their sight;" and, "As the Son of Man coming in the clouds." In order then that they might believe that the voice proceeds from God, it comes from thence. And the cloud was bright. For "while he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." For as, when He threatens, He shows a dark cloud;-as on Mount Sinai; for "Moses," it is said, "entered into the cloud, and into the thick darkness; and as a vapor, so went up the smoke;" and the prophet said, when speaking of His threatening, "Dark water in clouds of the air;" -so here, because it was His desire not to alarm, but to teach, it is a bright cloud.

15 And whereas Peter had said "Let us make three tabernacles," He showed a tabernacle not made with hands. Wherefore in that case it was smoke, and vapor of a furnace; but in this, light unspeakable and a voice. Then, to signify that not merely concerning some one of the three was it spoken, but; con-

cerning Christ only; when the voice was uttered, they were taken away. For by no means, had it been spoken merely concerning any one of them, would this man have remained alone, the two being severed from Him. Why then did not the cloud likewise receive Christ alone, but all of them together? If it had received Christ alone, He would have been thought to have Himself uttered the voice. Wherefore also the evangelist, making sure this same point, saith, that the voice was from the cloud, that is, from God. And what saith the voice? "This is my beloved Son." Now if He is beloved, fear not thou, O Peter. For thou oughtest indeed to know His power already, and to be fully assured touching His resurrection; but since; thou knowest not, at least from the voice of the Father take courage. For if God be mighty, as surely He is mighty, very evidently the Son is so likewise. Be not afraid then of those fearful things.

16 But if as yet thou receive it not, consider at least that other fact, that He is both a Son, and is beloved. For "This," it is said, "is My beloved Son." Now if He is beloved, fear not. For no one gives up one whom he loves. Be not thou therefore confounded; though thou lovest Him beyond measure, thou lovest Him not as much as He that begat Him. "In whom I am well pleased." For not because He begat Him only, doth He love Him, but because He is also equal to Him in all respects, and of one mind with Him. So that the charm of love is twofold, or rather even threefold, because He is the Son, because He is beloved, because in Him He is well pleased. But what means, "In whom I am well pleased?" As though He had said, "In whom I am refreshed, in whom I take delight;" because He is in all respects perfectly equal with Himself, and there is but one will in Him and in the Father, and though He continue a Son, He is in all respects one with the Father.

17 "Hear ye Him." So that although He choose to be crucified, you are not to oppose Him. 6. "And when they heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only." How was it that, when they heard these words, they were dismayed? And yet before this also a like voice was uttered at Jordan, and a multitude was present, and no one felt anything of the kind; and afterwards again, when also they said, "It thundered, yet neither at that time did they experience anything like this. How then did they fall down in the mount? Because there was solitude, and height. and great quietness, and a transfiguration full of

awe, and a pure light, and a cloud stretched out; all which things put them in great alarm. And the amazement came thick on every side, and they fell down both in fear at once and in adoration.

18 But that the fear abiding so long might not drive out their recollection, presently He puts an end to their alarm, and is seen Himself alone, and commands them to tell no man this, until He is risen from the dead. For "as they came down from the mount, He charged them to tell the vision to no man, until He were risen from the dead." For the greater the things spoken of Him, the harder to be received by the generality at that time; and the offense also from the cross was the more increased thereby. Therefore He bids them hold their peace; and not merely so, but He again reminds them of the passion, and all but tells them also the cause, for which indeed He requires them to keep silence. For He did not, you see, command them never to tell any man, but "until He were risen from the dead." And saying nothing of the painful part, He expresses the good only.

19 What then? Would they not afterwards be offended? By no means. For the point required was the time before the crucifixion. Since afterwards they both had the spirit vouchsafed them, and the voice that proceeded from the miracles pleading with them, and whatsoever they said was thenceforth easy to be received, the course of events proclaiming His might more clearly than a trumpet, and no offense of that sort interrupting what they were about. 7. Nothing then is more blessed than the apostles, and especially the three, who even in the cloud were counted worthy to be under the same roof with the Lord. But if we will, we also shall behold Christ, not as they then on the mount, but in far greater brightness. For not thus shall He come hereafter. For whereas then, to spare His disciples, He discovered so much only of His brightness as they were able to bear; hereafter He shall come in the very glory of the Father, not with Moses and Elias only, but with the infinite host of the angels, with the archangels, with the cherubim, with those infinite tribes, not having a cloud over His head, but even heaven itself being folded up.

20 For as it is with the judges; when they judge publicly, the attendants drawing back the curtains show them to all; even so then likewise all men shall see Him sitting, and all the human race shall stand by, and He will make answers to them by Himself; and to some He will say, "Come, ye blessed of my Father; for I was an hungered, and ye gave me meat; " to oth-

ers," Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things. And again passing an opposite sentence, to some He will answer, "Depart into the everlasting fire, that is prepared for the devil and his angels," and to others, "O thou wicked and slothful servants." And some He will "cut asunder," and "deliver to the tormentors;" but others He will command to "be bound hand and foot, and cast into outer darkness? And after the axe the furnace will follow; and all out of the net, that is east away, will fall therein.

21 "Then shall the righteous shine forth as the sun;" or rather more than the sun. But so much is said, not because their light is to be so much and no more, but since we know no other star brighter than this, He chose by the known example to set forth the future brightness of the saints. Since on the mount too, when He says, "He did shine as the sun," for the same cause did He so speak. For that the comparison did not come up to His light, the apostles showed by falling down. For had the brightness not been unalloyed, but comparable to the sun; they would not have fallen, but would easily have borne it. The righteous therefore will shine as the sun, and more than the sun in that time; but the sinners shall suffer all extremities. Then will there be no need of records, proofs, witnesses. For He who judges is Himself all, both witness, and proof, and judge. For He knows all things exactly; "For all things are naked and opened unto His eyes."

22 No man will there appear rich or poor, mighty or weak, wise or unwise, bond or free; but these masks will be dashed in pieces, and the inquiry will be into their works only. For if in our courts, when any one is tried for usurpation, or murder, whatever he may be, whether governor, or consul, or what you will, all these dignities fleet away, and he that is convicted suffers the utmost penalty; much more will it be so there. 8. Therefore that this may not be so, let us lay aside our filthy garments, let us put on the armor of light, and the glory of God will wrap us around. For what is even grievous in the injunctions? or what is there not easy? Hear, for instance, the prophet speaking, and then thou shalt know the easiness thereof. "Neither though thou bow as a collar thy neck, and strew beneath thee sackcloth and ashes, not even so shalt thou call a fast acceptable; but loose every bond of iniquity, unloose the twisted knots of oppressive bargains."

23 See a prophet's wisdom, how stating first whatever was irksome, and removing it, he exhorts them to obtain salvation by the duties that are easy;

signifying, that God needs not toils, but obedience. Then implying that virtue is easy, but vice grievous and galling, he makes it out by the bare names; "For," saith he, "vice is a bond," and "a twisted knot," but virtue is a disengagement and release from all these. "Tear in sunder every unjust compact;" thus calling men's bills about the interest due to them, and the sums they have lent. "Set at liberty them that are bruised;" them that are afflicted. For such a being is the debtor; when he sees his creditor, his mind is broken, and he fears him more than a wild beast. "Bring in the poor that are cast out to thy house; if thou seest one naked, clothe him, and them that belong to thy seed thou shalt not overlook."

²⁴ Now in our late discourse which we made unto you when declaring the rewards, we showed the wealth arising from these acts; but now let us see if any of the injunctions be grievous, and transcending our nature. Nay, nothing of the kind shall we discover, but quite the contrary; that while these courses are very easy, those of vice are full of labor. For what is more vexatious than to be lending, and taking thought about usuries and bargains, and demanding sureties, and fearing and trembling about securities, about the principal, about the writings, about the interest, about the bondsmen? For such is the nature of worldly things; yea, nothing is so unsound and suspicious as that which is accounted security, and contrived for that purpose; but to show mercy is easy, and delivers from all anxiety. Let us not then traffic in other men's calamities, nor make a trade of our benevolence. And I know indeed that many hear these words with displeasure; but what is the profit of silence? For though I should hold my peace, and give no trouble by my words, I could not by this silence deliver you from your punishment; rather it has altogether the opposite result; the penalty is enhanced, and not to you only, but to me also, doth such a silence procure punishment. What then signify our gracious words, when in our works they help us not, but rather do harm? What is the good of delighting men in word, while we vex them in deed, bringing pleasure to the ears, and punishment to the soul? Wherefore I must needs make you sorry here, that we may not suffer punishment there.

²⁵ 9. For indeed a dreadful disease, beloved, dreadful and needing much attendance, hath fallen on the church. Those, namely, who are enjoined not even by honest labors to lay up treasures, but to open their houses to the needy, make a profit of other men's poverty, devising a specious robbery, a

plausible covetousness. For tell me not of the laws that are without; since even the publican fulfills the law that is without, but nevertheless is punished: which will be the case with us also, unless we refrain from oppressing the poor, and from using their need and necessity as an occasion for shameless trafficking. For to this intent thou hast wealth, to relieve poverty, not to make a gain of poverty; but thou with show of relief makest the calamity greater, and sellest benevolence for money. Sell it, I forbid thee not, but for a heavenly kingdom. Receive not a small price for so good a deed, thy monthly one in the hundred, but that immortal life. Why art thou beggarly, and poor, and mean, selling thy great things for a little, even for goods that perish. when it should be for an everlasting kingdom? Why dost thou leave God, and get human gains? Why dost thou pass by the wealthy one, and trouble him that hath not? and leaving the sure paymaster make thy bargain with the unthankful? The other longs to repay, but this even grudges in the act of repaying. This hardly repays a hundredth part, but the other "an hundredfold and eternal life." This with insults and revilings, but the other with praises and auspicious words. This stirs up envy against thee, but the other even weaves for thee crowns. This hardly here, but the other both there and here.

²⁶ Surely then is it not the utmost senselessness, not so much as to know how to gain? How many have lost their very principal for the interest's sake? How many have fallen into perils for usurious gains. How many have involved both themselves and others in extreme poverty through their unspeakable covetousness! For tell me not this, that he is pleased to receive, and is thankful for the loan. Why, this is a result of thy cruelty. Since Abraham too, contriving how his plan might take with the barbarians, did himself give up his wife to them; not however willingly, but through fear of Pharaoh. So also the poor man, because thou countest him not even worth so much money, is actually compelled to be thankful for cruelty. And it seems to me as though, shouldest thou deliver him from dangers, thou wouldest exact of him a payment for this deliverance. "Away," saith he; "let it not be." What sayest thou? Delivering him from the greater evil, thou art unwilling to exact money, and for the lesser dost thou display so much inhumanity?

²⁷ Seest thou not how great a punishment is appointed for the deed? hearest thou not that even in the old law this is forbidden? But what is the

plea of the many? "When I have received the interest, I give to the poor;" one tells me. Speak reverently, O man; God desires not such sacrifices. Deal not subtilly with the law. Better not give to a poor man, than give from that source; for the money that hath been collected by honest labors, thou often makest to become unlawful because of that wicked increase; as if one should compel a fair womb to give birth to scorpions. And why do I speak of God's law? Do not even ye call it "filth"? But if ye, the gainers, give your voice so, consider what suffrage God will pass upon you. And if thou wilt ask the Gentile lawgivers too, thou wilt be told that even by them this thing is deemed a proof of the most utter shamelessness. Those, for example, who are in offices of honor, and belong to the great council, which they call the senate, may not legally disgrace themselves with such gains; there being a law among them which prohibits the same.

28 How then is it not a horrible thing, if thou ascribe not even so much honor to the polity of Heaven, as the legislators to the council of the Romans; but Heaven is to obtain less than earth, and thou art not ashamed even of the very folly of the thing? For what could be more foolish than this, unless one without! land, rain, or plough, were to insist upon sowing? Tares therefore, to be committed to the fire, do they reap, who have devised this evil husbandry. Why, are there not many honest trades? in the fields, the flocks, the herds, the breeding of cattle, in handicrafts, in care of property? Why rave and be frantic, cultivating thorns for no good? What if the fruits of the earth are subject to mischance; hail, and blight, and excessive rain? yet not to such an extent as are money dealings. For in whatsoever cases of that sort occur, the damage of course concerns the produce, but the principal remains, I mean, the land. But herein many often have suffered shipwreck in their principal; and before the loss too they are in continual dejection. For never cloth the money-lender enjoy his possessions, nor find pleasure in them; but when the interest is brought, he rejoices not that he hath received gain, but is grieved that the interest hath not yet come up to the principal. And before this evil offspring is brought forth complete, he compels it also to bring forth, making the interest principal, and forcing it to bring forth its untimely and abortive brood of vipers. For of this nature are the gains of usury; more than those wild creatures do they devour and tear the souls of the wretched. This "is the bond of iniquity:" this "the twisted knot of oppressive bargains."

29 Yea, "I give," he seems to say, "not for thee to receive, but that thou mayest repay more." And whereas God commands not even to receive what is given (for "give," saith He, "to them from whom ye look not to receive"), thou requirest even more than is given, and what thou gavest not, this as a debt, thou constrainest the receiver to pay. And thou indeed supposest thy substance to be increased hereby, but instead of substance thou art kindling the unquenchable fire. That this therefore may not be, let us cut out the evil womb of usurious gains, let us deaden these lawless travailings, let us dry up this place of pernicious teeming, and let us pursue the true and great gains only. "But what are these?" Hear Paul saying "Godliness with contentment is great gain." Therefore in this wealth alone let us be rich, that we may both here enjoy security, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might with the Father and the Holy Spirit, now and always, and world without end. Amen.

HOMILY 57

Matthew Chapter 17, Verse 10

1 "And His disciples asked Him, saying, Why then say the Scribes that Elias must first come ?" Not then from the Scriptures did they know this, but the Scribes used to explain themselves, and this saying was reported abroad amongst the ignorant people; as about Christ also. Wherefore the Samaritan woman also said, "Messiah cometh; when He is come, He will tell us all things:" ú and they themselves asked John, "Art thou Elias, or the Prophet ?" For the saying, as I said, prevailed, both that concerning the Christ and that concerning Elias, not however rightly interpreted by them. For the Scriptures speak of two advents of Christ, both this that is past, and that which is to come; and declaring these Paul said, "The grace of God, that bringeth salvation, hath appeared, teaching us, that, denying! ungodliness and worldly lusts, we should live 1 soberly, and righteously, and godly." Behold the one, hear how he declares the other also; for having said these things, he added, "Looking for the blessed hope and appearing of our great God and Saviour Jesus Christ." And the prophets too mention both; of the one, however, that is, of the second, they say Elias will be the forerunner. For of the first, John was forerunner; whom Christ called also Elias, not because he was Elias, but because he was fulfilling the ministry of that prophet. For as the one shall be forerunner of the second advent, so was the other too of the first. But the

Scribes, confusing these things and perverting the people, made mention of that other only to the people, the second advent, and said, "If this man is the Christ, Elias ought to have come beforehand." Therefore the disciples too speak as follows, "How then say the Scribes, Elias must first come?"

² Therefore also the Pharisees sent unto John, and asked him, "Art thou Elias?" making no mention anywhere of the former advent. What then is the solution, which Christ alleged? "Elias indeed cometh then, before my second advent; and now too is Elias come;" so calling John. In this sense Elias is come: but if thou wouldest seek the Tishbite, he is coming. Wherefore also He said, "Elias truly cometh, and shall restore all things." All what things? Such as the Prophet Malachi spake of; for "I will send you," saith He, "Elias the Tishbite, who shall restore the heart of father to son, lest I come and utterly smite the earth." Seest thou the accuracy of prophetic language? how, because Christ called John, Elias, by reasoning of their community of office, lest thou shouldest suppose this to be the meaning of the prophet too in this place, He added His country also, saying, "the Tishbite;" whereas John was not a Tishbite. And herewith He sets down another sign also, saying, "Lest I come and utterly smite the earth," signifying His second and dreadful advent. For in the first He came not to smite the earth. For, "I came not," saith He, "to judge the world, but to save the world."

³ To show therefore that the Tishbite comes before that other advent, which hath the judgment, He said this. And the reason too of his coming He teaches withal. And what is this reason? That when He is come, he may persuade the Jews to believe in Christ, and that they may not all utterly perish at His coming. Wherefore He too, guiding them on to that remembrance, saith, "And he shall restore all things;" that is, shall correct the unbelief of the Jews that are then in being. Hence the extreme accuracy of his expression; in that he said not, "He will restore the heart of the son to the father," but "of the father to the son." For the Jews being fathers of the apostles, his meaning is, that he will restore to the doctrines of their sons, that is, of the apostles, the hearts of the fathers, that is, the Jewish people's mind.

⁴ "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then they understood that He spake to them of John." And yet neither the Scribes said this, nor the Scriptures; but because now they were sharper and more attentive to His sayings, they quickly

caught His meaning. And whence did the disciples know this? He had already told them, "He is Elias, which was for to come;" but here, that he hath come; and again, that "Elias cometh and will restore all things." But be not thou troubled, nor imagine that His statement wavers, though at one time He said, "he will come," at another, "he hath come." For all these things are true. Since when He saith, "Elias indeed cometh, and will restore all things," He means Elias himself, and the conversion of the Jews which is then to take place; but when He saith, "Which was for to come," He calls John, Elias, with regard to the manner of his administration. Yea, and so the prophets used to call every one of their approved kings, David; and the Jews, "rulers of Sodom," and "sons of Ethiopians;" because of their ways. For as the other shall be forerunner of the second advent, so was this of the first.

5 2. And not for this only doth He call him Elias everywhere, but to signify His perfect agreement with the Old Testament, and that this advent too is according to prophecy. Wherefore also He adds again, "He came, and they knew him not, but have done unto him all things whatsoever they listed." What means, "call things whatsoever they listed?" They cast him into prison, they used him despitefully, they slew him, they brought his head in a charger. "Likewise shall also the Son of Man suffer of them." Seest thou how again He in due season reminds them of His passion, laying up for them great store of comfort from the passion of John. And not in this way only, but also by presently working great miracles. Yea, and whensoever He speaks of His passion, presently He works miracles, both after those sayings and before them; and in many places one may find Him to have kept this rule.

6 "Then," for instance, it saith, "He began to signify how that He must go unto Jerusalem, and be killed, and suffer many things." "Then:" when? when He was confessed to be Christ, and the Son of God. Again on the mountain, when He had shown them the marvellous vision, and the prophets had been discoursing of His glory, He reminded them of His passion. For having spoken of the history concerning John, He added, "Likewise shall also the Son of Man suffer of them." And after a little while again, when He had cast out the devil, which His disciples were not able to cast out; for then too, "As they abode in Galilee," so it saith, "Jesus said unto them, The Son of Man shall be betrayed into the hands of sinful men, and they shall kill Him, and the third day He shall rise again." Now in doing this, He by the greatness of the miracles was abating the excess of their sorrow, and in every way consol-

ing them; even as here also, by the mention of John's death, He afforded them much consolation.

7 But should any one say, "Wherefore did He not even now raise up Elias and send him, witnessing as He doth so great good of his coming?" we should reply, that even as it was, while thinking Christ to be Elias, they did not believe Him. For "some say," such are the words, "that Thou art Elias, and others, Jeremias." And indeed between John and Elias, there was no difference but the time only. "Then how will they believe at that time?" it may be said. Why, "he will restore all things," not simply by being recognized, but also because the glory of Christ will have been growing more intense up to that day, and will be among all clearer than the sun. When therefore, preceded by such an opinion and expectation, he comes making the same proclamation as John, and himself also announcing Jesus, they will more easily receive his sayings. But in saying, "They knew him not," He is excusing also what was done in His own case.

8 And not in this way only doth He console them, but also by pointing out that John's sufferings at their hands, whatever they are, are undeserved; and by His throwing into the shade what would annoy them, by means of two signs, the one on the mountain, the other just about to take place. But when they heard these things, they do [not ask Him when Elias cometh; being straitened either by grief at His passion, or by fear. For on many occasions, upon seeing Him unwilling to speak a thing clearly, they are silent, and so an end. For instance, when during their abode in Galilee He said, "The Son of Man shall be betrayed, and they shall kill Him;" it is added by Mark, "That they understood not the saying, and were afraid to ask Him;" by Luke, "That it was hid from them, that they might not perceive it, and they feared to ask Him of that saying."

9 3. "And when they were come to the multitude, there came to Him a man, kneeling down to Him, and saying, Lord, have mercy on my son, for he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And I brought him unto Thy disciples, and they could not cure him." This man the Scripture signifies to be exceedingly weak in faith; and this is many ways evident; from Christ's saying, "All things are possible to him that believeth;" from the saying of the man himself that approached, "Help Thou mine unbelief:" from Christ's commanding the devil to "enter no more into him;" and from the man's saying again to Christ, "If Thou

canst." "Yet if his unbelief was the cause," it may be said, "that the devil went not out, why doth He blame the disciples?" Signifying, that even without persons to bring the sick in faith, they might in many instances work a cure. For as the faith of the person presenting oftentimes availed for receiving the cure, even from inferior ministers; so the power of the doers oftentimes sufficed, even without belief in those who came to work the miracle.

¹⁰ And both these things are signified in the Scripture. For both they of the company of Cornelius by their faith drew unto themselves the grace of the Spirit; and in the case of Eliseus again, when none had believed, a dead man rose again. For as to those that cast him down, not for faith but for cowardice did they cast him, unintentionally and by chance, for fear of the band of robbers, and so they fled: while the person himself that was cast in was dead, yet by the mere virtue of the holy body the dead man arose. Whence it is clear in this case, that even the disciples were weak; but not all; for the pillars were not present there. And see this man's want of consideration, from another circumstance again, how before the multitude he pleads to Jesus against His disciples, saying, "I brought him to Thy disciples, and they could not cure him."

¹¹ But He, acquitting them of the charges before the people, imputes the greater part to him. For, "O faithless and perverse generation," these are His words, "how long shall I be with you?" not aiming at his person only, lest He should confound the man, but also at all the Jews. For indeed many of those present might probably be offended, and have undue thoughts of them. But when He said, "How long shall I be with you," He indicates again death to be welcome to Him, and the thing an object of desire, and His departure longed for, and that not crucifixion, but being with them, is grievous. He stopped not however at the accusations; but what saith He? "Bring him hither to me." And Himself moreover asks him, "how long time he is thus;" both making a plea for His disciples, and leading the other to a good hope, and that he might believe in his attaining deliverance from the evil.

¹² And He suffers him to be torn, not for display (accordingly, when a crowd began to gather, He proceeded to rebuke him), but for the father's own sake, that when he should see the evil spirit disturbed at Christ's mere call, so at least, if in no other way, he might be led to believe the coming miracle. And because he had said, "Of a child," and, "If thou canst help me," Christ saith, "To him that believeth, all things are possible," again giving the

complaint a turn against him. And whereas when the leper said, "If Thou wilt, Thou canst make me clean," bearing witness to His authority Christ commending him, and confirming His words, said, "I will, be thou clean;" in this man's case, upon his uttering a speech in no way worthy of His power,—"If Thou canst, help me,"—see how He corrects it, as not rightly spoken. For what saith He? "If thou canst believe, all things are possible to him that believeth." What He saith is like this: "Such abundance of power is with me, that I can even make others work these miracles. So that if thou believe as one ought, even thou thyself art able," saith He, "to heal both this one, and many others." And having thus said, He set free the possessed of the devil.

¹³ But do thou not only from this observe His providence and His beneficence, but also from that other time, during which He allowed the devil to be in him. Since surely, unless the man had been favored with much providential care even then, he would have perished long ago; for "it cast him both into the fire," so it is said, "and into the water." And he that dared this would assuredly have destroyed the man too, unless even in so great madness God had out on him His strong curb: as indeed was the case with those naked men that were running in the deserts and cutting themselves with stones. And if he call him "a lunatic," trouble not thyself at all, for it is the father of the possessed who speaks the word. How then saith the evangelist also, "He healed many that were lunatic?" Denominating them according to the impression of the multitude. For the evil spirit, to bring a reproach upon nature, both attacks them that are seized, and lets them go, according to the courses of the moon; not as though that were the worker of it;—away with the thought;—but himself craftily doing this to bring a reproach on nature. And an erroneous opinion hath gotten ground among the simple, and by this name do they call such evil spirits, being deceived; for this is by no means true.

¹⁴ 4. "Then came His disciples unto Him apart, and asked Him, why they could not themselves cast out the devil." To me they seem to be in anxiety and fear, lest haply they had lost the grace, with which they had been entrusted. For they received power against unclean spirits. Wherefore also they ask, coming to Him apart; not out of shame (for if the fact had gone abroad, and they were convicted, it were superfluous after that to be ashamed of confessing it in words); but it was a secret and great matter they were about to ask Him of. What then saith Christ? "Because of your unbelief," saith He; "for if

ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove, and it shall remove; and nothing shall be impossible unto you." Now if you say, "Where did they remove a mountain?" I would make this answer, that they did far greater things, having raised up innumerable dead. For it is not at all the same thing, to remove a mountain, and to remove death from a body. And certain saints after them, far inferior to them, are said actually to have removed mountains, when necessity called for it." Whereby we see that these also would have done the same, need calling on them. But if there was then no need for it, do not thou find fault. And besides, He Himself said not, "ye shall surely remove it," but "ye shall be able to do even this." And if they did it not, it was not because they were unable (how could this be, when they had power to do the greater things?), but because they would not, there being no need.

¹⁵ And it is likely that this too may have been done, and not have been written; for we know that not all the miracles they wrought were written. Then however they were in a state by comparison very imperfect. What then? Had they not at that time so much as this faith? They had not, for neither were they always the same men, since even Peter is now pronounced blessed, now reproved; and the rest also are mocked by Him for folly, when they understood not His saying concerning the leaven. And so it was, that then also the disciples were weak, for they were but imperfectly minded before the cross. But by faith here He means that which related to the miracles, and mentions a mustard seed, to declare its unspeakable power. For though in bulk the mustard seed seem to be small, yet in power it is the strongest of all things. To indicate therefore that even the least degree of genuine faith can do great things, He mentioned the mustard seed; neither by any means did He stop at this only, but added even mountains, and went on beyond that. "For nothing," saith He, "shall be impossible to you."

¹⁶ But do thou herein also marvel at their self-denial, and the might of the Spirit; their self-denial in not hiding their fault, and the might of the Spirit in so leading on by degrees them who had not so much as a gram of mustard seed, that rivers and fountains of faith sprang up within them. "Howbeit, this kind goeth not out, but by prayer and fasting;" meaning the whole kind of evil spirits, not that of lunatics only. Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? Nay, argue not with me from rare cases, that some even without fast-

ing have cast them out. For although one might say this, in one or two instances, of them that rebuke the evil spirits, yet for the patient it is a thing impossible, living luxuriously, to be delivered from such madness: this thing being especially necessary for him that is diseased in that way. "And yet, if faith be requisite," one may say, "what need of fasting?" Because, together with our faith, that also brings no small power. For it both implants much strictness, and of a man makes one an angel, and fights against the incorporeal powers: yet not by itself, but prayer too is needed, and prayer must come first.

17 5. See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous; he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the apostles were almost always fasting. He that prays with fasting hath his wings double, and lighter than the very winds. For neither doth he gape, nor stretch himself, nor grow torpid in prayer, as is the case with most men, but is more vehement than fire, and rises above the earth. Wherefore also such a one is most especially a hater and an enemy to the evil spirits. For nothing is mightier than a man who prays sincerely. For if a woman had power to prevail with a savage ruler, one neither fearing God, nor regarding man; much more will he prevail with God, who is continually waiting upon Him, and controlling the belly, and casting out luxury. But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigor for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living; and even this is no little thing, nor far removed from fasting, but even this is enough to pluck down the devil's madness.

18 For indeed nothing is so welcome to that evil spirit, as luxury and drunkenness; since it is both fountain and parent of all our evils. Hereby, for example, of old he drove the Israelites to idolatry; hereby he made the Sodomites to burn in unlawful lust. For, "this," it is said, "was the iniquity of Sodom; in pride, and in fullness of bread, and in banquetings they waxed wanton. Hereby he hath destroyed ten thousand others, and delivered them to hell. 19 For what evil doth not luxury work? It makes swine of men, and worse than swine. For whereas the sow wallows in the mire and feeds on filth,

this man lives on food more abominable than that, devising forbidden intercourse, and unlawful lusts. Such an one is in no respect different from a demoniac, for like him he is lost to shame, and raves. And the demoniac at any rate we pity, but this man is the object of our aversion and hatred. Why so? Because he brings upon himself a self-chosen madness, and makes his mouth, and his eyes, and nostrils, and all, in short, mere sewers. But if thou wert to see what is within him also, thou wilt behold his very soul as in a kind of wintry frost, stiff and torpid, and in nothing able to help its vessel through the excess of the storm. I am ashamed to say how many ill men and women suffer from luxury, but I leave it to their own conscience, which knows it all more perfectly. For what is viler than a woman drunken, or at all led away by wine? For the weaker the vessel, the more entire the shipwreck, whether she be free or a slave. For the free woman behaves herself unseemly in the midst of her slaves as spectators, and the slave again in like manner in the midst of the slaves, and they cause the gifts of God to be blasphemously spoken of by foolish men.

20 For instance, I hear many say, when these excesses happen, "Would there were no wine." O folly! O madness! When other men sin, dost thou find fault with God's gifts? And what great madness is this? What? did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then, "Would there were no drunkenness, no luxury;" but if thou say, "Would there were no wine," thou wilt say, going on by degrees, "Would there were no steel, because of the murderers; no night, because of the thieves; no light, because of the informers; no women, because of adulteries;" and, in a word, thou wilt destroy all. But do not so; for this is of a satanical mind; do not find fault with the wine, but with the drunkenness; and when thou hast found this self-same man sober, sketch out all his unseemliness, and say unto him, Wine was given, that we might be cheerful, not that we might behave ourselves unseemly; that we might laugh, not that we might be a laughingstock; that we might be healthful, not that we might be diseased; that we might correct the weakness of our body, not cast down the might of our soul.

21 God honored thee with the gift, why disgrace thyself with the excess thereof? Hear what Paul saith, "Use a little wine for thy stomach's sake, and thine often infirmities" But if that saint, even when oppressed with disease, and enduring successive sicknesses, partook not of wine, until his Teacher

suffered him; what excuse shall we have, who are drunken in health? To him indeed He said, "Use a little wine for thy stomach's sake;" but to each of you who are drunken, He will say, "Use little wine, for thy fornications, thy frequent filthy talking, for the other wicked desires to which drunkenness is wont to give birth." But if ye are not willing, for these reasons, to abstain; at least on account of the despondencies which come of it, and the vexations, do ye abstain. For wine was given for gladness, "Yea, wine," so it is said, "maketh glad the heart of man:" but ye mar even this excellence in it. For what kind of gladness is it to be beside one's self, and to have innumerable vexations, and to see all things whirling round, and to be oppressed with giddiness, and like those that have a fever, to require some who may drench their heads with oil?

22 6. These things are not said by me to all: or rather they are said to all, not because all are drunken, God forbid; but because they who do not drink take no thought of the drunken. Therefore even against you do I rather inveigh, that are in health; since the physician too leaves the sick, and addresses his discourse to them that are sitting by them. To you therefore do I direct my speech, entreating you neither to be at any time over-taken by this passion, and to draw up as by cords those who have been so overtaken, that they be not found worse than the brutes. For they indeed seek nothing more than what is needful, but these have become even more brutish than they, overpassing the boundaries of moderation. For how much better is the ass than these men? how much better the dog! For indeed each of these animals, and of all others, whether it need to eat, or to drink, acknowledges sufficiency for a limit, and goes not on beyond what it needs; and though there are innumerable persons to constrain, it will not endure to go on to excess.

23 In this respect then we are worse even than the brutes, by the judgment not of them that are in health only, but even by our own. For that ye have judged yourselves to be baser than both dogs and asses, is evident from thence: that these brutes thou dost not compel to partake of food, beyond their measure; and should any one say, "Wherefore?" "Lest I should hurt them," thou wilt reply. But upon thyself thou bestowest not so much as this forethought. Thus thou accountest thyself viler even than they are, and permittest thyself to be continually tossed as with a tempest. For neither in the day of thy drunkenness only dost thou undergo the harm of drunkenness, but also after that day. And as when a fever is passed by, the mischievous con-

sequences of the fever remain; so also when drunkenness is past, the disturbance of intoxication is whirling round both the soul and body; and while the wretched body lies paralyzed, like the hull of a vessel after a shipwreck, the soul yet more miserable than it, even when this is ended, stirs up the storm, and kindles the desire; and when one seems to be sober, then most of all is he mad, imagining to himself wine and casks, cups and goblets. And like as in a storm when the raging of the waters hath ceased, the loss by reason of the storm remains; so likewise here too. For as there of our freight, so here too is there a casting away of nearly all our good things. Whether it be temperance, or modesty, or understanding, or meekness, or humility, which the drunkenness finds there, it casts all away into the sea of iniquity.

24 But in what follows there is no more any likeness. Since there indeed upon the casting out the vessel is lightened, but here it is weighed down the more. For in its former place of wealt hit takes on board sand, and salt water, and all the accumulated filth of drunkenness; enough to sink the vessel at once, with the mariners and the pilot. That we may not then suffer these things, let us deliver ourselves from that tempest. It is not possible with drunkenness to see the kingdom of Heaven. "Be not deceived," it is said, "no drunkards, no revilers, shall inherit the kingdom of God." And why do I speak of a kingdom? Why, with drunkenness one cannot see so much as the things present. For in truth drunkenness makes the days nights to us, and the light darkness. And though their eyes be opened, the drunken see not even what is close at hand.

25 And this is not the only frightful things but with these things they suffer also another most grievous punishment, continually undergoing unreasonable despondencies, madness, infirmity, ridicule, reproach. What manner of excuse is there for them that pierce themselves through with so many evils? There is none. Let us fly then from that pest, that we may attain both unto the good things here, and unto those to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might with the Father and the Holy Spirit, world without end. Amen.

HOMILY 58

Matthew Chapter 17, Verse 22 And Matthew Chapter 17, Verse 23

1 "And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry." That is, to

hinder their saying, "wherefore do we abide here continually," He speaks to them again of the passion; on hearing which they had no wish so much as to see Jerusalem. And it is remarkable how, when both Peter had been rebuked, and Moses and Elias had discoursed concerning it, and had called the thing glory, and the Father had uttered a voice from above, and so many miracles had been done, and the resurrection was at the doors (for He said, He should by no means abide any long time in death, but should be raised the third day); not even so did they endure it, but were sorry; and not merely sorry, but exceeding sorry.

² Now this arose from their being ignorant as yet of the force of His sayings. This Mark and Luke indirectly expressing said, the one, "They understood not the saying, and were afraid to ask Him:" the other, "It was hid from them, that they perceived it not, and they feared to ask Him of that saying." And yet if they were ignorant, how were they sorry? Because they were not altogether ignorant; that He was to die they knew, continually hearing it, but what this death might be, and that there would be a speedy release from it, and that it would work innumerable blessings, as yet they knew not clearly; nor what this resurrection might be: but they understood it not, wherefore they grieved; for indeed they clung very earnestly to their Master. "And when they were come to Capernaum, they that received the didrachma came to Peter, and said, Doth not your Master pay the didrachma?"

³ And what is this "didrachma?" When God had slain the firstborn of the Egyptians, then He took the tribe of Levi in their stead. Afterwards, because the number of the tribe was less than of the firstborn among the Jews, for them that are wanting to make up the number, He commanded a shekel to be contributed: and moreover a custom came thereby in force, that the first-born should pay this tribute. Because then Christ was a firstborn child, and Peter seemed to be first of the disciples, to him they come: their way being, as I suppose, to exact it in every city; wherefore also in His native place they approached Him; for Capernaum was accounted His native place. And Him indeed they durst not approach, but Peter; nor him either with much violence, but rather gently. For not as blaming, but as inquiring, they said, "Doth not your Master pay the didrachma?" For the right opinion of Him they had not as yet, but as concerning a man, so did they feel; yet they rendered Him some reverence and honor, because of the signs that went before.

42. What then saith Peter? "He saith, Yea:" and to these indeed he said, that He payeth, but to Him he said it not, blushing perhaps to speak to Him of these things. Wherefore that gentle one, well knowing as He did all things, prevented him, "saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers;" and when he said "of strangers," He replied, "Then are the sons free." For lest Peter should suppose Him to say so, being told it by the others, He prevents him, partly indicating what hath been said, partly giving him leave to speak freely, backward as he was to speak first of these things. And what He saith is like this, "I am indeed free from paying tribute. For if the kings of the earth take it not of their sons, but of their subjects; much more ought I to be freed from this demand, I who am Son, not of an earthly king, but of the King of Heaven, and myself a King." Seest thou how He hath distinguished the sons from them that are not sons? And if He were not a Son, to no purpose hath He brought in the example also of the kings. "Yea," one may say, "He is a Son, but not truly begotten." Then is He not a Son; and if not a Son, nor truly begotten, neither doth He belong to God, but to some other. But if He belong to another, then neither hath the comparison its proper force. For He is discoursing not of the sons generally, but of the genuine sons, men's very own; of them that share the kingdom with their parents.

5 Wherefore also in contradistinction He hath mentioned the "strangers;" meaning by "strangers," such as are not born of them, but by "their own," those whom they have begotten of themselves. And I would have thee mark this also; how the high doctrine, revealed to Peter, He doth hereby again confirm. And neither at this did He stop, but by His very condescension declares this self-same truth; an instance of exceeding wisdom. For after thus speaking, He saith, "But lest we should offend them, go thou and cast an hook into the sea, and take up the fish that first cometh up, and thou shall find therein a piece of money; that take, and give unto them for me and thee." See how He neither declines the tribute, nor simply commands to pay it, but having first proved Himself not liable to it, then He gives it: the one to save the people, the other, those around Him, from offense. For He gives it not at all as a debt, but as doing the best for their weakness. Elsewhere, however, He despises the offense, when He was discoursing of meats, teaching us

to know at what seasons we ought to consider them that are offended, and at what to disregard them.

6 And indeed by the very mode of giving He discloses Himself again. For wherefore doth He not command him to give of what they have laid up? That, as I have said, herein also He might signify Himself to be God of all, and the sea also to be under His rule. For He had indeed signified this even already, by His rebuke, and by His commanding this same Peter to walk on the waves; but He now again signifies the self-same thing, though in another way, yet so as to cause herein great amazement. For neither was it a small thing, to foretell that the first, who out of those depths should come in his way, would be the fish that would pay the tribute; and having cast forth His commandment like a net into that abyss, to bring up the one that bore the piece of money; but it was of a divine and unutterable power, thus to make even the sea bear gifts, and that its subjection to Him should be shown on all hands, as well when in its madness it was silent, and when, though fierce, it received its fellow servant; as now again, when it makes payment in His behalf to them that are demanding it.

7 "And give unto them," He saith, "for me and thee." Seest thou the exceeding greatness of the honor? See also the self-command of Peter's mind. For this point Mark, the follower of this apostle, doth not appear to have set down, because it indicated the great honor paid to him; but while of the denial he wrote as well as the rest, the things that make him illustrious he hath passed over in silence, his master perhaps entreating him not to mention the great things about himself. And He used the phrase, "for me and thee," because Peter too was a firstborn child. Now as thou art amazed at Christ's power, so I bid thee admire also the disciple's faith, that to a thing beyond possibility he so gave ear. For indeed it was very far beyond possibility by nature. Wherefore also in requital for his faith, He joined him to Himself in the payment of the tribute.

8 3. "In that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven?" The disciples experienced some feeling of human weakness; wherefore the evangelist also adds this note, saying, "In that hour;" when He had preferred him to all. For of James too, and John, one was a firstborn son, but no such thing as this had He done for them. Then, being ashamed to avow their feeling, they say not indeed openly, "Wherefore hast thou preferred Peter to us?" or, "Is he greater than we are?"

for they were ashamed; but indefinitely they ask, "Who then is greater?" For when they saw the three preferred, they felt nothing of the kind; but now that the honor had come round to one, they were vexed. And not for this only, but there were many other things which they put together to kindle that feeling. For to him He had said, "I will give thee the keys;" to him, "Blessed art thou, Simon Barjona;" to him here, "Give unto them for me and thee;" and seeing too in general how freely he was allowed to speak, it somewhat fretted them. And if Mark saith, that they did not ask, but reasoned in themselves, that is nothing contrary to this. For it is likely that they did both the one and the other, and whereas before, on another occasion, they had had this feeling, both once and twice, that now they did both declare it, and reason among themselves.

9 But to thee I say, "Look not to the charge against them only, but consider this too; first, that they seek none of the things of this world; next, that even this passion they afterwards laid aside, and give up the first place one to another." But we are not able to attain so much as unto their faults, neither do we seek, "who is greatest in the kingdom of heaven;" but, who is greatest in the earthly kingdom, who is wealthiest, who most powerful. What then saith Christ? He unveils their conscience, and replies to their feeling, not merely to their words. "For He called a little child unto Him," saith the Scripture, "and said, Except ye be converted, and become as this little child, ye shall not enter into the kingdom of heaven." "Why, you," He saith, "inquire who is greatest, and are contentious for first honors; but I pronounce him, that is not become lowest of all, unworthy so much as to enter in thither."

10 And full well doth He both allege that pattern, and not allege it only, but also set the child in the midst, by the very sight abashing them, and persuading them to be in like manner lowly and artless. Since both from envy the little child is pure, and from vainglory, and from longing for the first place; and he is possessed of the greatest of virtues, simplicity, and whatever is artless and lowly. Not courage then only is wanted, nor wisdom, but this virtue also, humility I mean, and simplicity. Yea, and the things that belong to our salvation halt even in the chiefest point, if these be not with us. The little child, whether it be insulted and, beaten, or honored and glorified, neither by the one is it moved to impatience or envy, nor by the other lifted up. Seest thou how again He calls us on to all natural excellencies, indicating that of

free choice it is possible to attain them, and so silences the wicked frenzy of the Manichaeans? For if nature be an evil thing, wherefore doth He draw from hence His patterns of severe goodness? And the child which He set in the midst suppose to have been a very young child indeed, free from all these passions. For such a little child is free from pride and the mad desire of glory, and envy, and contentiousness, and all such passions, and having many virtues, simplicity, humility, unworldliness, prides itself upon none of them; which is a twofold severity of goodness; to have these things, and not to be puffed up about them.

¹¹ Wherefore He brought it in, and set it in the midst; and not at this merely did He conclude His discourse, but carries further this admonition, saying, "And whoso shall receive such a little child in my name, receiveth me." "For know," saith He, "that not only, if ye yourselves become like this, shall ye receive a great reward; but also if for my sake ye honor others who are such, even for your honor to them do I appoint unto you a kingdom as your recompence." Or rather, He sets down what is far greater, saying, "he receiveth me." So exceedingly dear to me is all that is lowly and artless." For by "a little child," here, He means the men that are thus simple and lowly, and abject and contemptible in the judgment of the common sort. ⁴ After this, to obtain yet more acceptance for His saying, He establishes it not by the honor only, but also by the punishment, going on to say, "And whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

¹² "For as they," saith He, "who honor these for my sake, have heaven, or rather an honor greater than the very kingdom; even so they likewise who dishonor them (for this is to offend them), shall suffer the extremity of punishment. And marvel thou not at His calling the affront "an offense;" for many feeble-minded persons have suffered no ordinary offense from being treated with slight and insult. To heighten therefore and aggravate the blame, He states the mischief arising therefrom. And He doth not go on to express the punishment in the same way, but from the things familiar to us, He indicates how intolerable it is. For when He would touch the grosser sort most sharply, He brings sensible images. Wherefore here also, meaning to indicate the greatness of the punishment they shall undergo, and to strike into the arrogance of those that despise them, He brought forward a kind of sensible punishment, that of the millstone, and of the drowning. Yet surely

it were suitable to what had gone before to have said, "He that receiveth not one of these little ones, receiveth not me;" a thing bitterer than any punishment; but since the very unfeeling, and exceeding gross, were not so much penetrated by this, terrible as it is, He puts "a millstone," and "a drowning." And He said not, "A millstone shall be hanged about his neck," but, "It were better for him" to undergo this; implying that another evil, more grievous than this, awaits him; and if this be unbearable, much more that.

¹³ Seest thou how in both respects He made His threat terrible, first by the comparison with the known image rendering it more distinct, then by the excess on its side presenting it to the fancy as far greater than that visible one. Seest thou how He plucks up by the root the spirit of arrogance; how He heals the ulcer of vainglory; how He instructs us in nothing to set our heart on the first honors; how He persuades such as covet them in everything to follow after the lowest place? 5. For nothing is worse than arrogance. This even takes men out of their natural senses, and brings upon them the character of fools; or rather, it really makes them to be utterly like idiots. For like as, if any one, being three cubits in stature, were to strive to be higher than the mountains, or actually to think it, and draw himself up, as overpassing their summits, we should seek no other proof of his being out of his senses; so also when thou seest a man arrogant, and thinking himself superior to all, and accounting it a degradation to live with other people, seek not thou after that to see any other proof of that man's madness. Why, he is much more ridiculous than any natural fool, inasmuch as he absolutely creates this his disease on purpose. And not in this only is he wretched, but because he doth without feeling it fall into the very gulf of wickedness.

¹⁴ For when will such an one come to due knowledge of any sin? when will he perceive that he is offending? Nay, rather he is as a vile and captive slave, whom the devil having caught goes off with, and makes him altogether a prey, buffetting him on every side, and encompassing him with ten thousand insults. For unto such great folly doth he lead them in the end, as to get them to be haughty towards their children, and wives, and towards their own forefathers. And others, on the contrary, He causes to be puffed up by the distinction of their ancestors. Now, what can be more foolish than this? when from opposite causes people are alike puffed up, the one sort because they had mean persons for fathers, grandfathers, and ancestors; and the other because theirs were glorious and distinguished? How then may one

abate in each case the swelling sore? By saying to these last, "Go farther back than your grandfather, and immediate ancestors, and you will find perchance many cooks, and drivers of asses, and shopkeepers:" but to the former, that are puffed up by the meanness of their forefathers, the contrary again; "And thou again, if thou proceed farther up among thy forefathers, wilt find many far more illustrious than thou art."

¹⁵ For that nature hath this course, come let me prove it to thee even from the Scriptures. Solomon was son of a king, and of an illustrious king, but that king's father was one of the vile and ignoble. And his grandfather on his mother's side in like manner; for else he would not have given his daughter to a mere soldier. And if thou weft to go up again higher from these mean persons, thou wilt see the race more illustrious and royal. So in Saul's case too, so in many others also, one shall come to this result. Let us not then pride ourselves herein. For what is birth? tell me. Nothing, but a name only without a substance; and this ye will know in that day. But because that day is not yet come, let us now even from the things present persuade you, that hence arises no superiority. For should war overtake us, should famine, should anything else, all these inflated conceits of noble birth are put to the proof: should disease, should pestilence come upon us, it knows not how to distinguish between the rich and the poor, the glorious and inglorious, the high born and him that is not such; neither doth death, nor the other reverses of fortune, but they all rise up alike against all; and if I may say something that is even marvellous, against the rich more of the two. For by how much they are less exercised in these things, so much the more do they perish, when overtaken by them. And the fear too is greater with the rich. For none so tremble at princes as they; and at multitudes, not less than at princes, yea rather much more; many such houses in fact have been subverted alike by the wrath of multitudes and the threatening of princes. But the poor man is exempt from both these kinds of troubled waters.

¹⁶ 6. Wherefore let alone this nobility, and if thou wouldest show me that thou art noble, show the freedom of thy soul, such as that blessed man had (and he a poor man), who said to Herod, "It is not lawful for thee to have thy brother Philip's wife;" such as he was possessed of, who before him was like him, and after him shall be so again; who said to Ahab, "I do not trouble Israel, but thou, and thy father's house;" such as the prophets had, such as all the apostles. But not like this are the souls of them that are slaves to wealth,

but as they that are under ten thousand tutors, and taskmasters, so these dare not so much as lift up their eye, and speak boldly in behalf of virtue. For the love of riches, and that of glory, and that of other things, looking terribly on them, make them slavish flatterers; there being nothing which so takes away liberty, as entanglement in worldly affairs, and the wearing what are accounted marks of distinction. For such an one hath not one master, nor two, nor three, but ten thousand.

17 And if ye would fain even number them, let us bring in some one of those that are in honor in kings' courts, and let him have both very much wealth, and great power, and a birthplace excelling others, and distinction of ancestry, and let him be looked up to by all men. Now then let us see, if this be not the very person to be more in slavery than all; and let us set in comparison with him, not a slave merely, but a slave's slave, for many though servants have slaves. This slave's slave then for his part hath but one master. And what though that one be not a freeman? yet he is but one, and the other looks only to his pleasure. For albeit his master's master seem to have power over him, yet for the present he obeys one only; and if matters between them two are well, he will abide in security all his life. But our man hath not one or two only, but many, and more grievous masters. And first he is in care about the sovereign himself. And it is not the same to have a mean person for a master, as to have a king, whose ears are buzzed into by many, and who becomes a property now to this set and now to that.

18 Our man, though conscious of nothing, suspects all; both his comrades and his subordinates; both his friends and his enemies. But the other man too, you may say, fears his master. But how is it the same thing, to have one or many, to make one timorous? Or rather, if a man inquire carefully, he will not find so much as one. How, and in what sense? Whereas that slave hath no one that desires to put him out of that service of his, and to introduce himself (whence neither hath he any one to plot against him therein); these have not even any other pursuit, but to unsettle him. that is more approved and more beloved by their ruler. Wherefore also he must needs flatter all, his superiors, his equals, his friends. For where envy is, and love of glory, there even sincere friendship has no strength. For as those of the same craft cannot love one another with a perfect and genuine love, so is it with rivals in honor also, and with them that long for the same among worldly objects. Whence also great is the war within.

19 Seest thou what a swarm of masters, and of hard masters? Wilt thou that I show thee yet another, more grievous than this? They that are behind him, all of them strive to get before him: all that are before him, to hinder him from coming nearer them, and passing them by. 7. But O marvel! I undertook indeed to show you masters, but our discourse, we find, coming on and waxing eager, hath performed more than my undertaking, pointing out foes instead of masters; or rather the same persons both as foes and as masters. For while they are courted like masters, they are terrible as foes, and they plot against us as enemies. When then any one hath the same persons both as masters, and as enemies, what can be worse than this calamity? The slave indeed, though he be subject to command, yet nevertheless hath the advantage of care and good-will on the part of them who give him orders; but these, while they receive commands, are made enemies, and are set one against another; and that so much more grievously than those in battles, in that they both wound secretly, and in the mask of friends they treat men as their enemies would do, and oftentimes make themselves credit of the calamity of others.

20 But not such are our circumstances; rather should another fare ill, there are many to grieve with him: should he obtain distinction, many to find pleasure with him. Not so again the apostle: "For whether," saith he, "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." And the words of him who gives these admonitions, are at one time, "What is my hope or joy? are not even ye?" at another, "Now we live, if ye stand fast in the Lord;" at another, "Out of much affliction and anguish of heart I wrote unto you;" and, "Who is weak, and I am not weak? Who is offended, and I burn not?" Wherefore then do we still endure the tempest and the billows of the world without, and not run to this calm haven, and leaving the names of good things, go on to the very things themselves? For glory, and dignity, and wealth, and credit, and all such things, are names with them, but with us realities; just as the grievous things, death and dishonor and poverty, and whatever else is like them, are names indeed with us, but realities with them.

21 And, if thou wilt, let us first bring forward glory, so lovely and desirable with all of them. And I speak not of its being short-lived, and soon put out, but when it is in its bloom, then show it me. Take not away the daubings and colored lines of the harlot, but bring her forward decked out, and

exhibit her to us, for me thereupon to expose her deformity. Well then, of course thou wilt tell of her array, and her many lictors, and the heralds' voice, and the listening of all classes, and the silence kept by the populace, and the blows given to all that come in one's way, and the universal gazing. Are not these her splendors? Come then, let us examine whether these things be not vain, and a mere unprofitable imagination. For wherein is the person we speak of the better for these things, either in body, or in soul? for this constitutes the man. Will he then be taller hereby, or stronger, or healthier, or swifter, or will he have his senses keener, and more piercing? Nay, no one could say this. Let us go then to the soul, if haply we may find there any advantage occurring herefrom. What then? Will such a one be more temperate, more gentle, more prudent, through that kind of attendance? By no means, but rather quite the contrary. For not as in the body, so also is the result here. For there the body indeed gains nothing in respect of its proper excellence; but here the mischief is not only the soul's reaping no good fruit, but also its actually receiving much evil therefrom: hurried as it is by such means into haughtiness, and vainglory, and folly, and wrath, and ten thousand faults like them.

22 "But he rejoices," thou wilt say, "and exults in these things, and they brighten him up." The crowning point of his evils lies in that word of thine, and the incurable part of the disease. For he that rejoices in these things, would be unwilling however easily to be released from that which is the ground of his evils; yea, he hath blocked up against himself the way of healing by this delight. So that here most of all is the mischief, that he is not even pained, but rather rejoices, when the diseases are growing upon him. For neither is rejoicing always a good thing; since even thieves rejoice in stealing, and an adulterer in defiling his neighbor's marriage bed, and the covetous in spoiling by violence, and the manslayer in murdering. Let us not then look whether he rejoice, but whether it be for something profitable, lest perchance we find his joy to be such as that of the adulterer and the thief.

23 For wherefore, tell me, doth he rejoice? For his credit with the multitude, because he can puff himself up, and be gazed upon? Nay, what can be worse than this desire, and this ill-placed fondness? or if it be no bad thing, ye must leave off deriding the vainglorious and aspersing them with continual mockeries: ye must leave off uttering imprecations on the haughty and contemptuous. But ye would not endure it. Well then, they too deserve

plenty of censure, though they have plenty of lictors. And all this I have said of the more tolerable sort of rulers; since the greater part of them we shall find transgressing more grievously than either robbers, or murderers, or adulterers, or spoilers of tombs, from not making a good use of their power. For indeed both their thefts are more shameless, and their butcheries more hardened, and their impurities far more enormous than the others; and they dig through, not one wall, but estates and houses without end, their prerogative making it very easy to them.

²⁴ And they serve a most grievous servitude, both stooping basely under their passions, and trembling at all their accomplices. For he only is free, and he only a ruler, and more kingly than all kings, who is delivered from his passions. Knowing then these things, let us follow after the true freedom, and deliver ourselves from the evil slavery, and let us account neither pomp of power nor dominion of wealth, nor any other such thing, to be blessed; but virtue only. For thus shall we both enjoy security here, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, with the Father and the Holy Spirit, world without end. Amen.

HOMILY 59

Matthew Chapter 18, Verse 7

¹ Woe unto the world because of offenses: for it must needs be that offenses come: but woe to that man by whom the offense cometh." "And if 'it must needs be that offenses come,'" (some one of our adversaries may perchance say), "why doth He lament over the world, when He ought rather to afford succor, and to stretch forth His hand in its behalf? For this were the part of a physician, and a protector, whereas the other might be looked for even from any ordinary person." What then could we possibly say, in answer to so shameless a tongue? nay what dost thou seek for equal to this healing care of His? For indeed being God He became man for thee, and took the form of a slave, and underwent all extremities, and left undone none of those things which it concerned Him to do. But inasmuch as unthankful men were nothing the better for this, He laments over them, for that after so much fostering care they continued in their unsoundness.

² It was like as if over the sick man, that had had the advantage of much attendance, and who had not been willing to obey the rules of the physician, any one were to lament and say, "Woe to such a man from his infirmity,

which he has increased by his own remissness." But in that case indeed there is no advantage from the bewailing, but here this too is a kind of healing treatment to foretell what would be, and to lament it. For many oftentimes, though, when advised, they were nothing profited, yet, when mourned for, they amended. For which reason most of all He used the word "Woe," thoroughly to rouse them, and to make them in earnest, and to work upon them to be wakeful. And at the same time He shows forth the good will He had towards those very men and His own mildness, that He mourns for them even when gainsaying, not taking mere disgust at it, but correcting them, both with the mourning, and with the prediction, so as to win them over.

³ But how is this possible? he may say. For if "it must needs be that offenses come," how is it possible to escape these? Because that the offenses come indeed must needs be, but that men should perish is not altogether of necessity. Like as though a physician should say (for nothing hinders our using the same illustration again), it must needs be that this disease should come on, but it is not a necessary consequence that he who gives heed should be of course destroyed by the disease. And this He said, as I mentioned, to awaken together with the others His disciples. For that they may not slumber, as sent unto peace and unto untroubled life, He shows many wars close upon them, from without, from within. Declaring this, Paul said, "Without were fightings, within were fears;" and, "In perils among false brethren;" and in his discourse to the Milesians too He said, "Also of you shall some arise speaking perverse things;" and He Himself too said, "The man's foes shall be they of his own household." But when He said, "It must needs be," it is not as taking away the power of choosing for themselves, nor the freedom of the moral principle, nor as placing man's life under any absolute constraint of circumstances, that He saith these things, but He foretells what would surely be; and this Luke hath set forth in another form of expression, "It is impossible but that offenses should come."

⁴ But what are the offenses? The hindrances on the right way. Thus also do those on the stage call them that are skilled in those matters, them that distort their bodies. It is not then His prediction that brings the offenses; far from it; neither because He foretold it, therefore doth it take place; but because it surely was to be, therefore He foretold it; since if those who bring in the offenses had not been minded to do wickedly, neither would the offenses have come; and if they had not been to come, neither would they have been

foretold. But because those men did evil, and were incurably diseased, the offenses came, and He foretells that which is to be. But if these men had been kept right, it may be said, and there had been no one to bring in an offense, would not this saying have been convicted of falsehood? By no means, for neither would it have been spoken. For if all were to have been kept right, He would not have said, "it must needs be that they come," but because He foreknew they would be of themselves incorrigible, therefore He said, the offenses will surely come.

5 And wherefore did He not take them out of the way? it may be said. Why, wherefore should they have been taken out of the way? For the sake of them that are hurt? But not thence is the ruin of them that are hurt, but from their own remissness. And the virtuous prove it, who, so far from being injured thereby, are even in the greatest degree profited, such as was Job, such as was Joseph, such as were all the righteous, and the apostles. But if many perish, it is from their own slumbering. But if it were not so, but the ruin was the effect of the offenses, all must have perished. And if there are those who escape, let him who doth not escape impute it to himself. For the offenses, as I have said, awaken, and render more quick-sighted, and sharper, not only him that is preserved; but even him that hath fallen into them, if he rise up again quickly, for they render him more safe, and make him more difficult to overcome; so that if we be watchful, no small profit do we reap from hence, even to be continually awake. For if when we have enemies, and when so many dangers are pressing upon us, we sleep, what should we be if living in security. Nay, if thou wilt, look at the first man. For if having lived in paradise a short time, perchance not so much as a whole day, and having enjoyed delights, he drove on to such a pitch of wickedness, as even to imagine an equality with God, and to account the deceiver a benefactor, and not to keep to one commandment; if he had lived the rest of his life also without affliction, what would he not have done?

6 2. But when we say these things, they make other objections again, asking, And why did God make him such? God did not make him such, far from it, since then neither would He have punished him. For if we in those matters in which we are the cause, do not find fault with our servant, much more will not the God of all. "But whence did this come to pass?" one may say. Of himself and his own remissness. "What means, of himself?" Ask thyself. For if it be not of themselves the bad are bad, do not punish thy servant

nor reprove thy wife for what errors she may commit, neither beat thy son, nor blame thy friend, nor hate thine enemy that doth despite to thee: for all these deserve to be pitied, not to be punished, unless they offend of themselves. "But I am not able to practise self-restraint," one may say. And yet, when thou perceivest the cause not to be with them, but of another necessity, thou canst practise self-restraint. When at least a servant being taken with sickness doth not the things enjoined him, so far from blaming thou dost rather excuse him. Thus thou art a witness, that the one thing is of one's self, the other not of one's self. So that here too, if thou knewest that he was wicked from being born such, so far from blaming, thou wouldest rather have shown him indulgence. For surely, when thou makest him allowance for his illness, it could not be that thou wouldest have refused to make allowance for God's act of creation, if indeed he had been made such from the very first.

7 And in another way too it is easy to stop the mouths of such men, for great is the abounding power of the truth. For wherefore dost thou never find fault with thy servant, because he is not of a beautiful countenance, that he is not of fine stature in his body, that he is not able to fly? Because these things are natural. So then from blame against his nature he is acquitted, and no man gainsays it. When therefore thou blamest, thou showest that the fault is not of nature but of his choice. For if in those things, which we do not blame, we bear witness that the whole is of nature, it is evident that where we reprove, we declare that the offense is of the choice. Do not then bring forward, I beseech thee, perverse reasonings, neither sophistries and webs slighter than the spider's, but answer me this again: Did God make all men? It is surely plain to every man. How then are not all equal in respect of virtue and vice? whence are the good, and gentle, and meek? whence are the worthless and evil? For if these things do not require any purpose, but are of nature, how are the one this, the others that? For if by nature all were bad, it were not possible for any one to be good, but if good by nature, then no one bad. For if there were one nature of all men, they must needs in this respect be all one, whether they were to be this, or whether they were to be that.

8 But if we should say that by nature the one are good, the other bad, which would not be reasonable (as we have shown), these things must be unchangeable, for the things of nature are unchangeable. Nay, mark. All mortals are also liable to suffering; and no one is free from suffering, though he

strive without end. But now we see of good many becoming worthless, and of worthless good, the one through remissness, the other by earnestness; which thing most of all indicates that these things do not come of nature. For the things of nature are neither changed, nor do they need diligence for their acquisition. For like as for seeing and hearing we do not need labor, so neither should we need toils in virtue, if it had been apportioned by nature. "But wherefore did He at all make worthless men, when He might have made all men good? Whence then are the evil things?" saith he. Ask thyself; for it is my part to show they are not of nature, nor from God.

9 "Come they then of themselves?" he saith. By no means. "But are they unoriginated?" Speak reverently, O man, and start back from this madness, honoring with one honor God and the evil things, and that honor the highest. For if they be unoriginate they are mighty, and cannot so much as be plucked up, nor pass into annihilation. For that what is unoriginate is imperishable, is surely manifest to all. 3. And whence also are there so many good, when evil hath such great power? how are they that have an origin stronger than that which is unoriginate? "But God destroys these things," he saith. When? And how will He destroy what are of equal honor, and of equal strength, and of the same age, as one might say, with Himself? Oh malice of the devil! how great an evil hath he invented! With what blasphemy hath he persuaded men to surround God! with what cloak of godliness hath he devised another profane account? For desiring to show, that not of Him was the evil, they brought in another evil doctrine, saying, that these things are unoriginate.

10 "Whence then are evils?" one may say. From willing and not willing. "But the very thing of our willing and not willing, whence is it?" From ourselves. But thou dost the same in asking, as if when thou hadst asked, whence is seeing and not seeing? then when I said, from closing the eyes or not closing the eyes, thou wert to ask again; the very closing the eyes or not, whence is it? then having heard that it was of ourselves, and our will, thou wert to seek again another cause. For evil is nothing else than disobedience to God. "Whence then," one may say, "did man find this?" "Why, was it a task to find this? I pray thee." "Nay, neither do I say this, that this thing is difficult; but whence became he desirous to disobey." "From remissness. For having power for either, he inclined rather to this."

11 But if thou art perplexed yet and dizzy at hearing this, I will ask thee nothing difficult nor involved, but a simple and plain question. Hast thou become some time bad? and hast thou become some time also good? What I mean, is like this. Didst thou prevail some time over passion, and wast thou taken again by passion? Has thou been overtaken by drunkenness, and hast thou prevailed over drunkenness? Wast thou once moved to wrath, and again not moved to wrath? Didst thou overlook a poor man, and not overlook him? Didst thou commit whoredom once? and didst thou become chaste again? Whence then are all these things? tell me, whence? Nay if thou thyself do not tell, I will say. Because at one time thou didst restrain thyself and strive, but after that thou becamest remiss and careless. For to those that are desperate, and are continually in wickedness, and are in a state of senselessness, and are mad, and who are not willing so much as to hear what will amend them, I will not even discourse of self restraint; but to them that have been sometimes in the one, and sometimes in the other, I will gladly speak. Didst thou once take by violence the things that belonged not to thee; and after this, subdued by pity, didst impart even of thine unto him that was in need? Whence then this change? Is it not quite plain it is from the mind, and the choice of will?

12 It is quite plain, and there is no one who would not say this. Wherefore I entreat you to be in earnest, and to cleave to virtue, and ye will have no need of these questions. For our evils are mere names, if we be willing. Inquire not then whence are evils, neither perplex thyself; but having found that they are from remissness only, flee the evil deeds. And if any one should say, that these things come not from us; whenever thou seest him angry with his servants, and provoked with his wife, and blaming a child, and condemning them who injure him, say to him, how then saidst thou, that evils come not from us? For if they be not from us, wherefore dost thou find fault? Say again; is it of thyself thou revilest, and insultest? For if it be not of thyself, let no man be angry with thee; but if it be of thyself, of thyself and of thy remissness are thy evil deeds.

13 But what? thinkest thou there are some good men? For if indeed no man is good, whence hast thou this word? whence are praises? But if there are good men, it is quite plain that they will also reprove the bad. Yet if no one is voluntarily wicked, nor of himself, the good will be found to be unjustly re-proving the bad, and they themselves too will be in this way bad again. For

what can be worse than to subject the guiltless to accusations? But if they continue in our estimation good men, though reproving, and this especially is a proof of their goodness, even to the very fools it is hereby plain, that no one is ever by necessity bad. But if after all this thou wouldest still inquire, whence are evils? I would say, from remissness, from idleness, from keeping company with the bad, from contempt of virtue; hence are both the evils themselves, and the fact that some inquire, whence are the evils. Since of them surely who do right no one inquires about these things, of them that are purposed to live equitably and temperately; but they, who dare to commit wicked acts, and wish to devise some foolish comfort to themselves by these discussions, do weave spiders' webs.

¹⁴ But let us tear these in pieces not by our words only, but by our deeds too. For neither are these things of necessity. For if they were of necessity, He would not have said, "Woe to the man, by whom the offense cometh." For those only doth he bewail, who are wicked by their choice. And if He saith "by whom," marvel not. For not as though another were bringing in it by him, doth He say this, but viewing him as himself causing the whole. For the Scripture is wont to say, "by whom," for "of whom;" as when it saith, "I have gotten a man by God," putting not the second cause, but the first; and again, "Is not the interpretation of them by God," and, "God is faithful, by whom ye are called unto the fellowship of His Son." ⁴ And that thou mayest learn that it is not of necessity, hear also what follows. For after bewailing them, He saith, "If thy hand, or thy foot offend thee, cut them off, and cast them from thee: for it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into the fire. And if thy right eye offend thee, pluck it out; it is better for thee to enter into life with one eye, than having two eyes to be cast into the furnace of fire;" not saying these things of limbs; far from it; but of friends, of relations, whom we regard in the rank of necessary members. This He had both said further back, and now He saith it. For nothing is so hurtful as bad company. For what things compulsion cannot, friendship can often effect, both for hurt, and for profit. Wherefore with much earnestness He commands us to cut off them that hurt us, intimating these that bring the offenses.

¹⁵ Seest thou how He hath put away the mischief that would result from the offenses? By foretelling that there surely will be offenses, so that they might find no one in a state of carelessness, but that looking for them men

might be watchful. By showing the evils to be great (for He would not have said without purpose, "Woe to the world because of the offenses," but to show that great is the mischief therefrom), by lamenting ú again in stronger terms over him that brings them in. For the saying, "But woe to that man," was that of one showing that great was the punishment, but not this only, but also by the comparison which He added He increased the fear. Then He is not satisfied with these things, but He showeth also the way, by which one may avoid the offenses. But what is this? The wicked, saith He, though they be exceeding dear friends to thee, cut off from thy friendship.

16 And He giveth a reason that cannot be gainsaid. For if they continue friends, thou wilt not gain them, but thou wilt lose thyself besides; but if thou shouldest cut them off, thine own salvation at least thou wilt gain. So that if any one's friendship harms thee, cut it off from thee. For if of our own members we often cut off many, when they are both in an incurable state, and are ruining the rest, much more ought one to do this in the case of friends. But if evils were by nature, superfluous were all this admonition and advice, superfluous the precaution by the means that have been mentioned. But if it be not superfluous, as surely it is not superfluous, it is quite clear that wickedness is of the will. "Take heed that ye despise not one of these little ones; for I say unto you, that their angels do always behold the face of my Father which is in Heaven."

17 He calleth little ones not them that are really little, but them that are so esteemed by the multitude, the poor, the objects of contempt, the unknown (for how should he be little who is equal in value to the whole world; how should he be little, who is dear to God?); but them who in the imagination of the multitude are so esteemed. And He speaks not of many only, but even of one, even by this again warding off the hurt of the many offenses. For even as to flee the wicked, so also to honor the good, hath very great gain, and would be a twofold security to him who gives heed, the one by rooting out the friendships with them that offend, the other from regarding these saints with respect and honor. Then in another way also He makes them objects of reverence, saying, "That their angels do always behold the face of my Father which is in Heaven."

18 Hence it is evident, that the saints have angels, or even all men. For the apostle too saith of the woman, "That she ought to have power on her head because of the angels." And Moses, "He set the bounds of the nations accord-

ing to the number of the angels of God." But here He is discoursing not of angels only, but rather of angels that are greater than others. But when He saith, "The face of my Father," He means nothing else than their fuller confidence, and their great honor. "For the Son of Man is come to save that which was lost." Again, He is putting another reason stronger than the former, and connects with it a parable, by which He brings in the Father also as desiring these things. "For how think ye?" saith He; "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, he rejoiceth over it more than over the ninety and nine, which went not astray. Even so it is not will before your Father, that one of these little ones should perish."

¹⁹ Seest thou by how many things He is urging to the care of our mean brethren. Say not then, "Such a one is a blacksmith, a shoemaker, he is a ploughman, he is a fool," and so despise him. For in order that thou shouldst not feel this, see by how many motives He persuades thee to practise moderation, and presses thee into a care for these. He set a little child, and saith, "Be ye as little children." And, "Whosoever receiveth such a little child receiveth me;" and, "Whosoever shall offend," shall suffer the utmost penalties. And He was not even satisfied with the comparison of the "millstone," but added also His "woe," and commanded us to cut off such, though they be in the place of hands and eyes to us. And by the angels again that are entrusted with these same mean brethren, He makes them objects of veneration, and from His own will and passion (for when He said, "The Son of Man is come to save that which was lost," He signifies even the cross, like as Paul saith, speaking of a brother, "For whom Christ died"); and from the Father, for that neither to Him doth it seem good that one should perish; and from common custom, because the shepherd leaves them that are safe, and seeks what is lost; and when he hath found what was gone astray, he is greatly delighted at the finding and the saving of this.

²⁰ 5. If then God thus rejoices over the little one that is found, how dost thou despise them that are the objects of God's earnest care, when one ought to give up even one's very life for one of these little ones? But is he weak and mean? Therefore for this very cause most of all, one ought to do everything in order to preserve him. For even He Himself left the ninety and nine sheep, and went after this, and the safety of so many availed not to throw into the

shade the loss of one. But Luke saith, that He even brought it on his shoulders, and that "There was greater joy over one sinner that repenteth, than over ninety and nine just persons" And from His forsaking those that were saved for it, and from His taking more pleasure in this one, He showed His earnestness about it to be great.

21 Let us not then be careless about such souls as these. For all these things are said for this object. For by threatening, that he who has not become a little child should not so much as at all set foot in the Heavens, and speaking of "the millstone," He hath brought down the haughtiness of the boastful; for nothing is so hostile to love as pride; and by saying, "It must needs be that offenses come," He made them to be wakeful; and by adding, "Woe unto him by whom the offense cometh," He hath caused each to endeavor that it be not by him. And while by commanding to cut off them that offend He made salvation easy; by enjoining not to despise them, and not merely enjoining, but with earnestness (for "take heed," saith He, "that ye despise not one of these little ones"), and by saying, "Their angels behold the face of my Father," and, "For this end am I come," and "my Father willeth this," He hath made those who should take care of them more diligent.

22 Seest thou what a wall He hath set around them, and what earnest care He taketh of them that are contemptible and perishing, at once threatening incurable ills to them that make them fall, and promising great blessings to them that wait upon them, and take care of them, and bringing an example from Himself again and from the Father? Him let us also imitate, refusing none of the tasks that seem lowly and troublesome for our brethren's sake; but though we have to do service, though he be small, though he be mean for whom this is done, though the work be laborious, though we must pass over mountains and precipices, let all things be held enduring for the salvation of our brother. For a soul is an object of such earnest care to God, that "He spared not His own Son." Wherefore I entreat, when morning hath appeared, straightway as we come out of our house, let us have this one object in view, this earnest care above all, to rescue him that is in danger; I do not mean this danger only that is known by sense, for this is not danger at all, but the danger of the soul, that which is brought upon men by the devil.

23 For the merchant too, to increase his wealth, crosses the sea; and the artisan, to add to his substance, doeth all things. Let us also then not be satisfied with our own salvation only, since else we destroy even this. For in a

war too, and in an engagement, the soldier who is looking to this only how he may save himself by flight, destroys the rest also with himself; much as on the other hand the noble-minded one, and he who stands in arms in defense of the others, with the others preserves himself also. Since then our state too is a war, and of all wars the bitterest, and an engagement and a battle, even as our King commanded us, so let us set ourselves in array in the engagement, prepared for slaughter, and blood, and murders, looking to salvation in behalf of all, and cheering them that stand, and raising up them that are down. For indeed many of our brethren lie fallen in this conflict, having wounds, wallowing in blood, and there is none to heal, not any one of the people, not a priest, no one else, no one to stand by, no friend, no brother, but we look every man to his own things.

²⁴ By reason of this we maim our own interests also. For the greatest confidence and means of approval is the not looking to our own things. Therefore I say, are we weak and easy to be overcome both by men, and by the devil, because we seek the opposite to this, and lock not our shields one with another, neither are fortified with godly love, but seek for ourselves other motives of friendship, some from relationship, some from long acquaintance, some from community of interest, some from neighborhood; and from every cause rather are we friends, than from godliness, when one's friendships ought to be formed upon this only. But now the contrary is done; with Jews and with Greeks we sometimes become friends, rather than with the children of the church. 6. Yes, saith he, because the one is worthless, but the other kind and gentle. What sayest thou? Dost thou call thy brother worthless, who art commanded not to call him so much as Raca? And art thou not ashamed, neither dost thou blush, at exposing thy brother, thy fellow member, him that hath shared in the same birth with thee, that hath partaken of the same table?

²⁵ But if thou hast any brother after the flesh, if he should perpetrate ten thousand evil deeds, thou laborest to conceal him, and accountest thyself also to partake of the shame, when he is disgraced; but as to thy spiritual brother, when thou oughtest to free him from calumny, thou dost rather encompass him with ten thousand charges against him? "Why he is worthless and insufferable," thou mayest say. Nay then for this reason become his friend, that thou mayest put an end to his being such a one, that thou mayest convert him, that thou mayest lead him back to virtue.-" But he obeys not,"

thou wilt say, "neither cloth he bear advice."-Whence knowest thou it? What, hast thou admonished him, and attempted to amend him?-"I have admonished him often," thou wilt say. How many times?-Oftentimes, both once, and a second time.-Oh! Is this often? Why, if thou hadst done this throughout all the time, oughtest thou to grow weary, and to give it up? Seest thou not how God is always admonishing us, by the prophets, by the apostles, by the evangelists? What then? have we performed all? and have we been obedient in all things? By no means. Did He then cease admonishing? Did He hold His peace? Doth He not say each day, "Ye cannot serve God, and mammon" and with many, the superfluity and the tyranny of wealth yet increases? Doth He not cry aloud each day, "Forgive, and ye shall have forgiveness," and we become wild beasts more and more? Doth He not continually admonish to restrain desire, and to keep the mastery over wicked lust, and many wallow worse than swine in this sin? But nevertheless, He ceases not speaking.

26 Wherefore then do we not consider these things with ourselves, and say that even with us God reasons, and abstains not from doing this, although we disobey Him in many things? Therefore He said that, "Few are the saved." For if virtue in ourselves suffices not for our salvation, but we must take with us others too when we depart; when we have saved neither ourselves, nor others, what shall we suffer? Whence shall we have any more a hope of salvation? But why do I blame for these things, when not even of them that dwell with us do we take any account, of wife, and children, and servants, but we have care of one thing instead of another, like drunken men, that our servants may be more in number, and may serve us with much diligence, and that our children may receive from us a large inheritance, and that our wife may have ornaments of gold, and costly garments, and wealth; and we care not at all for themselves, but for the things that belong to them. For neither do we care for our own wife, nor provide for her, but for the things that belong to the wife; neither for the child, but for the things of the child.

27 And we do the same as if any one seeing a house in a bad state, and the walls giving way, were to neglect to raise up these, and to make up great fences round it without; or when a body was diseased, were not to take care of this, but were to weave for it gilded garments; or when the mistress was ill, were to give heed to the maidservants, and the looms, and the vessels in the house, and mind other things, leaving her to lie and moan. 28 For this is

done even now, and when our soul is in evil and wretched case, and angry, and reviling, and lusting wrongly, and full of vainglory, and at strife, and dragged down to the earth, and torn by so many wild beasts, we neglect to drive away the passions from her, and are careful about house and servants. And while if a bear has escaped by stealth, we shut up our houses, and run along by the narrow passages, so as not to fall in with the wild beast; now while not one wild beast, but many such thoughts are tearing in pieces the soul, we have not so much as a feeling of it. And in the city we take so much care, as to shut up the wild beasts in solitary places and in cages, and neither at the senate house of the city, nor at the courts of justice, nor at the king's palace, but far off somewhere at a distance do we keep them chained; but in the case of the soul, where the senate house is, where the King's palace, where the court of justice is, the wild beasts are let loose, crying and making a tumult about the mind itself and the royal throne. Therefore all things are turned upside down, and all is full of disturbance, the things within, the things without, and we are in nothing different from a city thrown into confusion from being overrun by barbarians; and what takes place in us is as though a serpent were setting on a brood of sparrows, and the sparrows, with their feeble cries, were flying about every way affrighted, and full of trouble, without having any place whither to go and end their consternation.

297. Wherefore I entreat, let us kill the serpent, let us shut up the wild beasts, let us stifle them, let us slay them, and these wicked thoughts let us give over to the sword of the Spirit, lest the prophet threaten us also with such things as he threatened Judea, that "The wild asses shall dance there, and porcupines, and serpents." For there are, there are even men worse than wild asses, living as it were in the wilderness, and kicking; yea the more part of the youth amongst us is like this. For indeed having wild lusts they thus leap, they kick, going about unbridled, and spend their diligence on no becoming object. And the fathers are to blame, who while they constrain the horsebreakers to discipline their horses with much attention, and suffer not the youth of the colt to go on long untamed, but put upon it both a rein, and all the rest, from the beginning; but their own young ones they overlook, going about for a long season unbridled, and without temperance; disgracing themselves, by fornications, and gamings, and continuings in the wicked theatres, when they ought before fornication to give him to a wife, to a wife chaste, and highly endued with wisdom; for she will both bring off

her husband from his most disorderly course of life, and will be instead of a rein to the colt.

³⁰ For indeed fornications and adulteries come not from any other cause, than from young men's being unrestrained. For if he have a prudent wife, he will take care of house and honor and character. "But he is young," you say. I know it too. For if Isaac was forty years old when he took his bride, passing all that time of his life in virginity, much more ought young men under grace to practise this self-restraint. But oh what grief! Ye do not endure to take care of their chastity, but ye overlook their disgracing, defiling themselves, becoming accursed; as though ye knew not that the profit of marriage is to preserve the body pure, and if this be not so, there is no advantage of marriage. But ye do the contrary; when they are filled with countless stains, then ye bring them to marriage without purpose and without fruit.

³¹ "Why I must wait," thou wilt say, "that he may become approved, that he may distinguish himself in the affairs of the state." but of the soul ye have no consideration, but ye overlook it as a cast-away. For this reason all things are full of confusion, and disorder, and trouble, because this is made a secondary matter, because necessary things are neglected, but the unimportant obtain much forethought. Knowest thou not, that thou canst do no such kindness to the youth, as to keep him pure from whorish uncleanness? For nothing is equal to the soul. Because, "What is a man profited," saith He, "if he shall gain the whole world, but lose his own soul." But because the love of money hath overturned and cast down all, and hath thrust aside the strict fear of God, having seized upon the souls of men. like some rebel chief upon a citadel; therefore we are careless both of our children's salvation, and of our own, looking to one object only, that having become wealthier, we may leave riches to others, and these again to others after them, and they that follow these to their posterity, becoming rather a kind of passers on of our possessions and of our money, but not masters.

³² Hence great is our folly; hence the free are less esteemed than the slaves. For slaves we reprove, if not for their sake, yet for our own; but the free enjoy not the benefit even of this care, but are more vile in our estimation than these slaves. And why do I say, than our slaves? For our children are less esteemed than cattle; and we take care of horses and asses rather than of children. And should one have a mule, great is his anxiety to find the best groom, and not one either harsh, or dishonest, or drunken, or ignorant of

his art; out if we have set a tutor over a child's soul, we take at once, and at random, whoever comes in our way. And yet than this art there is not another greater. For what is equal to training the soul, and forming the mind of one that is young? For he that hath this art, ought to be more exactly observant than any painter and any sculptor.

33 But we take no account of this, but look to one thing only, that he may be trained as to his tongue. And to this again we have directed our endeavors for money's sake. For not that he may be able to speak, but that he may get money, does he learn speaking; since if it were possible to grow rich even without this, we should have no care even for this. Seest thou how great is the tyranny of riches? how it has seized upon all things, and having bound them like some slaves or cattle, drags them where it will? But what are we advantaged by such accusations against it? For we indeed shoot at it in words, but it prevails over us in deeds. Nevertheless, not even so shall we cease to shoot at it with words from our tongue. For if any advance is made, both we are gainers and you; but if you continue in the same things, all our part at least hath been performed.

34 But may God both deliver you from this disease, and cause us to glory in you, for to Him be glory, and dominion, world without end. Amen.

HOMILY 60

Matthew Chapter 18, Verse 15

1 "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." For, since He had used vehement language against them that cause offense, and on every hand had moved them to fear; in order that the offended might not in this way on the other hand become supine. neither supposing all to be cast upon others, should be led on to another vice, soften in themselves, and desiring to be humored in everything, and run upon the shoal of pride; seest thou how He again checks them also, and commands the telling of the faults to be between the two alone, lest by the testimony of the many he should render his accusation heavier, and the other, become excited to opposition, should continue incorrigible. Wherefore He saith, "Between thee and him alone," and, "If he shall hear thee, thou hast gained thy brother." What is, "If he shall hear thee?" If he shall condemn himself, if he shall be persuaded that he has done wrong.

2 "Thou hast gained thy brother." He did not say, Thou hast a sufficient revenge, but, "Thou hast gained thy brother," to show that there is a common loss from the enmity. For He said not, "He hath gained himself only," but, "thou too hast gained him," whereby He showed that both the one and the other were losers before this, the one of his brother, the other of his own salvation. This, when He sat on the mount also, He advised; at one time bringing him who has given the pain to him that had been pained, and saying, "Be reconciled to thy brother," and at another commanding him that had been wronged to forgive his neighbor. For He taught men to say, "Forgive us our debts, like as we forgive our debtors." 3 But here He is devising another mode. For not him that gave the pain, doth He now call upon, but him that was pained He brings to this one. For because this who hath done the wrong would not easily come to make excuse, out of shame, and confusion of face, He draws that other to him, and not merely so, but in such way as also to correct what hath been done. And He saith not, "Accuse," nor "Charge him," nor "Demand satisfaction, and an account," by. "Tell him of his fault," saith He. For he is held in a kind of stupor through anger and shame with which he is intoxicated; and thou, who art in health, must go thy way to him that is ill, and make the tribunal private, and the remedy such as may be readily received. For to say, "Tell him of his fault," is nothing else than "Remind him of his errors" tell him what thou hast suffered at his hand, which very thing, if it be done as it ought, is the part of one making excuse for him, and drawing him over earnestly to a reconciliation.

4 What then, if he should disobey, and be disposed to abide in hardness? "Take with thyself yet one or two, that in the mouth of two witnesses every word may be established." For the more he is shameless, and bold, the more ought we to be active for his cure, not in anger and indignation. For the physician in like manner, when he sees the malady obstinate, doth not give up nor grow impatient, but then makes the more preparation; which He commands us to do in this case too. For since thou appearedst to be too weak alone, make thyself more powerful by this addition. For surely the two are sufficient to convict him that hath sinned. Seest thou how He seeketh not the good of him that hath been pained only, but of him also that hath given the pain. For the person injured is this one who is taken captive by his passion, he it is that is diseased, and weak, and infirm. Wherefore He often sends the other to this one, now alone, and now with others; but if he con-

tinue in it, even with the church. For, "Tell it," saith He, "to the Church." For if He were seeking this one's advantage only, He would not have commanded to pardon, seventy times seven, one repenting. He would not so often have set so many over him to correct his passion; but if he had remained incorrigible after the first conference would have let him be; but now once, and twice, and thrice, He commands to attempt his cure, and now alone and now with two, now with more.

5 Wherefore, with respect to them that are without He saith no such thing, but, "If any one smite thee," He saith, "on thy right cheek, turn to him the other also," but here not in such wise. For what Paul meaneth, saying, "What have I to do to judge them also that are without?" but the brethren he commands both to tell of their faults, and to avoid them, and to cut them off, not being obedient, that they may be ashamed; this Himself also doeth here, making these laws about the brethren; and He sets three over him for teachers and judges, to teach him the things that are done at the time of his drunkenness. For though it be himself that hath said and done all those unreasonable things, yet he will need others to teach him this, like as the drunken man. For anger and sin is a more frantic thing than any drunkenness, and puts the soul in greater distraction.

6 Who, for instance, was wiser than David? Yet for all that, when he had sinned he perceived it not, his lust keeping in subjection all his reasoning powers, and like some smoke filling his soul. Therefore he stood in need of a lantern from the prophet, and of words calling to his mind what he had done. Wherefore here also He brings these to him that hath sinned, to reason with him about the things he had done. 2. But for what reason doth He command this one to tell him of his fault, and not another? Because this man he would endure more quietly, this, who hath been wronged, who hath been pained, who hath been despitefully used. For one doth not bear in the same way being told by another of one's fault concerning him that hath been insulted, as by the insulted person himself, especially when this person is alone convicting him. For when he who should demand justice against him, even this one appears to be caring for his salvation, this will have more power than anything in the world to shame him.

7 Seest thou how this is done not for the sake of just punishment, but of amendment? Therefore He doth not at once command to take with him the two, but when himself hath failed; and not even then doth He send forth a

multitude against him; but makes the addition no further than two, or even one; but when he has contemned these too, then and not till then He brings him out to the church. So much earnestness doth He show, that our neighbor's sins be not exposed by us. And indeed He might have commanded this from the first, but that this might not be, He did not command it, but after a first and second admonition He appoints this. But what is, "In the mouth of two or three witnesses every word shall be established?" Thou hast a sufficient testimony. His meaning is, that thou hast done all thy part, that thou hast left undone none of the things which it pertained to thee to do.

8 "But if he shall neglect to hear them also, tell it to the church," that is, to the rulers of it; "but if he neglect to hear the church, let him be to thee as an heathen man and a publican." For after this such a one is incurably diseased. But mark thou, I pray thee, how everywhere He putteth the publican for an example of the greatest wickedness. For above too He saith, "Do not even the publicans the same?" And further on again, "Even the publicans and the harlots shall go before you into the Kingdom of Heaven," that is, they who are utterly reprobated and condemned. Let them hearken, who are rushing upon unjust gains, who are counting up usuries upon usuries. But why did He set him with these? To soothe the person wronged, and to alarm him. Is this only then the punishment? Nay, but hear also what follows. "Whatsoever ye shall bind on earth shall be bound in Heaven." And He did not say to the ruler of the church, "Bind such a man," but, "If thou bind," committing the whole matter to the person himself, who is aggrieved, and the bonds abide indissoluble. Therefore he will suffer the utmost ills; but not he who hath brought him to account is to blame, but he who hath not been willing to be persuaded.

9 Seest thou how He hath bound him down with twofold constraint, both by the vengeance here, and by the punishment hereafter? But these things hath He threatened, that these circumstances may not arise, but that fearing, at once the being cast out of the church, and the danger from the bond, and the being bound in Heaven, he may become more gentle. And knowing these things, if not at the beginning, at any rate in the multitude of the tribunals he will put off his anger. Wherefore, I tell you, He hath set over him a first, and a second, and a third court, so that though he should neglect to hear the first, he may yield to the second; and even if he should reject that, he may fear the third; and though he should make no account of

this, he may be dismayed at the vengeance to come, and at the sentence and judgment to proceed from God.

¹⁰ "And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." Seest thou how by another motive also He puts down our enmities, and takes away our petty dissensions, and draws us one to another, and this not from the punishment only which hath been mentioned, but also from the good things which spring from charity? For having denounced those threats against contentiousness, He putteth here the great rewards of concord, if at least they who are of one accord do even prevail with the Father, as touching the things they ask, and have Christ in the midst of them. ¹¹ "Are there then indeed nowhere two of one accord?" Nay, in many places, perchance even everywhere. "How then do they not obtain all things?" Because many are causes of their failing. For either they often ask things inexpedient. And why marvellest thou, if this is the case with some others, whereas it was so even with Paul, when he heard. "My grace is sufficient for thee; for my strength is perfected in weakness." Or they are unworthy to be reckoned with them that heard these words, and contribute not their own part, but He seeks for such as are like them; therefore He saith "of you," of the virtuous, of them that show forth an angelic rule of life. Or they pray against them that have aggrieved them, seeking for redress and vengeance; and this kind of thing is forbidden, for, "Pray," saith He, "for your enemies." Or having sins unrepented they ask mercy, which thing it is impossible to receive, not only if themselves ask it, but although others having much confidence towards God entreat for them, like as even Jeremiah praying for the Jews did hear, "Pray not thou for this people, because I will not hear thee."

¹² But if all things are there, and thou ask things expedient, and contribute all thine own part, and exhibit an apostolical life, and have concord and love towards thy neighbor, thou wilt obtain on thy entreaty; for the Lord is loving towards man. 3. Then because He had said, "Of my Father," in order that He might show that it is Himself that giveth, and not He who begat Him only, He added, "For wheresoever two or three are gathered together in my name, there am I in the midst of them." What then? are there not two or three gathered together in His name? There are indeed, but rarely. For not

merely of the assembling doth He speak, neither this doth He require only; but most surely, as I said before also, the rest of virtue too together with this, and besides, even this itself He requires with great strictness. For what He saith is like this, "If any holds me the principal ground of his love to his neighbors, I will be with Him, if he be a virtuous man in other respects."

13 But now we see the more part having other motives of friendship. For one loves, because he is loved, another because he hath been honored, a third because such a one has been useful to him in some other worldly matter, a fourth for some other like cause; but for Christ's sake it is a difficult thing to find any one loving his neighbor sincerely, and as he ought to love him. For the more part are bound one to another by their worldly affairs. But Paul did not love thus, but for Christ's sake; wherefore even when not loved in such wise as he loved, he did not cease his love, because he had planted a strong root of his affection; but not so our present state, but on inquiry we shall find with most men anything likely to produce friendship rather than this. And if any one bestowed on me power in so great a multitude to make this inquiry, I would show the more part bound one to another by worldly motives.

14 And this is evident from the causes that work enmity. For because they are bound one to another by these temporal motives, therefore they are neither fervent towards one another, nor constant, but insult, and loss of money, and envy, and love of vainglory, and every such thing coming upon them, severs the love-tie. For it finds not the root spiritual. Since if indeed it were such, no worldly thing would dissolve things spiritual. For love for Christ's sake is firm, and not to be broken, and impregnable, and nothing can tear it asunder; not calumnies, not dangers, not death, no other thing of this kind. For though he suffer ten thousand things, who thus loves; looking to the ground of his love, he will not desist. For he who loves because of being loved, should he meet with anything painful, puts an end to his love; but he who is bound by this, will never desist.

15 Wherefore Paul also said, "Charity never faileth." For what hast thou to say? That when honored he insults? that receiving benefits he was minded to slay thee? But even this works upon thee to love more, if thou lovest for Christ's sake. For what things are in the rest subversive of love, these here become apt to produce it. How? First, because such a one is to thee a cause of rewards; secondly, because he that is so disposed stands in need of more succor, and much attention. Therefore I say, he who thus loves inquires not about

race, nor country, nor wealth, nor his love to himself, nor any other such matter, but though he be hated, though he be insulted, though he be slain, continues to love, having as a sufficient ground for love, Christ; wherefore also he stands steadfast, firm, not to be overthrown, looking unto Him.

16 For Christ too so loved his enemies, having loved the obstinate, the injurious, the blasphemers, them that hated Him, them that would not so much as see Him; them that were preferring wood and stones to Him, and with the highest love beyond which one cannot find another. "For greater love hath no man than this," He saith, "that one lay down his life for his friends." And those even that crucified Him, and acted in so many instances with contumely against Him, see how He continues to treat with kindness. For even to His Father He speaks for them, saying, "Forgive them, for they know not what they do." And He sent His disciples moreover, after these things, unto them. This love then let us also imitate, unto this let us look, that being followers of Christ, we may attain both unto the good things here, and unto those to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 61

Matthew Chapter 18.

1 "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times. but, Until seventy times seven." Peter supposed he was saying something great, wherefore also as aiming at greatness he added, "Until seven times?" For this thing, saith he, which Thou hast commanded to do, how often shall I do? For if he forever sins, but forever when reprieved repents, how often dost thou command us to bear with this man? For with regard to that other who repents not, neither acknowledges his own faults, Thou hast set a limit, by saying, "Let him be to thee as the heathen and the publican;" but to this no longer so, but Thou hast commanded to accept him. How often then ought I to bear with him, being told his faults, and repenting? Is it enough for seven times?

2 What then saith Christ, the good God, who is loving towards man? "I say not unto thee, until seven times, but, until seventy times seven," not setting a number here, but what is infinite and perpetual and forever. For even as ten thousand times signifies often, so here too. For by saying, "The barren hath borne seven," the Scripture means many. So that He hath not limited

the forgiveness by a number, but hath declared that it is to be perpetual and forever. This at least He indicated by the parable that is put after. For that He might not seem to any to enjoin great things and hard to bear, by saying, "Seventy times seven," He added this parable, at once both leading them on to what He had said, and putting down him who was priding himself upon this, and showing the act was not grievous, but rather very easy. Therefore let me add, He brought forward His own love to man, that by the comparison, as He saith, thou mightest learn, that though thou forgive seventy times seven, though thou continually pardon thy neighbor for absolutely all his sins, as a drop of water to an endless sea, so much, or rather much more, doth thy love to man come short in comparison of the boundless goodness of God, of which thou standest in need, for that thou art to be judged, and to give an account.

3 Wherefore also He went on to say, "The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, he commanded him to be sold, and his wife, and his children, and all that he had." Then after this man had enjoyed the benefit of mercy, he went out, and "took by the throat his fellow-servant, which owed him an hundred pence;" and having by these doings I moved his lord, he caused him to cast him again into prison, until he should pay off the whole. Seest thou how great the difference between sins against man and against God? As great as between ten thousand talents, and a hundred pence, or rather even much more. And this arises both from the difference of the persons, and the constant succession of our sins. For when a man looks at us, we stand off and shrink from sinning: but when God sees us every day, we do not forbear, but do and speak all things without fear.

4 But not hereby alone, but also from the benefit and from the honor of which we have partaken, our sins become more grievous. And if ye are desirous to learn how our sins against Him are ten thousand talents. or rather even much more, I will try to show it briefly. But I fear test to them that are inclined to wickedness, and love continually to sin, I should furnish still greater security, or should drive the meeker sort to despair, and they should repeat that saying of the disciples, "who can be saved?" Nevertheless for all that I will speak, that I may make those that attend more safe, and more meek. For they that are incurably diseased, and past feeling, even without

these words of mine, do not depart from their own carelessness, and wickedness; and if even from hence they derive greater occasion for contempt, the fault is not in what is said, but in their insensibility; since what is said surely is enough both to restrain those that attend to it, and to prick their hearts; and the meeker sort, when they see on the one hand the greatness of their sins, and learn also on the other hand the power of repentance, will cleave to it the more, wherefore it is needful to speak.

5 I will speak then, and will set forth our sins, both wherein we offend against God, and wherein against men, and I will set forth not each person's own, but what are common; but his own let each one join to them after that from his conscience. And I will do this, having first set forth the good deeds of God to us. What then are His good deeds? He created us when we were not, and made all things for our sakes that are seen, Heaven, sea, air, all that in them is, living creatures, plants, seeds; for we must needs speak briefly for the boundless ocean of the works. Into us alone of all that are on earth He breathed a living soul such as we have, He planted a garden, He gave a helpmeet, He set us over all the brutes, He crowned us with glory and honor.

6 After that, when man had been unthankful towards his benefactor, He vouchsafed unto him a greater gift. 2. For look not to this only, that He cast him out of paradise, but mark also the gain that arose from thence. For after having cast him out of paradise, and having wrought those countless good works, and having accomplished His various dispensations, He sent even His own Son for the sake of them that had been benefited by Him and were hating Him, and opened Heaven to us, and unfolded paradise itself, and made us sons, the enemies, the unthankful. Wherefore it were even seasonable now to say, "O the depth of the riches both of the wisdom and knowledge of God!" And He gave us also a baptism of the remission of sins, and a deliverance from vengeance, and an inheritance of a kingdom, and He promised numberless good things on our doing what is right, and stretched forth His hand, and shed abroad His Spirit into our hearts.

7 What then? After so many and such great blessings, what ought to be our disposition; should we indeed, even if each day we died for Him who so loves us, make due recompense, or rather should we repay the smallest portion of the debt? By no means, for moreover even this again is turned to our advantage. How then are we disposed, whose disposition ought to be like this? Each day we insult His law. But be ye not angry, if I let loose my tongue

against them that sin, for not you only will I accuse, but myself also. Where then would ye that I should begin? With the slaves, or with the free? with them that serve in the army, or with private persons? with the rulers, or with the subjects? with the women, or with the men? with the aged men, or with the young? with what age? with what race? with what rank? with what pursuit?

8 Would ye then that I should make the beginning with them that serve as soldiers? What sin then do not these commit every day, insulting, reviling, frantic, making a gain of other men's calamities, being like wolves, never clear from offenses, unless one might say the sea too was without waves. What passion doth not trouble them? what disease cloth not lay siege to their soul? For to their equals they show a jealous disposition, and they envy, and seek after vainglory; and to those that are subject to them, their disposition is covetous; but to them that have suits, and run unto them as to a harbor, their conduct is that of enemies and perjured persons. How many robberies are there with them! How many frauds! How many false accusations, and meannesses! how many servile flatteries! Come then, let us apply in each case the law of Christ. "He that saith to his brother, Thou fool, shall be in danger of hell fire. He that hath looked on a woman to lust after her, hath already committed adultery with her. Unless one humble himself as the little child, he shall not enter into the Kingdom of Heaven."

9 But these even study haughtiness, becoming towards them that are subject to them, and are delivered into their hands, and who tremble at them, and are afraid of them, more fierce than a wild beast; for Christ's sake doing nothing, but all things for the belly, for money, for vainglory. Can one indeed reckon up in words the trespass of their actions? What should one say of their decisions, their laughter, their unseasonable discourses, their filthy language? But about covetousness one cannot so much as speak. For like as the monks on the mountains know not even what covetousness is, so neither do these; but in an opposite way to them, For they indeed, because of being far removed from the disease, know not the passion, but these, by reason of being exceedingly intoxicated with it, have not so much as a perception how great the evil is. For this vice hath so thrust aside virtue and tyrannises, that it is not accounted so much as a heavy charge with those madmen.

10 But will ye, that we leave these, and go to others of a gentler kind? Come then, let us examine the race of workmen and artisans. For these

above all seem to live by honest labors, and the sweat of their own brow. But these too, when they do not take heed to themselves, gather to themselves many evils from hence. For the dishonesty that arises from buying and selling they bring into the work of honest labor, and add oaths, and perjuries, and falsehoods to their covetousness often, and are taken up with worldly things only, and continue riveted to the earth; and while they do all things that they may get money, they do not take much heed that they may impart to the needy, being always desirous to increase their goods. What should one say of the revilings that are uttered touching such matters, the insults, the loans, the usurious gains, the bargains full of much mean trafficking, the shameless buyings and sellings.

11 3. But will ye that we leave these too, and go to others who seem to be more just? Who then are they? They that are possessed of lands, and reap the wealth that springs from the earth. And what can be more unjust than these? For if any one were to examine how they treat their wretched and toil-worn laborers, he will see them to be more cruel than savages. For upon them that are pining with hunger, and toiling throughout all their life, they both impose constant and intolerable payments, and lay on them laborious burdens, and like asses or mules, or rather like stones, do they treat their bodies, allowing them not so much as to draw breath a little, and when the earth yields, and when it doth not yield, they alike wear them out, and grant them no indulgence. And what can be more pitiable than this, when after having labored throughout the whole winter, and being consumed with frost and rain, and watchings, they go away with their hands empty, yea moreover in debt, and fearing and dreading more that this famine and shipwreck, the torments of the overlookers, and their dragging them about, and their demands, and their imprisonments, and the services from which no entreaty can deliver them!

12 Why should one speak of the merchandise which they make of them, the sordid gains which they gain by them, by their labors and their sweat filling winepresses, and wine vats, but not suffering them to take home so much as a small measure, but draining off the entire fruits into the casks of their wickedness, and flinging to them for this a little money? And new kinds of usuries also do they devise, and not lawful even according to the laws of the heathens, and they frame contracts for loans full of many a curse. For not the hundredth part of the sum, but the half of the sum they press for

and exact; and this when he of whom it is exacted has a wife, is bringing up children, is a human being, and is filling their threshing floor, and their wine-press by his own toils. But none of these things do they consider. Wherefore now it were seasonable to bring forward the prophet and say, "Be astonished, O Heaven, and be horribly afraid, O earth," to what great brutality hath the race of man been madly carried away!

¹³ But these things I say, not blaming crafts, nor husbandry, nor military service, but ourselves. Since Cornelius also was a centurion, and Paul a worker in leather, and after his preaching practised his craft, and David was a king, and Job enjoyed the possession of land and of large revenues, and there was no hindrance hereby to any of these in the way of virtue. Bearing in mind all these things, and considering the ten thousand talents, let us at least hence hasten to remit to our neighbors their few and trifling debts. For we too have an account to give of the commandments wherewith we have been trusted, and we are not able to pay all, no not whatever we may do. Therefore God hath given us a way to repayment both ready and easy, and which is able to cancel all these things, I mean, not to be revengeful.

¹⁴ In order then that we may learn this well, let us hear the whole parable, going on regularly through it. "For there was brought unto Him," it saith, "one which owed ten thousand talents, and when he had not to pay, He commanded him to be sold, and his wife, and his children." Wherefore, I pray thee? Not of cruelty, nor of inhumanity (for the loss came back again upon himself, for she too was a slave), but of unspeakable tenderness. For it is His purpose to alarm him by this threat, that He might bring him to supplication, not that he should be sold. For if He had done it for this intent, He would not have consented to his request, neither would He have granted the favor. Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow servant. For even if when he had learnt the weight of his debt, and the greatness of the forgiveness, he continued taking his fellow-servant by the throat; if He had not disciplined him beforehand with such medicines, to what length of cruelty might he not have gone?

¹⁵ What then saith the other? "Have patience with me, and I will pay thee all. And his Lord s was moved with compassion, and loosed him, and forgave him the debt." Seest thou again surpassing benevolence? The servant asked

only for delay and putting off the time, but He gave more than he asked, remission and forgiveness of the entire debt. For it had been his will to give it even from the first, but he did not desire the gift to be his only, but also to come of this man's entreaty, that he might not go away uncrowned. For that the whole was of him, although this other fell down to him and prayed, the motive of the forgiveness showed, for "moved with compassion" he forgave him. But still even so he willed that other also to seem to contribute something, that he might not be exceedingly covered with shame, and that he being schooled in his own calamities, might be indulgent to his fellow-servant.

16 4. Up to this point then this man was good and acceptable; for he confessed, and promised to pay the debt, and fell down before him, and entreated, and condemned his own sins, and knew the greatness of the debt. But the sequel is unworthy of his former deeds. For going out straightway, not after a long time but straightway, having the benefit fresh upon him, he abused to wickedness the gift, even the freedom bestowed on him by his master. For, "he found one of his fellow-servants, which owed him an hundred pence, and took him by the throat, saying, Pay me what thou owest." Seest thou the master's benevolence? Seest thou the servant's cruelty? Hear, ye who do these things for money. For if for sins we must not do so, much more not for money. What then saith the other? "Have patience with me, and I will pay thee all." But he did not regard even the words by which he had been saved (for he himself on saying this was delivered from the ten thousand talents), and did not recognize so much as the harbor by which he escaped shipwreck; the gesture of supplication did not remind him of his master's kindness, but he put away from him all these things, from covetousness and cruelty and revenge, and was more fierce than any wild beast, seizing his fellow-servant by the throat.

17 What doest thou, O man? perceivest thou not, thou art making the demand upon thyself, thou art thrusting the sword into thyself, and revoking the sentence and the gift? But none of these things did he consider, neither did he remember his own state, neither did he yield; although the entreaty was not for equal objects. For the one besought for ten thousand talents, the other for a hundred pence; the one his fellow-servant, the other his lord; the one received entire forgiveness, the other asked for delay, and not so much as this did he give him, for "he cast him into prison." "But when his fellow-ser-

vants saw it, they accused him to their lord." Not even to men is this well-pleasing, much less to God. They therefore who did not owe, partook of the grief. What then saith their lord? "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion, even as I had pity on thee?"

¹⁸ See again the lord's gentleness. He pleads with him, and excuses himself, being on the point of revoking his gift; or rather, it was not he that revoked it, but the one who had received it. Wherefore He saith, "I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant?" For even if the thing cloth seem to thee hard; yet shouldest thou have looked to the gain, which hath been, which is to be. Even if the injunction be galling, thou oughtest to consider the reward; neither that he hath grieved thee, but that thou hast provoked God, whom by mere prayer thou hast reconciled. But if even so it be a galling thing to thee to become friends with him who hath grieved thee, to fall into hell is far more grievous; and if thou hadst set this against that, then thou wouldest have known that to forgive is a much lighter thing.

¹⁹ And whereas, when he owed ten thousand talents, he called him not wicked, neither reproached him, but showed mercy on him; when he had become harsh to his fellow-servant, then he saith, "O thou wicked servant." Let us hearken, the covetous, for even to us is the word spoken. Let us hearken also, the merciless, and the cruel, for not to others are we cruel, but to ourselves. When then thou art minded to be revengeful, consider that against thyself art thou revengeful, not against another; that thou art binding up thine own sins, not thy neighbors. For as to thee, whatsoever thou mayest do to this man, thou doest as a man and in the present life, but God not so, but more mightily will He take vengeance on thee, and with the vengeance hereafter. "For He delivered him over till he should pay that which was due," that is, for ever; for he will never repay. For since thou art not become better by the kindness shown thee, it remains that by vengeance thou be corrected.

²⁰ And yet, "The graces and the gifts are without repentance," but wickedness has had such power as to set aside even this law. What then can be a more grievous thing than to be revengeful, when it appears to overthrow such and so great a gift of God. And he did not merely "deliver" him, but "was wroth." For when he commanded him to be sold, his were not the

words of wrath (therefore neither did he do it), but a very great occasion for benevolence; but now the sentence is of much indignation, and vengeance, and punishment. What then means the parable? "So likewise shall my Father do also unto you," He saith, "if ye from your hearts forgive not every one his brother their trespasses." He saith not "your Father," but "my Father." For it is not meet for God to be called the Father of such a one, who is so wicked and malicious.

21 5. Two things therefore doth He here require, both to condemn ourselves for our sins, and to forgive others; and the former for the sake of the latter, that this may become more easy (for he who considers his own sins is more indulgent to his fellow-servant); and not merely to forgive with the lips, but from the heart. Let us not then thrust the sword into ourselves by being revengeful. For what grief hath he who hath grieved thee inflicted upon thee, like thou wilt work unto thyself by keeping thine anger in mind, and drawing upon thyself the sentence from God to condemn thee? For if indeed thou art watchful, and keepest thyself under control, the evil will come round upon his head, and it will be he that will suffer harm; but if thou shouldest continue indignant, and displeased, then thyself wilt undergo the harm not from him, but from thyself.

22 Say not then that he insulted thee, and slandered thee, and did unto thee ills beyond number; for the more thou tellest, so much the more dost thou. declare him a benefactor. For he hath given thee an opportunity to wash away thy sins; so that the greater the injuries he hath done thee, so much more is he become to thee a cause of a greater remission of sins. For if we be willing, no one shall be able to injure us, but even our enemies shall advantage us in the greatest degree. And why do I speak of men? For what can be more wicked than the devil; yet nevertheless, even hence have we a great opportunity of approving ourselves; and Job sheweth it. But if the devil hath become a cause of crowns, why art thou afraid of a man as an enemy? See then how much thou gainest, bearing meekly the spiteful acts of thine enemies. First and greatest, deliverance from sins; secondly, fortitude and patience; thirdly, mildness and benevolence; for he that knoweth not how to be angry with them that grieve him, much more will he be ready to serve them that love him. Fourthly, to be free from anger continually, to which nothing can be equal. For of him that is free from anger, it is quite clear that he is delivered also from the despondency hence arising, and will not spend

his life on vain labors and sorrows. For he that knows not how to hate, neither cloth he know how to grieve, but will enjoy pleasure, and ten thousand blessings. So that we punish ourselves by hating others, even as on the other hand we benefit ourselves by loving them.

²³ Besides all these things, thou wilt be an object of veneration even to thy very enemies, though they be devils; or rather, thou wilt not so much as have an enemy whilst thou art of such a disposition. But what is greater than all, and first, thou gainest the favor of God. Shouldest thou have sinned, thou wilt obtain pardon; shouldest thou have done what is right, thou wilt obtain a greater confidence. Let us accomplish therefore the hating no one, that God also may love us, that, though we be in debt for ten thousand talents, He may have compassion and pity us. But hast thou been injured by him? Pity him then, do not hate him; weep and mourn, do not turn away from him. For thou art not the one that hath offended against God, but he; but thou hast even approved thyself, if thou endure it. Consider that Christ, when about to be crucified, rejoiced for Himself, but wept for them that were crucifying Him. This ought to be our disposition also; and the more we are injured, so much the more should we lament for them that are injuring us. For to us many are the benefits hence arising, but to them the opposites.

²⁴ But did he insult thee, and strike thee before all? Then bath he disgraced and dishonored himself before all, and hath opened the mouths of a thousand accusers, and for thee hath he woven more crowns, and gathered for thee many to publish thy forbearance. But did he slander thee to others? And what is this? God is the one that is to demand the account, not they that have heard this. For to himself hath he added occasion of punishment, so that not only for his own sins he should give account, but also of what he said of thee. And upon thee hath he brought evil report with men, but he himself hath incurred evil report with God. And if these things are not sufficient for thee, consider that even thy Lord was evil reported of both by Satan and by men, and that to those most loved by Him; and His Only-Begotten the same again. Wherefore He said, "If they have called the Master of the house Beelzebub, much more shall they call them of His household."

²⁵ And that wicked demon did not only slander Him, but was also believed, and slandered Him not in ordinary matters, but with the greatest reproaches and accusations. For he affirmed Him to be possessed, and to be a deceiver, and an adversary of God. But hast thou also done good, and re-

ceived evil? Nay, in respect of this most of all lament and grieve for him that hath done the wrong, but for thyself rather rejoice, because thou art become like God, "Who maketh the sun to rise upon evil and good." But if to follow God is beyond thee, although to him that watcheth not even this is hard; yet nevertheless if this seem to thee to be too great for thee, come let us bring thee to thy fellow-servants, to Joseph, who suffered countless things, and did good unto his brethren; to Moses, who after their countless plots against him, prayed for them; to the blessed Paul, who cannot so much as number what he suffered from them, and is willing to be accursed for them; to Stephen, who is stoned, and entreating this sin may be forgiven them. And having considered all these things, cast away all anger, that God may forgive us also all our trespasses by the grace and love towards man of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, might, honor, now and always, and world without end. Amen.

HOMILY 62

Matthew Chapter 19, Verse 1

1 "And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Jud'a beyond Jordan." Having constantly left Jud'a on account of the envy of those men, now He frequents it from this time forth, because the passion was to be nigh at hand; He goeth not up, however, unto Jerusalem for a while, but "into the coasts of Jud'a." "And," when He was come, "great multitudes followed Him, and He healed them." For neither in the teaching by words doth He continue always, nor in the wonderful working of signs, but He doeth now one now the other, variously working the salvation of them that were waiting upon Him and following Him, so as by the miracles to appear, in what He said, a Teacher worthy of belief, and by the teaching of His word to increase the profit from the miracles; and this was to lead them by the hand to the knowledge of God.

2 But do thou mark, I pray thee, this too, how the disciples pass over whole multitudes with one word, not declaring by name each of them that are healed. For they said not, that such a one, and such another, but that many, teaching us to be unostentatious. But Christ healed, benefiting both them, and by them many others. For the healing of these men's infirmity was to others a foundation for the knowledge of God. But not so to the Pharisees, but even for this self-same thing they become more fierce, and

come unto Him tempting Him. For because they could not lay hold of the works that were doing, they propose to Him questions. For they "came unto Him, and tempting Him said, Is it lawful for a man to put away his wife for every cause?" O folly! They thought to silence Him by their questions, although they had already received certain proof of this power in Him. When at least they argued much about the Sabbath, when they said, "He blasphemeth," when they said, "He hath a devil," when they found fault with His disciples as they were walking in the corn fields, when they argued about unwashen hands, on every occasion having sewed fast their mouths, and shut up their shameless tongue, He thus sent them away. Nevertheless, not even so do they keep off from Him. For such is wickedness, such is envy, shameless and bold; though it be put to silence ten thousand times, ten thousand times doth it assault again.

3 But mark thou, I pray thee, their craft also from the form of their question. For neither did they say unto Him, Thou didst command not to put away a wife, for indeed He had already discoursed about this law; but nevertheless they made no mention of those words; but took occasion from hence, and thinking to make their snare the greater, and being minded to drive Him to a necessity of contradicting the law, they say not, why didst Thou enact this or that? but as though nothing had been said, they ask, "Is it lawful expecting that He had forgotten having said it; and being ready if on the one hand He said, "It is lawful to put away," to bring against Him the things He Himself had spoken, and to say, How then didst Thou affirm the contrary? but if the same things now again as before, to bring against Him the words of Moses.

4 What then said He? He said not, "tempt ye me, ye hypocrites;" although afterwards He saith this, but here He speaks not thus. Why can this be? In order that together with His power He might show forth His gentleness also. For He doth neither always keep silence, lest they should suppose they are hidden; nor doth He always reprove, in order that He may instruct us to bear all things with gentleness. How then cloth He answer them? "Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and his mother, and shall cleave to his wife; and they twain shall be one flesh? So that they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." See a teacher's wisdom. I mean, that being asked, Is it

lawful? He did not at once say, It is not lawful, lest they should be disturbed and put in disorder, but before the decision by His argument He rendered this manifest, showing that it is itself too the commandment of His Father, and that not in opposition to Moses did He enjoin these things, but in full agreement with him.

5 But mark Him arguing strongly not from the creation only, but also from His command. For He said not, that He made one man and one woman only, but that He also gave this command that the one man should be joined to the one woman. But if it had been His will that he should put this one away, and bring in another, when He had made one man, He would have formed many Women. But now both by the manner of the creation, and by the manner of lawgiving, He showed that one man must dwell with one woman continually, and never break off from her. And see how He saith, "He which made them at the beginning, made them male and female," that is, from one root they sprung. and into one body came they together, "for the twain shall be one flesh." After this, to make it a fearful thing to find fault with this lawgiving, and to confirm the law, He said not, "Sever not therefore, nor put asunder," but, "What God hath joined together, let not man put asunder."

6 But if thou put forward Moses, I tell thee of Moses' Lord, and together with this, I rely upon the time also. For God at the beginning made them male and female; and this law is older (though it seem to have been now introduced by me), and with much earnestness established. For not merely did He bring the woman to the man, but also commanded to leave father and mother. And neither did He make it a law for him merely to come to the woman, but also "to cleave to her," by the form of the language intimating that they might not be severed. And not even with this was He satisfied, but sought also for another greater union, "for the twain," He saith, "shall be one flesh." Then after He had recited the ancient law, which was brought in both by deeds and by words, and shown it to be worthy of respect because of the giver, with authority after that He Himself too interprets and gives the law, saying, "So that they are no more twain, but one flesh." Like then as to sever flesh is a horrible thing, so also to divorce a wife is unlawful. And He stayed not at this, but brought in God also by saying, "What therefore God hath joined together, let not man put asunder," showing that the act was both against nature, and against law; against nature, because one flesh is dis-

severed; against law, because that when God hath joined and commanded it not to be divided, ye conspire to do this.

7 2. What then ought they to have done after this? Ought they not to have held their peace, and to have commended the saying? ought they not to have marvelled at His wisdom? ought they not to have stood amazed at His accordance with the Father? But none of these things do they, but as though they were contending for the law, they say, "How then did Moses command to give a writing of divorcement, and to put her away?" And yet they ought not now to have brought this forward, but rather He to them; but nevertheless He doth not take advantage of them, nor doth He say to them, "I am not now bound by this," but He solves this too. And indeed if He had been an alien from the old covenant, He would not have striven for Moses, neither would He haste argued positively from the things done once for all at the beginning; He would not have studied to show that His own precepts agreed with those of old.

8 And indeed Moses had given many other commandments besides, both those about meats, and those about the Sabbath; wherefore then do they nowhere bring him forward, as here? From a wish to enlist the multitude of the husbands against him. For this was considered a thing indifferent with the Jews, and all used to do so much as this. Accordingly it was for this reason that when so many things had been said on the mount, they remembered this commandment only now. Nevertheless, unspeakable wisdom maketh a defense even for these things, and saith. "Moses for the hardness of your hearts" thus made the law. And not even him doth He suffer to remain under accusation, forasmuch as He had Himself given him the law; but delivers him from the charge, and turns the whole upon their head, as everywhere He doth. For again when they were blaming His disciples for plucking the ears of corn, He shows themselves to be guilty; and when they were laying a transgression to their charge as to their not washing their hands, He shows themselves to be the transgressors, and touching the Sabbath also: both everywhere, and here in like manner.

9 Then because the saying was hard to bear, and brought on them much blame, He quickly directs back His discourse to that ancient law, saying as He had said before also, "But in the beginning it was not so," that is, God by His acts at the beginning ordained the contrary. For in order that they may not say, Whence is it manifest, that "for our hardness Moses said this:"

hereby again He stoppeth their mouths. For if this were the primary law, and for our good, that other would not have been given at the beginning; God in creating would not have so created, He would not have said such things. "But I say unto you, Whosoever shall put away his wife except it be for fornication, and marry another, committeth adultery." For since he had stopped their mouths, He then gives the law with His own authority, like as touching the meats, like as touching the Sabbath.

¹⁰ For with regard to the meats likewise, when He had overcome them, then, and not till then, He declared unto the multitude, that, "Not that which goeth in defileth the man;" and with regard to the Sabbath, when He had stopped their mouths, He saith, "Wherefore it is lawful to do well on the Sabbath day;" and here this self-same thing. But what took place there, this happened here also. For as there, when the Jews had been put to silence the disciples were troubled, and came unto Him with Peter and said, "Declare unto us this parable;" even so now also they were troubled and said, "If the case of the man be so, it is good not to marry." For now they understood the saying more than before. Therefore then indeed they held their peace, but now when there hath been gainsaying, and answering, and question, and learning by reply, and the law appeared more clear, they ask Him. And openly to contradict they do not dare, but they bring forward what seemed to be a grievous and galling result of it, saying, "If the case of the man be so with his wife, it is not good to marry." For indeed it seemed to be a very hard thing to have a wife full of every bad quality, and to endure a wild beast perpetually shut up with one in the house. And that thou mayest learn that this greatly troubled them, Mark said, to show it, that they spake to Him privately.

¹¹ 3. But what is, "If such be the case of a man with his wife?" That is, if to this end he is joined with her, that they should be one, or, on the other hand, if the man shall get to himself blame for these things, and always transgresses by putting away, it were easier to fight against natural desire and against one's self, than against a wicked woman. What then saith Christ? He said not, "yea, it is easier, and so do," lest they should suppose that the thing is a law; but He subjoined, "Not all men receive it, but they to whom it is given," raising the thing, and showing that it is great, and in this way drawing them on, and urging them. ¹² But see herein a contradiction. For He indeed saith this is a great thing; but they, that it is easier. For it was meet that both

these things should be done, and that it should be at once acknowledged a great thing by Him, that it might render them more forward, and by the things said by themselves it should be shown to be easier, that on this ground too they might the rather choose virginity and continence. For since to speak of virginity seemed to be grievous, by the constraint of this law He drove them to this desire. Then to show the possibility of it, He saith, "There are some eunuchs, who were so born from their mother's womb, there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake," by these words secretly leading them to choose the thing, and establishing the possibility of this virtue, and all but saying, Consider if thou weft in such case by nature, or hadst endured this selfsame thing at the hands of those who inflict such wanton injuries, what wouldest thou have done, being deprived indeed of the enjoyment, yet not having a reward? Thank God therefore now, for that with rewards and crowns thou undergoest this, which those men endure without crowns; or rather not ever this, but what is much lighter, being supported both by hope, and by the consciousness of the good work, and not having the desire so raging like waves within thee.

¹³For the excision of a member is not able to quell such waves, and to make a calm, like the curb of reason; or rather, reason only can do this. For this intent therefore He brought in those others, even that He might encourage these, since if this was not what He was establishing, what means His saying concerning the other eunuchs? But when He saith, that they made themselves eunuchs, He means not the excision of the members, far from it, but the putting away of wicked thoughts. Since the man who hath mutilated himself, in fact, is subject even to a curse, as Paul saith, "I would they were even cut off which trouble you." And very reasonably. For such a one is venturing on the deeds of murderers. and giving occasion to them that slander God's creation. and opens the mouths of the Manich'ans, and is guilty of the same unlawful acts as they that mutilate themselves amongst the Greeks. For to cut off our members hath been from the beginning a work of demoniacal agency, and satanic device, that they may bring up a bad report upon the work of God, treat they may mar this living creature, that imputing all not to the choice, but to the nature of our members, the more part of them may sin in security. as being irresponsible; and doubly harm this living creature,

both by mutilating the members, and by impeding the forwardness of the free choice in behalf of good deeds.

¹⁴ These are the ordinances of the devil, bringing in, besides the things which we have mentioned, another wicked doctrine also, and making way beforehand for the arguments concerning destiny and necessity even from hence, and everywhere marring the freedom given to us of God. and persuading us that evil deeds are of nature, and hence secretly implanting many other wicked doctrines, although not openly. For such are the devil's poisons. Therefore I beseech you to flee from such lawlessness. For together with the things I have mentioned. neither doth the force of lust become milder hereby, but even more fierce. For from another origin hath the seed that is in us its sources, and from another cause do its waves swell. And some say from the brain, some from the loins, this violent impulse hath its birth; but I should say from nothing else than from an ungoverned will and a neglected mind: if this be temperate, there is no evil result from the motions of nature.

¹⁵ Having spoken then of the eunuchs that are eunuchs for nought and fruitlessly, unless with the mind they too practise temperance, and of those that are virgins for Heaven's sake, He proceeds again to say, "He that is able to receive it, let him receive it," at once making them more earnest by showing that the good work is exceeding in greatness, and not suffering the thing to be shut up in the compulsion of a law, because of His unspeakable gentleness. And this He said, when He showed it to be most possible, in order that the emulation of the free choice might be greater. And if it is of free choice, one may say, how doth He say, at the beginning, "All men do not receive it, but they to whom it is given?" That thou mightest learn that the conflict is great, not that thou shouldest suspect any compulsory allotments. For it is given to those, even to the willing.

¹⁶ But He spake thus to show that much influence from above is needed by him who entereth these lists, whereof He that is willing shall surely partake. For it is customary for Him to use this form of speech when the good work done is great, as when He saith, "To you it is given to know the mysteries." And that this is true, is manifest even from the present instance. For if it be of the gift from above only, and they that live as virgins contribute nothing themselves, for nought did He promise them the kingdom of Heaven, and distinguish them from the other eunuchs. But mark thou, I pray, how

from some men's wicked doings, other men gain. I mean, that the Jews went away having learnt nothing, for neither did they ask with the intent of learning, but the disciples gained even from hence. 4. "Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them. But He said unto them, Suffer the little children to come unto me, for of such is the kingdom of Heaven. And He laid His hands on them, and departed thence."

17 And wherefore did the disciples repel the little children? For dignity. What then doth He? Teaching them to be lowly, and to trample under foot worldly pride, He doth receive them, and takes them in His arms, and to such as them promises the kingdom; which kind of thing He said before also. Let us also then, if we would be inheritors of the Heavens, possess ourselves of this virtue with much diligence. For this is the limit of true wisdom; to be simple with understanding; this is angelic life; yes, for the soul of a little child is pure from all the passions. Towards them who have vexed him he bears no resentment, but goes to them as to friends, as if nothing had been done; and how much soever he be beaten by his mother; after her he seeks, and her doth he prefer to all. Though thou show him the queen with a diadem, he prefers her not to his mother clad in rags, but would choose rather to see her in these, than the queen in splendor. For he useth to distinguish what pertains to him and what is strange to him, not by its poverty and wealth, but by friendship. And nothing more than necessary things doth he seek, but just to be satisfied from the breast, and then he leaves sucking. The young child is not grieved at what we are grieved, as at loss of money and such things as that, and he doth not rejoice again at what we rejoice, namely, at these temporal things, he is not eager about the beauty of persons.

18 Therefore He said, "of such is the kingdom of Heaven," that by choice we should practise these things, which young children have by nature. For since the Pharisees from nothing rise so much as out of craft and pride did what they did, therefore on every hand He charges the disciples to be single hearted, both darkly hinting at those men, and instructing these. For nothing so much lifts up unto haughtiness, as power and precedence. Forasmuch then as the disciples were to enjoy great honors throughout the whole world, He preoccupies their mind, not suffering them to feel anything after the manner of men, neither to demand honors from the multitude, nor to have

men dear the way before them. For though these seem to be little things, yet are they a cause of great evils. The Pharisees at least being thus trained were carried on into the very summit of evil, seeking after the salutations, the first seats, the middle places, for from these they were cast upon the shoal of their mad desire of glory, then from thence upon impiety. So therefore those men went away having drawn upon themselves a curse by their tempting, but he little children a blessing, as being freed from all these.

¹⁹ Let us then also be like the little children, and "in malice be we babes." For it cannot be, it cannot be for one otherwise to see Heaven, but the crafty and wicked must needs surely be cast into hell. 5. And before hell too, we shall here suffer the utmost ills. "For if thou be evil," it is said, "thou alone shalt endure the evil; but if good, it is for thyself and for thy neighbor." Mark, at any rate, how this took place in the former instances also. For neither was anything more wicked than Saul, nor more simple and single-hearted than David. Which therefore was the stronger? Did not David get him twice into his hands, and having the power to slay him, forebore? Had he not him shut up as in a net and prison, and spared him? And this when both others were urging him, and when he himself was able to accuse him of countless charges; but nevertheless he suffered him to go away safe. And yet the other was pursuing him with all his army, but he was, with a few desperate fugitives, wandering and changing from place to place; nevertheless the fugitive had the advantage of the king, forasmuch as the one came to the conflict with simplicity, the other with wickedness.

²⁰ For what could be more wicked than that man, who when he was leading his armies, and bringing all his wars to a successful issue, and undergoing the labors of the victory and the trophies, but bringing the crowns to him, assayed to slay him? ²¹ 6. Such is the nature of envy, it is ever plotting against its own honors, and wasting him that hath it, and encompassing him with countless calamities. And that miserable man, for instance, until David departed, burst not forth into that piteous cry, bewailing himself and saying, "I am sore distressed, and the Philistines make war against me, and the Lord is departed from me. not in war, but was both in safety and in glory; for indeed unto the king passed the glory of the captain. For neither was the man disposed to usurpation, nor did he assay to depose the other from his throne, but for him did he achieve all things, and was earnestly attached to him, and this is evident even from what followed afterwards. For when indeed he was

set under him, any one of them who do not search carefully might perhaps suppose these things to be by the usual custom of a subject; but after he had withdrawn himself out of Saul's kingdom, what then was there to restrain him, and to him even to slay? Had not the other beet evil towards him once, twice, and often? Was it not after having received benefits from him Was it not having nothing whereof to accuse him? Was not Saul's kingdom and safety danger and insecurity to himself? must he not needs wander and be a fugitive, and be in trembling for fear of the utmost ills, while the other is alive, and reigning?

22 Nevertheless none of these things constrained him to stain his sword with blood, but when he saw him asleep, and bound, and alone, and in the midst of his own men, and had touched his head, and when there were many rousing him those who were urging him on, and refrained from the murder, and sent him away both safe and well; and as though he had been rather a body guard of his, and a shield-bearer, not an enemy, so did he chide the host for their treachery towards the king. 23 What could be equal to this soul? What to that mildness? For this it is possible to see even by the things that have been mentioned but much more by what are done now. For when we have considered our vileness, then we shall know more perfectly the virtue of those saints. Wherefore I entreat you to hasten towards the emulation of them. For indeed if thou lovest glory, and for this cause art plotting against thy neighbor, then shalt thou enjoy it more largely, when having spurned it, thou wilt abstain from the plotting. For like as to become rich is contrary to covetousness, so is the loving of glory to the obtaining of glory. And if ye be minded, let us inquire into each. For since we have no fear of hell, nor much regard for the kingdom, come and even from the things present let us lead you on.

24 For who are they that are ridiculous? Tell me. Is it not they that are doing anything for the sake of glory from the multitude? And who are the objects of praise? Is it not they who spurn the praise of the multitude? Therefore if the love of vainglory be matter of reproach, and it cannot be concealed that the vainglorious man loves it, he will assuredly be an object of reproach, and the love of glory is become to him a cause of dishonor. And not in this respect only doth he disgrace himself, but also in that he is compelled to do many things shameful, and teeming with the utmost disgrace. And like as with respect to their gains men are wont to suffer harm more than anything

from the disease of covetousness (they become at least the subjects of many tricks, and of small gains make great losses, wherefore this saying hath prevailed even to be a proverb); and as to the voluptuous man likewise, his passion becomes a hindrance to the enjoyment of his pleasure. These at least that are exceedingly given up thereto, and are the slaves of women these above all do women carry about as servants, and will never vouchsafe to treat them as men, buffeting, spurning them, leading, and taking them about everywhere, and giving themselves airs, and in everything merely giving them orders.

²⁵ Even so also than him that is arrogant and mad about glory, and accounts himself to be high, nothing is more base and dishonored. For the race of man is fond of contention, and against nothing else doth it set itself so much, as against a boaster, and a contemptuous man, and a slave of glory. And he himself too, in order to maintain the fashion of his pride, exhibits the conduct of a slave to the common sort, flattering, courting them, serving a servitude more grievous than that of one bought for money. Knowing then all these things, let us lay down these passions, that we may not both pay a penalty here, and there be punished without end. Let us become lovers of virtue. For so both before reaching the kingdom we shall reap the greatest benefits here, and when we are departed thither we shall partake of the eternal blessings; unto which God grant we may all attain by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 63

Matthew Chapter 19, Verse 16

¹ "And, behold, one came and said unto Him, Good Master, by doing what, shall I inherit eternal life?" Some indeed accuse this young man, as one dissembling and ill-minded, and coming with a temptation to Jesus, but I, though I would not say he was not fond of money, and under subjection to his wealth, since Christ in fact convicted him of being such a character, yet a dissembler I would by no means call him, both because it is not safe to venture on things uncertain, and especially in blame, and because Mark hath taken away this suspicion; for he saith, that "having come running unto Him, and kneeling to Him, he besought Him," and that "Jesus beheld him, and loved him." But great is the tyranny of wealth, and it is manifest hence; I mean, that though we be virtuous as to the rest, this ruins all besides. With

reason hath Paul also affirmed it to be the root of all evils in general. "For the love of money is the root of all evils," he saith.

² Wherefore then doth Christ thus reply to him, saying, "There is none good?" Because He came unto Him as a mere man, and one of the common sort, and a Jewish teacher; for this cause then as a man He discourses with him. And indeed in many instances He replies to the secret thoughts of them that come unto Him; as when He saith, "We worship we know what;" and, "If I bear witness of myself, my witness is not true." When therefore He saith, "There is none good;" not as putting Himself out from being good doth He say this, far from it; for he said not, "Why dost thou call me good? I am not good;" but, "there is none good," that is, none amongst men. ³ And when He saith this self-same thing, He saith it not as depriving even men of goodness, but in contradistinction to the goodness of God. Wherefore also He added, "But one, that is, God;" and He said not, "but my Father" that thou mightest learn that He had not revealed Himself to the young man. So also further back He called men evil, saying, "If ye, being evil, know how to give good gifts to your children." For indeed there too He called them evil, not as condemning the whole race as evil (for by "ye," He means not "ye men"), but comparing the goodness that is in men with the goodness of God, He thus named it; therefore also He added, "How much more shall your Father give good things to them that ask Him?" And what was there to urge Him, or what the profit that He should answer in this way? He leads him on by little and little, and teaches him to be far from all flattery, drawing him off from the things upon each, and fastening him upon God, and persuading him to seek after the things to come, and to know that which is really good, and the root and fountain of all things, and to refer the honors to Him.

⁴ Since also when He saith, "Call no one master upon each," it is in contradistinction to Himself He saith this, and that they might learn what is the chief sovereignty over all things that are. For neither was it a small forwardness the young man had shown up to this time in having fallen into such a desire; and when of the rest some were tempting, some were coming to Him for the cure of diseases, either their own or others, he for eternal life was both coming to Him, and discoursing with Him. For fertile was the land and rich, but the multitude of the thorns choked the seed. Mark at any rate how he is prepared thus far for obedience to the commandments. For "By doing what," he saith, "shall I inherit eternal life?" So ready was he for the per-

formance of the things that should be told him. But if he had come unto Him, tempting Him, the evangelist would have declared this also to us, as He doth also with regard to the others, as in the case of the lawyer. And though himself had been silent, Christ could not have suffered him to lie concealed, but would have convicted him plainly, or at least would have intimated it, so that he should not seem to have deceived Him, and to be hidden, and thereby have suffered hurt.

5 If he had come unto Him tempting, he would not have departed sorrowing for what he heard. This was not at any rate ever the feeling of any of the Pharisees, but they grew fierce when their mouths were stopped. But not so this man; but he goeth away cast down, which is no little sign that not with an evil will he had come unto Him, but with one too feeble, and that he did indeed desire life, but was held in subjection by another and most grievous feeling. Therefore when Christ said, "If thou wilt enter into life, keep the commandments," he saith, "Which?" Not tempting, far from it, but supposing there were some others besides those of the law that should procure him life, which was like one who was very desirous. Then since Jesus mentioned those out of the law, he saith, "All these things have I kept from my youth up." And neither at this did he stop, but again asks, "What lack I yet?" which itself again was a sign of his very earnest desire.

6 What then saith Christ? Since He was going to enjoin something great, He setteth forth the recompenses, and saith, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, and follow me." 2. Seest thou how many prizes, how many crowns, He appoints for this race? If he had been tempting, He would not have told him these things. But now He both saith it, and in order to draw him on, He also shows him the reward to be great, and leaves it all to his own will, by all means throwing into the shade that which seemed to be grievous in His advice. Wherefore even before mentioning the conflicts and the toil, He shows him the prize, saying "If thou wilt be perfect," and then saith, "Sell that thou hast, and give to the poor," and straightway again the rewards, "Thou shalt have treasure in Heaven; and come, and follow me." For indeed to follow Him is a great recompense. "And thou shalt have treasure in Heaven."

7 For since his discourse was of money, even of all did He advise him to strip himself, showing that he loses not what he hath, but adds to his posses-

sions, He gave him more than He required him to give up; and not only more, but also as much greater as Heaven is greater than earth, and yet more so. But He called it a treasure, showing the plenteousness of the recompense, its permanency, its security, so far as it was possible by human similitudes to intimate it to the hearer. It is not then enough to despise wealth, but we must also maintain poor men, and above all things follow Christ; that is, do all the things that are ordered by Him, be ready for slaughter and daily death. "For if any man will come after me, let him deny himself, and take up his cross, and follow me." So that to cast away one's money is a much less thing than this last commandment, to shed even one's very blood; yet not a little doth our being freed from wealth contribute towards this.

8 "But when the young man heard it, he went away sorrowful" After this the evangelist, as it were to show that he hath not felt anything it was unlikely he should feel, saith, "For he had great possessions." For they that have little are not equally held in subjection, as they that are overflowed with great affluence, for then the love of it becomes more tyrannical. Which thing I cease not always saying, that the increase of acquisitions kindles the flame more, and renders the getters poorer, inasmuch as it puts them in greater desire, and makes them have more feeling of their want. See, for example, even here what strength did this passion exhibit. Him that had come to Him with joy and forwardness, when Christ commanded him to cast away his riches, it so overwhelmed and weighed down, as not to suffer him so much as to answer touching these things, but silenced and become dejected and sullen to go away.

9 What then saith Christ? "How hardly shall the rich enter into the kingdom of Heaven!" blaming not riches but them that are held in subjection by them. But if the rich man "hardly," much more the covetous man. For if not to give one's own be an hindrance to entering the kingdom, even to take of other men's goods, think how much fire it heapeth up. Why can it have been, however, that He said to His disciples, that "hardly shall a rich man enter in," they being poor men, and having no possessions? Instructing them not to be ashamed of their poverty, and, as it were, excusing Himself to them for suffering them to have nothing. But having said it was hard; as He proceeds, He shows that it is even impossible, and not merely impossible, but even in the highest degree impossible; and this He showed by the comparison concerning the camel and the needle.

¹⁰ "It is easier" saith He, "for a camel to enter in by the eye of a needle, than for a rich man to enter into the kingdom of Heaven." Whence it is shown, that there is no ordinary reward for them that are rich, and are able to practise self command. Wherefore also He affirmed it to be a work of God, that He might show that great grace is needed for him who is to achieve this. At least, when the disciples were troubled, he said, He said, "With men this is impossible; but with God all things are possible." And wherefore are the disciples troubled, being poor, yea, exceedingly poor? Wherefore then are they confounded? Being in pain about the salvation of the rest, and having a great affection for all, and having already taken upon themselves the tender bowels of teachers. They were at least in such trembling and fear for the whole world from this declaration, as to need much comfort.

¹¹ Therefore, having first "beheld them, He said unto them, The things which are impossible with men, are possible with God." For with a mild and meek look, having soothed their shuddering mind, and having put an end to their distress (for this the evangelist signified by saying, "He beheld them"), then by His words also He relieves them, bringing before them God's power, and so making them feel confidence. But if thou wilt learn the manner of it likewise, and how what is impossible may become possible, hear. Born either for this end did He say, "The things which are impossible with men, are possible with God," that thou shouldest give it up, and abstain, as from things impossible; but that having considered the greatness of the good work, thou shouldest hasten to it readily, and having besought God to assist thee in these noble contests, shouldest attain unto life.

¹² 3. How then should this become possible? If thou cast away what thou hast, if thou empty thyself of thy wealth, if thou refrain from the wicked desire. For in proof that He does not refer it to God alone, but that to this end He said it, that thou shouldest know the vastness of the good work, hear what follows. For when Peter had said, "Behold, we have forsaken all, and followed Thee," and had asked, "What shall we have therefore?" having appointed the reward for them; He added, "And every one who hath forsaken houses, or lands, or brothers, or sisters, or father, or mother, shall receive an hundred fold, and shall inherit eternal life." Thus that which is impossible becometh possible. But how may this very thing be done, one may say, to forsake these? how is it possible for him that is once sunk in such lust of

wealth, to recover himself? If he begin to empty himself of his possessions, and cut off what are superfluous. For so shall he both advance further, and shall run on his course more easily afterwards.

13 Do not then seek all at once, but gently, and by little and little, ascend this ladder, that leads thee up to Heaven. For like as those in fevers having acrid bile abounding within them, when they cast in thereon meats and drinks, so far from quenching their thirst, do even kindle the flame; so also the covetous, when they cast in their wealth upon this wicked lust more acrid than that bile, do rather inflame it. For nothing so stays it as to refrain for a time from the lust of gain, like as acrid bile is stayed by abstinence and evacuations. But this itself, by what means will it be done? one may say. If thou consider, that whilst rich, thou wilt never cease thirsting, and pining with the lust of more; but being freed from thy possessions, thou wilt be able also to stay this disease. Do not then encompass thyself with more, lest thou follow after things unattainable, and be incurable, and be more miserable than all, being thus frantic.

14 For answer me, whom shall we affirm to be tormented and pained? him that longs after costly meats and drinks, and is not able to enjoy them as he will, or him that hath not such a desire? It is quite clear one must say, him that desires, but cannot obtain what he desires. For this is so painful, to desire and not to enjoy, to thirst and not to drink, that Christ desiring to describe hell to us, described it in this way, and introduced the rich man thus tormented. For longing for a drop of water, and not enjoying it, this was his punishment. So then he that despises wealth quiets the desire, but he that desires to be rich hath inflamed it more, and not yet doth he stay; but though he have got ten thousand talents, he desireth as much more; though he obtain these, again he aims at sea, and all to become gold for him, being mad with a kind of new and fearful madness, and one that can never thus be extinguished.

15 And that thou mightest learn, that not by addition but by taking away this evil is stayed; if thou hadst ever had an absurd desire to fly and to be borne through the air, how wouldest thou extinguish this unreasonable desire? By fashioning wings, and preparing other instruments, or by convincing the mind that it is desiring things impossible, and that one should attempt none of these things? It is quite plain, that by convincing the mind. But that, thou mayest say, is impossible. But this again is more impossible, to

find a limit for this desire. For indeed it is more easy for men to fly, than to make this lust cease by an addition of more. For when the objects of desire are possible, one may be soothed by the enjoyment of them, but when they are impossible, one must labor for one thing, to draw ourselves off from the desire, as otherwise at least it is not possible to recover the soul.

16 Therefore that we may not have superfluous sorrows, let us forsake the love of money that is ever paining, and never endures to hold its peace, and let us remove ourselves to another love, which both makes us happy, and hath great facility, and let us long after the treasures above. For neither is the labor here so great, and the gain is unspeakable, and it is not possible for him to fail of them who is but in any wise watchful and sober, and despises the things present; even as on the other hand, as to him that is a slave to these last, and is utterly given up to them, it as altogether of necessity that he fail of those better riches. 4. Considering then all these things, put away the wicked desire of wealth. For neither couldest thou say this, that it gives the things present, though it deprive us of the things to come, albeit even if this were so, this were extreme punishment, and vengeance. But and before that hell, even here it casts thee into a more grievous punishment. For many houses hath this lust overthrown, and fierce wars hath it stirred up, and compelled men to end their lives by a violent death; and before these dangers it ruins the nobleness of the soul, and is wont often to make him that hath it cowardly, and unmanly, and rash, and false, and calumnious, and ravenous, and over-reaching, and all the worst things.

17 But seeing perhaps the brightness of the silver, and the multitude of the servants, and the beauty of the buildings, the court paid in the market-place, art thou bewitched thereby? What remedy then may there be for this evil wound? If thou consider how these things affect thy soul, how dark, and desolate, and foul they render it, and how ugly; if thou reckon with how many evils these things were acquired, with how many labors they are kept, with how many dangers: or rather they are not kept unto the end, but when thou hast escaped the attempts of all, death coming on thee is often wont to remove these things into the hand of thine enemies, and goeth and taketh thee with him destitute, drawing after thee none of these things, save the wounds and the sores only, which the soul received from these, before its departing. When then thou seest any one resplendent outwardly with raiment and large attendance, lay open his conscience, and thou shalt see many a

cobweb within, and much dust. Consider Paul, Peter Consider John, Elias, or rather the Son of God Himself, who hath not where to lay His head. Be an imitator of Him, and of His servants, and imagine to thyself the unspeakable riches of these.

18 But if having obtained a little sight by these, thou shouldest be darkened again, as in any shipwreck when a storm hath come on, hear the declaration of Christ, which affirms, that it is impossible "for a rich man to enter into the kingdom of Heaven." And against this declaration set the mountains, and the earth, and the sea; and all things, if thou wilt, suppose to be gold; for thou shalt see nothing equal to the loss arising to thee from thence. And thou indeed makest mention of acres of land, so many and so many, and of houses ten or twenty or even more, and of baths as many, and of slaves a thousand, or twice as many, and of chariots fastened with silver and overlaid with gold; but I say this, that if each one of you that are rich were to leave this poverty (for these things are poverty compared with what I am about to say), and were possessed of a whole world, and each of them had as many men as are now everywhere on land and sea, and each a world both sea and land, and everywhere buildings, and cities, and nations, and from every side instead of water, instead of fountains, gold flowed up for him, I would not say those who are thus rich are worth three farthings, when they are cast out of the kingdom

19 For if now aiming at riches that perish, when they miss them, they are tormented, if they should obtain a perception of those unspeakable blessings, what then will suffice for consolation for them? There is nothing Tell me not then of the abundance of their possessions, but consider how great loss the lovers of this abundance undergo in consequence thereof, for these things losing Heaven, and being in the same state, as if any one after being cast out of the highest honor in kings' courts, having a dung heap, were to pride himself on that. For the storing up of money differs nothing from that, or rather that is even the better. For that is serviceable both for husbandry, and for heating a bath, and for other such uses, but the buried gold for none of these things. And would it were merely useless; but as it is, it kindles moreover many furnaces for him that hath it, unless he use it rightly; countess evils at least spring therefrom.

20 Therefore they that are without used to call the love of money the citadel of evils; but the blessed Paul spake much better and more vividly, pro-

nouncing it "the root of all evils." Considering then all these things, let us emulate the things worthy of emulation, not gorgeous buildings not costly estates, but the men that have much confidence towards God, those that have riches in Heaven, the owners of those treasures, them that are really rich, them that are poor for Christ's sake, that we may attain unto the good things of eternity by the grace and love towards man of our Lord Jesus Christ, with whom be unto the Father, together with the Holy Ghost, glory, might, honor, now and always and world without end. Amen.

HOMILY 64

Matthew Chapter 19, Verse 27

1 "Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?" All which? O blessed Peter; the rod? the net? the boat? the craft? These thing dost thou tell me of, as all? Yea, saith he, but not for display do I say these things, but in order that by this question I may bring in the multitude of the poor. For since the Lord had said, "If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven;" lest any one of the poor should say, What then? if I learn, that thou art made in no respect inferior by this: Peter asks, that thou mayest not learn from Peter and doubt (for indeed he was imperfect as yet, and void of the Spirit), but that, having received the declaration from Peter's Master, thou mayest be confident.

2 For like as we do (we make things our own often when speaking of the concerns of others), so did the apostle, when he put to Him this question in behalf of all the world. Since that at least he knew with certainty his own portion, is manifest from what had been said before; for he that had already received the keys of the Heavens, much more might feel confidence about the things hereafter. But mark also how exactly his reply is according to Christ's demand. For He had required of the rich man these two things, to give that he had to the poor, and to follow Him. Wherefore he also expresses these two things, to forsake, and to follow. "For behold we have forsaken all," saith he, "and have followed Thee." For the forsaking was done for the sake of following, and the following was rendered easier by the forsaking, and made them feel confidence and joy touching the forsaking.

3 What then saith He? "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Is-

rael." What then, one may say, shall Judas sit there? By no means How, then, doth He say, "Ye shall sit on twelve thrones?" how shall the terms of the promise Hear how, and on what principle. There is a law ordained of God, recited by Jeremiah, the prophet to the Jews, and in these words: "At what instant I shall speak a sentence concerning a nation and kingdom, to pluck up and destroy; if that nation turn from their evil deeds, I also will repent of the evils, which I thought to do unto them. And at what instant I shall speak concerning a nation and kingdom to build and to plant it; and if they do evil in my sight, that they obey not my voice, I also will repent of the good, which I said I would do unto them."

4 For the same custom do I observe with respect to the good things as well, saith He. For though I spake of building up, should they show themselves unworthy of the promise, I will no longer do it. Which sort of thing was done with respect to man upon his creation, "For the dread of you," it is said, "and the fear of you shall be on the wild beasts," and it came not to pass, for he proved himself unworthy of the sovereignty, even as did Judas also. For in order that neither at the denunciations of punishment any men should despair and become more hardened, nor by the promises of good things be rendered causelessly more remiss, He remedies both these evils, by that which I have before mentioned, saying in this way: Though I should threaten, do not despair; for thou art able to repent, and to reverse the denunciation, like the Ninevites. Though I should promise any good thing, grow not remiss because of the promise. For shouldst thou appear unworthy, the fact of my having promised will not advantage thee, but will rather bring punishment. For I promise thee being worthy.

5 Therefore even then in His discourse with His disciples He did not promise to them simply, for neither did He say, "you," only, but added, "which have followed me," that He might both cast out Judas, and draw towards Him those that should come afterwards. For neither to them only was it said, nor to Judas any more, when he had become unworthy. Now to the disciplines He promised things to come, saying, "Ye shall sit on twelve thrones," for they were now of a higher stamp, and sought after none of the things of the present world, but to the rest He promises also what are here. For "every one," He saith, "that hath forsaken brethren, or sisters, or father, or mother, or wife, or children, or lands, or house, for my names sake, shall receive an hundredfold in this world, and shall inherit eternal life," For lest

any after having heard the word "ye," should suppose this a thing peculiar to the disciples (I mean now the enjoying the greatest and first honors in the things to come), He extended the word, and spread the promise over the whole earth, and from the things present establishes the things to come also. And to the disciples also at the beginning, when they were in a more imperfect state, He reasoned from the things present. For when He drew them from the sea, and took them from their trade, and commanded them to forsake the ships, He made mention not of Heaven, not of thrones, but of the things here, saying, "I will make you fishers of men;" but when He had wrought them to be of higher views, then after that He discourses of the things to come also.

62, But what is, "Judging the twelve tribes of Israel?" This is, "condemning them." For they are not surely to sit as judges, but like as He said the Queen of the South should condemn that generation, and the Ninevites shall condemn them; so now these also. Therefore He said not, the nations, and the world, but the tribes of Israel. For since both the Jews alike and the apostles had been brought up under the same laws, and customs, and polity; when the Jews said, that for this cause they could not believe in Christ, because the law forbade to receive His commandments, by bringing forward these men, who had received the same law, and yet had believed, He condemns all those; like as even already He had said, "therefore they shall be your judges." And what great thing doth He promise them, it may be said, if what the Ninevites have and the Queen of the South, this these are to have also? In the first place He had promised them many other things before this, and after this doth promise them, and this alone is not their reward.

7 And besides even in this He intimated by the way something more than these things. For of those He simply said, The men of Nineveh shall rise up and condemn this Seneration, " and, "The Queen of the South shall condemn it;" but concerning these, not merely thus, but how? "When the Son of Man shall sit upon the throne of His glory, then shall ye also sit upon twelve thrones," saith He, declaring, that they also shall reign with Him, and partake of that glory. "For if we suffer," it is said, "we shall also reign with Him." For neither do the thrones signify a sitting (in judgment), for He alone is the one that shall sit and judge, but honor and glory unspeakable did He intimate by the thrones. To these then He spake of these things, but to all the rest

of eternal life and an hundredfold here. But if to the rest, much more to these too, both these things, and the things in this life.

8 And this surely came to pass; for when they had left a fishing rod and a net, they possessed with authority the substances of all, the prices of the houses and the lands, and the very bodies of the believers. For often did they choose even to be slain for their sake, as Paul also bears witness to many, when he saith, "If it had been possible ye would have plucked out your eyes, and given them to me." But when He saith, "Every one who hath forsaken wife," He saith not this, for marriages to be broken asunder for nought, but as He saith concerning one's life, "He that loseth his life for my sake shall find it," not that we should destroy ourselves, neither that while yet here we should part it from the body, but that we should prefer godliness to all things; this too He saith also with respect to wife and brethren.

9 But He seems to me here to intimate also the persecutions. For since there were many instances both of fathers urging their sons to ungodliness, and wives their husbands; when they command these things, saith He, let them be neither wives nor parents, even as Paul likewise said, "But if the unbelieving depart, let him depart." When He had then raised the spirit of all, and had persuaded them to feel confidence both with respect to themselves and to all the world, He added, that "Many that were first shall be last, and last first." But this although it be spoken also without distinction concerning many others likewise, it is spoken also concerning these men and concerning the Pharisees, who did not believe, even as before also He had said, "Many shall come from east and west and shall sit down with Abraham, and Isaac, and Jacob; but the children of the kingdom shall be cast out."

10 Then He adds also a parable, as training those who had fallen short to a great forwardness. "For the kingdom of Heaven," He said, "is like to a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with them for a penny a day, he sent them into his vineyard." "And at the third hour he saw others standing idle, and to them too he said, Go ye also into the vineyard, and whatsoever is right I will give you. And about the sixth and ninth hours he did likewise. And about the eleventh hour, he saw others standing idle, and saith unto them, Why stand ye here all the day idle? But they say unto him, No man hath hired us. He saith unto them, Go ye also into my vineyard, and whatsoever is right, ye shall receive."

¹¹ "So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And the first supposed that they should receive more, and they received likewise every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us that have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last also, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? Thus the last shall be first, and the first last: for many are called, but few chosen."

¹² 3. What is to us the intent of this parable? For the beginning doth not harmonize with what is said at the end, but intimates altogether the contrary. For in the first part He shows all enjoying the same, and not some cast out, and some brought in; yet He Himself both before the parable and after the parable said the opposite thing. "That the first shall be last, and the last first," that is, before the very first, those not continuing first, but having become last. For in proof that this is His meaning, He added, "Many are called, but few chosen," so as doubly both to sting the one, and to soothe and urge on the other. But the parable saith not this, but that they shall be equal to them that are approved, and have labored much. "For thou hast made them equal unto us," it is said, "that have borne the burden and heat of the day."

¹³ What then is the meaning of the parable? For it is necessary to make this first clear, and then we shall clear up that other point. By a vineyard He meaneth the injunctions of God and His commandments: by the time of laboring, the present life: by laborers, them that in different ways are called to the fulfillment of the injunctions: by early in the morning, and about the third and ninth and eleventh hours, them who at different ages have drawn near to God, and approved themselves. But the question is this, whether the first having gloriously approved themselves, and having pleased God, and having throughout the whole day shone by their labors, are possessed by the basest feeling of vice, jealousy and envy. For when they had seen them enjoying the same rewards, they say, "These last have wrought but one hour, and thou hast made them equal unto us, that have borne the burden and heat of

the day." And in these words, when they are to receive no hurt, neither to suffer diminution as to their own hire, they were indignant, and much displeased at the good of others, which was proof of envy and jealousy. And what is yet more, the good man of the house in justifying himself with respect to them, and in making his defense to him that had said these things, convicts him of wickedness and the basest jealousy, saying, "Didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto the last even as unto thee. Is thine eye evil, because I am good?"

14 What then is it which is to be established by these things? For in other parables also this self-same thing may be seen. For the son who was approved is brought in, as having felt this self-same thing, when he saw his prodigal brother enjoying much honor, even more than himself. For like as these enjoyed more by receiving first, so he in a greater degree was honored by the abundance of the things given him; and to these things he that was approved bears witness. What then may we say? There is no one who is thus justifying himself, or blaming others in the kingdom of Heaven; away with the thought! for that place is pure from envy and jealousy. For if when they are here the saints give their very lives for sinners, much more when they see them there in the enjoyment of these things, do they rejoice and account these to be blessings of their own. Wherefore then did He so frame His discourse? The saying is a parable, wherefore neither is it right to inquire curiously into all things in parables word by word, but when we have learnt the object for which it was composed, to reap this, and not to busy one's self about anything further.

15 Wherefore then was this parable thus composed? what is its object to effect? To render more earnest them that are converted and become better men in extreme old age, and not to allow them to suppose they have a less portion. So it is for this cause He introduces also others displeased at their blessings, not to represent those men as pining or vexed, away with the thought! but to teach us that these have enjoyed such honor, as could even have begotten envy in others. Which we also often do, saying, "Such a one blamed me, because I counted thee worthy of much honor," neither having been blamed, nor wishing to slander that other, but hereby to show the greatness of the gift which this one enjoyed. But wherefore can it have been that He did not hire all at once? As far as concerned Him, He did hire all; but if all did not hearken at once, the difference was made by the disposition of

them that were called. For this cause, some are called early in the morning, some at the third hour, some at the sixth, some at the ninth, some at the eleventh, when they would obey.

¹⁶ This Paul also declared when he said, "When it pleased Him, who separated me from my mother's womb." When did it please Him? When he was ready to obey. For He willed it even from the beginning, but because he would not have yielded, then it pleased Him, when Paul also was ready to obey. Thus also did He call the thief, although He was able to have called him even before, but he would not have obeyed. For if Paul at the beginning would not have obeyed, much more the thief. And if they say, "No man hath hired us," in the first place as I said we must not be curious about all the points in the parables; but here neither is the good man of the house represented to say this, but they; but he cloth not convict them, that he might drive them to perplexity, but might win them over. For that He called all, as far as lay in Him, from the first even the parable shows, saying, that "He went out early in the morning to hire."

¹⁷ 4. From everything then it is manifest to us, that the parable is spoken with reference to them who from earliest youth, and those who in old age and more tardily, lay hold on virtue; to the former, that they may not be proud, neither reproach those called at the eleventh hour; to the latter, that they may learn that it is possible even in a short time to recover all. For since He had been speaking about earnestness, and the casting away of riches, and contempt of all one's possessions, but this needed much vigor of mind and youthful ardor; in order to kindle in them a fire of love, and to give vigor to their will, He shows that it is possible even for men coming later to receive the hire of the whole day. But He doth not say it thus, lest again He should make them proud, but he shows that the whole is of His love to man, and because of this they shall not fail, but shall themselves enjoy the unspeakable blessings.

¹⁸ And this chiefly is what it is His will to establish by this parable. And if He adds, that, "So the last shall be first and the first last; for many are called, but few chosen," marvel not. For not as inferring it from the parable doth He say this, but His meaning is this, that like as this came to pass, so shall that come to pass. For here indeed the first did not become last, but all received the same contrary to hope and expectation. But as this result took place contrary to hope and contrary to expectation, and they that came before were

equalled by them that followed, so shall that also come to pass which is more than this, and more strange, I mean, that the last should come to be even before the first, and that the first should be after these. So that that is one thing, and this another.

19 But He seems to me to say these, things, darkly hinting at the Jews, and amongst the believers at those who at first shone forth, but afterwards neglected virtue, and fell back; and those others again that have risen from vice, and have shot beyond many. For we see such changes taking place both with respect to faith and practice. Wherefore I entreat you let us use much diligence both to stand in the right faith, and to show forth an excellent life. For unless we add also a life suitable to our faith, we shall suffer the extremest punishment. And this the blessed Paul showed even from times of old, when he said, that "They did all eat the same spiritual meat, and did all drink the same spiritual drink: "and added, that they were not saved; "for they were overthrown in the Wilderness." And Christ declared it even in the evangelists, when He brought in some that had cast out devils and prophesied, and are led away to punishment. And all His parables also, as that of the virgins, that of the net, that of the thorns, that of the tree not bringing forth fruit, demand virtue in our works. For concerning doctrines He discourses seldom, for neither doth the subject need labor, but of life often or rather everywhere, for the war about this is continual, wherefore also so is the labor.

20 And why do I speak of the whole code. For even a part of it overlooked brings upon one great evils; as, for instance, almsgiving overlooked casts into hell them that have come short in it; and yet this is not the whole of virtue, but a part thereof. But nevertheless both the virgins were punished for not having this, and the rich man was for this cause tormented, and they that have not fed the hungry, are for this condemned with the devil. Again, not to revile is a very small part of it, nevertheless this too casts out them that have not attained to it. "For he that saith to his brother, Thou fool, shall be in danger of hell fire." Again, even continence itself is a part, but nevertheless, without this no one shall see the Lord. For, "Follow peace," it is said. "and holiness without which no man shall see the Lord." And humility too in like manner is a part of virtue; but nevertheless though any one should fulfill other good works, but have not attained to this, he is unclean with God. And this is manifest from the Pharisee, who though abounding with numberless good works, by this lost all.

21 But I have also something more than these things to say again. I mean, that not only one of them overlooked shuts Heaven against us, but though it be done, yet not in due perfection and abundance, it produces the selfsame effect again. "For except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of Heaven." So that though thou give alms, but not more than they, thou shalt not enter in. And how much did they bestow in alms? one may ask. For this very thing, I am minded to say now, that they who do not give may be roused to give, and they that give may not pride themselves, but may make increase of their gifts. What then did they give? A tenth of all their possessions, and again another tenth, and after this a third, so that they almost gave away the third part, for three-tenths put together make up this. And together with these, first fruits, and first born, and other things besides, as, for instance, the offerings for sins, those for purification, those at feasts, those in the jubilee, those by the cancelling of debts, and the dismissals of servants. and the lendings that were clear of usury. But if he who gave the third part of his goods, or rather the half (for those being put together with these are the half), if then he who is giving the half, achieves no great thing, he who doth not bestow so much as the tenth, of what shall he be worthy? With reason He said, "There are few that be saved."

22 5. Let us not, then, despise the care of our life. For if one portion of it despised brings so great a destruction, when on every hand we are subject to the sentence of condemnation, how shall we escape the punishment? and what manner of penalty shall we not suffer? and what manner of hope of salvation have we, one may ask, if each of the things we have numbered threatens us with hell? I too say this; nevertheless, if we give heed we may be saved, preparing the medicines of almsgiving, and attending to our wounds. For oil does not so strengthen a body, as benevolence at once strengthens a soul, and makes it invincible to all and impregnable to the devil. For wheresoever he may seize us, his hold then slips, this oil not suffering his grasp to fix on our back. With this oil therefore let us anoint ourselves continually. For it. is the cause of health, and a supply of light, and a source of cheerfulness. "But such a one," thou wilt say, "hath talents of gold so many and so many, and gives away nothing." And what is that to thee? For thus shalt thou appear more worthy of admiration, when in poverty thou art more munificent than he. It was on this ground Paul marvelled at the Macedoni-

ans, not because they gave, but because even though they were in poverty they gave.

²³ Look not then at these, but at the common Teacher of all, who "had not where to lay His head." And why, you say, doth not this and that person do so? Do not judge another, but deliver thyself from the charge against thee. Since the punishment is greater when thou at the same time blamest others, and thyself doest not, when judging other men, thou art again thyself also subject to the same judgment. For if even them who do right He permits not to judge others, much more will He not permit offenders. Let us not therefore judge others, neither let us look to others who are taking their ease, but unto Jesus, and from thence let us draw our examples. Why! have I been thy benefactor? Why! did I redeem thee, that thou lookest to me? It is another who hath bestowed these things on thee. Why dost thou let go thy Master, and look unto thy fellow-servant? Heardest thou not Him saying, "Learn of me, for I am meek and lowly in heart?" And again, "He that would be first amongst you, let him be servant of all:" and again, "Even as the Son of Man came not to be ministered unto, but to minister." And after these things again, lest taking offense at them who are remiss amongst thy fellow-servants, thou continue in contemptuousness; to draw thee off from that, He saith, "I have made myself an example to you, that as I have done, ye should do also." But hast thou no teacher of virtue amongst those persons that are with thee, neither such a one as to lead thee on to these things? More abundant then will be the praise, the commendation greater, when not even being supplied with teachers thou hast become one to be marvelled at.

²⁴ For this is possible, nay very easy, if we be willing: and this they show, who first duly performed these things, as for instance, Noah, Abraham, Melchizedeck, Job, and all the men like them. To them it is needful to look every day, and not unto these, whom ye never cease emulating, and passing about their names in your assemblies. For nothing else do I hear you saying everywhere, but such words as these; "Such a one has bought so many acres of land; such a one is rich, he is building." Why dost thou stare, O man, at what is without? Why dost thou look to others? If thou art minded to look to others, look to them that do their duty, to them that approve themselves, to them that carefully fulfill the law, not to those that have become offenders, and are in dishonor. For if thou look to these, thou wilt gather hence many evil things, falling into remissness, into pride, into condemnation of others;

but if thou reckon over them that do right, thou wilt lead thyself on unto humility, unto diligence, unto compunction, unto the blessings that are beyond number.

²⁵ Hear what the Pharisee suffered, because he let pass them that do right, and looked to him that had offended; hear and fear. See how David became one to be marvelled at, because he looked to his ancestors that were noted for virtue. "For I am a stranger," saith he, "and a sojourner, as all my fathers were." For this man, and all that are like him, let pass them that had sinned, and thought of those who had approved themselves. This do thou also. For thou art not set to judge of the negligences of which others have been guilty, nor to inquire into the sins which others are committing; thou art required to do judgment on thyself, not on others. "For if we judged ourselves," it is said, "we should not be judged, but when we are judged, we are chastened of the Lord." But thou hast reversed the order, of thyself requiring no account of offenses great or small, but being strict and curious about the offenses of others.

²⁶ Let us no more do this, but leaving off this disorderly way, let us set up a tribunal in ourselves for the sins committed by ourselves, becoming ourselves accusers, and judges, and executioners for our offenses. But if it be thy will to be busy about the things of other men also, busy thyself about their good works, not their sins, that both by the memory of our negligences and by our emulation for the good works they have done, and by setting before ourselves the judgment-seat from which no prayers can deliver, wounded each day by our conscience as by a kind of goad, we may lead ourselves on to humility, and a greater diligence, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ; with whom be to the Father, together with the Holy Ghost, glory, might, honor, now and always, and world without end. Amen.

HOMILY 65

Matthew Chapter 20, Verse 17-Matthew Chapter 20, Verse 19

¹ "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall be raised." He goeth not up at once to Jerusalem when He is come out of Galilee, but having first

wrought miracles, and having stopped the mouths of Pharisees, and having discoursed with His disciples of renouncing possessions: for, "if thou wilt be perfect," saith He, "sell that thou hast: " and of virginity, "He that is able to receive, let him receive it:" and of humility, "For except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven:" and of a recompense of the things here, "For whoso hath forsaken houses, or brethren, or sisters, shall receive an hundredfold in this world:" and of rewards there, "For he shall also inherit," it is said, "eternal life:" then He assails the city next, and being on the point of going up, discourses again of His passion. For since it was likely that they, because they were not willing this should come to pass, would forget it, He is continually putting them in remembrance, exercising their mind by the frequency with which He reminded them, and diminishing their pain.

2 But He speaks with them "apart," necessarily; for it was not meet that His discourse about these things should be published to the many; neither that it should be spoken plainly, for no advantage arose from this. For if the disciples were confounded at hearing these things, much more the multitude of the people. What then? was it not told to the people? you may say. It was indeed told to the people also, but not so plainly. For, "Destroy," saith He, "this Temple, and in three days I will raise it up;" and, "This generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas;" and again, "Yet a little while am I with you, and ye shall seek me, and shall not find me." 3 But to the disciples not so, but as the other things He spake unto them more plainly, so also spake He this too. And for what purpose, if the multitude understood not the force of His sayings, were they spoken at all? That they might learn after these things, that fore-knowing it, He came to His passion, and willing it; not in ignorance, nor by constraint But to the disciples not for this cause only did He foretell it; but, as I have said, in order that having been exercised by the expectation, they might more easily endure the passion, and that it might not confound them by coming upon them without preparation. So for this cause, while at the beginning He spake of His death only, when they were practised and trained to hear of it, He adds the other circumstances also; as, for instance, that they should deliver Him to the Gentiles, that they should mock and scourge Him; as well on this account, as in order that when they saw the mournful events come to pass, they might expect from this the resurrection also. For He who had not

cloaked from them what would give pain, and what seemed to be matter of reproach, would reasonably be believed about good things too.

⁴ But mark, I pray thee, how with regard to the time also He orders the thing wisely. For neither at the beginning did He tell them, lest He should disquiet them, neither at the time itself, lest by this again He should confound them; but when they had received sufficient proof of His power, when He had given them promises that were very great concerning life everlasting, then He introduces also what He had to say concerning these things, once and twice and often interweaving it with His miracles and His instructions. But another evangelist saith, that He brought in the prophets also as witnesses; and another again saith, that even they themselves understood not His words, but the saying was hid from them, and that they were amazed as they followed Him. Surely then, one may say, the benefit of the prediction is taken away. For if they knew not what they were hearing, neither could they look for the event, and not looking for it, neither could they be exercised by their expectations.

⁵ But I say another thing also more perplexing than this: If they did not know, how were they sorry. For another saith, they were sorry. If therefore they knew it not, how were they sorry? How did Peter say, "Be it far from Thee. this shall not be unto Thee?" What then may we say? That He should die indeed they knew, albeit they knew not clearly the mystery of the Incarnation. Neither did they know clearly about the resurrection, neither what He was to achieve; and this was hid from them. For this cause also they felt pain. For some they had known to have been raised again by other persons, but for any one to have raised up himself again, and in such wise to have raised himself as not to die any more, they had never known. This then they understood not, though often said; nay nor of this self-same death did they clearly know what it was, and how it should come on Him. Wherefore also they were amazed as they followed Him, but not for this cause only; but to me at least He seems even to amaze them by discoursing of His passion.

⁶ 2. Yet none of these things made them take courage, and this when they were continually hearing about His resurrection. For together with His death this also especially troubled them, to hear that men should "mock and scourge Him," and the like. For when they considered His miracles, the possessed persons whom He had delivered, the dead whom He had raised, all the other marvellous works which He was doing, and then heard these things,

they were amazed, if He who doeth these works is thus to suffer. Therefore they fell even into perplexity, and now believed, now disbelieved, and could not understand His sayings. So far at least were they from understanding clearly what He said, that the sons of Zebedee at the same time came to Him, and spake to Him of precedence. "We desire," it is said, "that one should sit on Thy right hand, and one on Thy left " How then doth this evangelist say, that their mother came to Him? It is probable both things were done. I mean, that they took their mother with them, with the purpose of making their entreaty stronger, and in this way to prevail with Christ.

7 For in proof that this is true, as I say, and the request was rather theirs, and that being ashamed they put forward their mother, mark how Christ directs His words to them. But rather let us learn, first, what do they ask, and with what disposition, and whence they were moved to this? Whence then were they moved to this? They saw themselves honored above the rest, and expected from that they should obtain this request also. But what can it be they ask? Hear another evangelist plainly declaring this. For, "Because He was nigh," it is said, "to Jerusalem, and because they thought the kingdom of God should immediately appear," they asked these things. For they supposed that this was at the doors, and visible, and that having obtained what they asked, they would undergo none of the painful things. For neither for its own sake only did they seek it, but as though they would also escape the hardships.

8 Wherefore also Christ in the first place leads them off from these thoughts, commanding them to await slaughter and dangers, and the utmost tenors. For, "Are ye able," saith He, "to drink of the cup that I drink of?" But let no man be troubled at the apostles being in such an imperfect state. For not yet was the cross accomplished, not yet the grace of the Spirit given. But if thou wouldest learn their virtue, notice them after these things, and thou wilt see them superior to every passion. For with this object He reveals their deficiencies, that after these things thou mightest know what manner of men they became by grace. That then they were asking, in fact, for nothing spiritual, neither had a thought of the kingdom above, is manifest from hence. But let us see also, how they come unto Him, and what they say. "We would," it is said, "that whatsoever we shall desire of Thee, Thou shouldest do it for us."

9 And Christ saith to them, "What would ye? " not being ignorant, but that He may compel them to answer, and lay open the wound, and so apply the medicine. But they out of shame and confusion of face, because under the influence of a human passion they were come to do this, took Him privately apart from the disciples, and asked Him. For they went before, it is said, so that it might not be observable to them, and so said what they wished. For it was their desire, as I suppose, because they heard, "Ye shall sit on twelve thrones, to have the first place of these seats. And that they had an advantage over the others, they knew, but they were afraid of Peter, and say, "Command, that one sit on Thy right hand, one on Thy left;" and they urge Him, saying, "Command." What then saith He? Showing, that they asked nothing spiritual, neither, if they had known again what they were asking, would they have ventured to ask for so much, He saith, "Ye know not what ye ask," how great, how marvellous, how surpassing even the powers above. After that He adds, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Seest thou, how He straightway drew them off from their suspicion, by framing His discourse from the contrary topics? For ye, He saith, talk to me of honor and crowns, but I to you of conflicts and labors. For this is not the season for rewards, neither shall that glory of mine appear now, but the present time is one of slaughter, and wars, and dangers.

10 And see how by the form of His question, He both urges and attracts them. For He said not, "Are ye able to be slain?" "Are ye able to pour forth your blood?" but how? "Are ye able to drink of the cup?" Then to attract them to it, He saith, "Which I shall drink of," that by their fellowship with Him in it they might be made more ready. And a baptism again calls He it; showing that great was the cleansing the world was to have from the things that were being done. "They say unto Him, We are able." Out of their forwardness they straightway undertook it, not knowing even this which they were saying, but looking to hear what they had asked. What then saith He? "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Great blessings did He foretell to them. His meaning is, ye shall be counted worthy of martyrdom, and shall suffer these things which I suffer; ye shall close your life by a violent death, and in these things ye shall be partakers with me; "But to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."

11 3. Having first elevated their souls, and made them of a higher character, and having rendered them such as sorrow could not subdue, then He reproves their request. But what can be this present saying? For indeed there are two points that are subjects of inquiry to many: one, if it be prepared for any to sit on His right hand; and then, if the Lord of all hath not power to bestow it on them for whom it is prepared. What then is the saying? If we solve the former point, then the second also will be clear to the inquirers. What then is this? No one shall sit on His right hand nor on His left. For that throne is inaccessible to all, I do not say to men only, and saints, and apostles, but even to angels, and archangels, and to all the powers that are on high.

12 At least Paul puts it. as a peculiar privilege of the Only-Begotten, saying, "To which of the angels said He at any time, Sit thou on my right hand? And of the angels He saith, who maketh His angels spirits;" but unto the Son, "Thy throne, O God." How then saith He, "To sit on my right hand and on my left is not mine to give," as though there are some that should sit there? Not as though there are; far from it; but He makes answer to the thoughts of them who ask the favor, condescending to their understanding. For neither did they know that lofty throne, and His sitting at the right hand of the Father; how should they, when even the things that were much lower than these, and were daily instilled into them, they understood not? but they sought one thing only, to enjoy the first honors, and to stand before the rest, and that no one should stand before them with Him; even as I have already said before, that, since they heard of twelve thrones, in ignorance what the saying could mean, they asked for the first place.

13 What therefore Christ saith is this: "Ye shall die indeed for me, and shall be slain for the sake of the gospel, and shall be partakers with me, as far as regards the passion: but this is not sufficient to secure you the enjoyment of the first seat, and to cause that ye should occupy the first place. For if any one else should come, together with the martyrdom, possessed of all the other parts of virtue far more fully than you, not because I love you now, and prefer you to the rest, therefore. shall I set aside him that is distinguished by his good works, and give the first honors to you." But thus indeed He did not say it, so as not to pain them, but darkly He intimates the self-same thing, saying, "Ye shall drink indeed of my cup, and ye shall be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left,

this is not mine to give, but it shall be given to those for whom it is prepared."

14 But for whom is it prepared? For them who could become distinguished by their works. Therefore He said not, It is not mine to give, but my Father's, lest any should say that He was too weak, or wanting in vigor for their recompense; but how? It is not mine, but of those for whom it is prepared. And in order that what I say may be more explain, let us work it on an illustration, and let us suppose there was some master of the games, then that many excellent combatants went down to the contest, and that some two of the combatants that were most nearly connected with the master of the games were to come to him and say, "Cause us to be crowned and proclaimed," confiding in their good-will and friendship with him; and that he were to say to them, "This is not mine to give, but it shall be given to them for whom it is prepared, by their labors, and their toils;" should we indeed condemn him as powerless? By no means, but we should approve him for his justice, and for having no respect of persons. Like then as we should not say that he did not give the crown from want of vigor, but as not wishing to corrupt the law of the games, nor to disturb the order of justice; in like manner now should I say Christ said this, from every motive to compel them, after the grace of God, to set their hopes of salvation and approval on the proof of their own good works.

15 Therefore He saith, "For whom it is prepared." For what, saith He, if others should appear better than you? What, if they should do greater things? For shall ye, because ye have become my disciples, therefore enjoy the first honors, if ye yourselves should not appear worthy of the choice? For that He Himself hath power over the whole, is manifest from His having the entire judgment. For to Peter too He speaks thus, "I will give thee the keys of the Heavens." And Paul also makes this clear where he saith, "Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me in that day; and not to me only, but unto all them also which have loved His appearing.", But the appearing was of Christ. But that no one will stand before Paul, is surely clear to every one. And if He hath expressed these things somewhat obscurely, marvel not. For to lead them on by hidden instruction. not to be rudely pressing Him without object or cause for the first honors (for from a human passion they felt this), and not wishing to give them pain, by the obscurity He effects both these objects.

16 "Then were the ten moved with indignation with respect to the two." Then. When.) When He had reproved them. So long as the judgment was Christ's, they were not moved with indignation; but seeing them preferred, they were contented, and held their peace, out of reverence and honor to their Master. And if they were vexed in mind, yet they dared not utter this. And when they had some feeling of human weakness towards Peter, at the time that He gave the didrachmas, they did not give way to anger, but asked only, "Who then is greatest?" But since here the request was the disciples', they are moved with indignation. And not even here are they straightway moved with indignation, when they asked, but when Christ had reproved them, and had said they should not enjoy the first honors, unless they showed themselves worthy of these. 4. Seest thou how they were all in an imperfect state, when both these were lifting themselves up above the ten, and those envying the two? But, as I said, show me them after these things, and thou wilt see them delivered from all these passions. Hear at least how this same John, he who now came to Him for these things, everywhere gives up the first place to Peter, both in addressing the people, and in working miracles, in the Acts of the Apostles.

17 And he conceals not Peter's good deeds, but relates both the confession, which he openly made when all were silent, and his entering into the tomb, and puts the apostle before himself. For, because both continued with Him at His crucifixion, taking away the ground of his own commendation, he saith, "That disciple was known unto the high priest." But James survived not a long time, but from the beginning he was so greatly filled with warmth, and so forsook all the things of men, and mounted up to an height unutterable, as straightway to be slain. Thus, in all respects, they after these things became excellent. But then, "they were moved with indignation." What then saith Christ? "He called them unto Him, and said, The princes of the Gentiles exercise dominion over them." For, as they were disturbed and troubled, He soothes them by His call before His word, and by drawing them near Him. For the two having separated themselves from the company of the ten, had stood nearer Him, pleading their own interests. Therefore He brings near Him these also, by this very act, and by exposing and revealing it before the rest, soothing the passion both of the one and of the other.

18 And not as before, so now also doth He check them. For whereas before He brings little children into the midst, and commands to imitate their

simplicity and lowliness; here He reproves them in a sharper way from the contrary side, saying, "The princes of the Gentiles exercise dominion over them, and their great ones exercise authority upon them, but it shall not be so among you; but he that will be great among you, let this man be minister to all; and he that will be first, let him be last of all;" showing that such a feeling as this is that of heathens, I mean, to love the first place. For the passion is tyrannical, and is continually hindering even great men; therefore also it needs a severer stripe. Whence He too strikes deeper into them, by comparison with the Gentiles shaming their inflamed soul, and removes the envy of the one and the arrogance of the other, all but saying, "Be not moved with indignation, as insulted. For they harm and disgrace themselves most, who on this wise seek the first places, for they are amongst the last. For matters with us are not like matters without. 'For the princes of the Gentiles exercise dominion over them,' but with me the last, even he is first."

¹⁹ "And in proof that I say not these things without cause, by the things which I do and suffer, receive the proof of my sayings. For I have myself done something even more. For being King of the powers above, I was willing to become man, and I submitted to be despised, and despitefully entreated. And not even with these things was I satisfied, but even unto death did I come. Therefore," He saith, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "For not even at this did I stop," saith He, "but even my life did I give a ransom; and for whom? For enemies. But thou if thou art abused, it is for thyself, but I for thee." Be not then afraid, as though thine honor were plucked down. For how much soever thou humblest thyself, thou canst not descend so much as thy Lord. And yet His descent hath become the ascent of all, and hath made His own glory shine forth. For before He was made man, He was known amongst angels only; but after He was made man and was crucified, so far from lessening that glory, He acquired other besides, even that from the knowledge of the world.

²⁰ Fear not then, as though thine honor were put down, if thou shouldest abase thyself, for in this way is thy glory more exalted, in this way it becomes greater. This is the door of the kingdom. Let us not then go the opposite way, neither let us war against ourselves. For if we desire to appear great, we shall not be great, but even the most dishonored of all. Seest thou how everywhere He urges them by the opposite things, giving them what they desire?

For in the preceding parts also we have shown this in many instances, and in the cases of the covetous, and of the vain-glorious, He did thus. For wherefore, He saith, dost thou give alms before men? That thou mayest enjoy glory? Thou must then not do so, and thou shalt surely enjoy it. Wherefore dost thou lay up treasures? That thou mayest be rich? Thou must then not lay up treasures, and thou shalt be rich. Even so here too, wherefore dost thou set thy heart on the first places? That thou mayest be before others? Choose then the last place, and then thou wilt enjoy the first. So that if it be thy will to become great, seek not to become great, and then thou wilt be great. For the other is to be little.

21 5. Seest thou how He drew them off from the disease, by showing them both from thence failing of their object, and from hence gaining, that they might flee the one, and follow after the other. And of the Gentiles, too, He for this cause reminded them, that in this way again He might show the thing to be disgraceful and to be abhorred. For the arrogant is of necessity base, and, on the contrary, the lowly-minded is high. For this is the height that is true and genuine, and exists not in name only, nor in manner of address. And that which is from without is of necessity and fear, but this is like to God's. Such a one, though he be admired by no one, continues high; even as again the other, though he be courted by all, is of all men the basest. And the one is an honor rendered of necessity, whence also it easily passes away; but the other is of principle, whence also it continues steadfast. Since for this we admire the saints also, that being greater than all, they humbled themselves more than all. Wherefore even to this day they continue to be high, and not even death hath brought down that height.

22 And if ye be minded, let us by reasonings also inquire into this very thing. Any one is said to be high, either when he is so by greatness of stature, or when he hath chanted to be set on a high place, and low in like manner, from the opposite things. Let us see then who is like this, the boaster, or he that keeps within measure, that thou mayest perceive that nothing is higher than lowliness of mind, and nothing lower than boastfulness. The boaster then desires to be greater than all, and affirms no one to be equal in worth with him; and how much soever honor he may obtain, he sets his heart on more and claims it, and accounts himself to have obtained none, and treats men with utter contempt, and yet seeks after the honor that comes from

them; than which what can be more unreasonable? For this surely is like an enigma. By those, whom he holds in no esteem, he desires to be glorified.

23 Seest thou how he who desires to be exalted falls down and is set on the ground? For that he accounts all men to be nothing compared with himself, he himself declares, for this is boasting. Why then dost cast thyself upon him who is nothing? why dost thou seek honor of him? Why dost thou lead about a with thee such great multitudes? Seest thou one low, and set on a low place. Come then, let us inquire about the high man. This one knows what man is, and that man is a great thing, and that he himself is last of all, and therefore whatever honor he may enjoy, he reckons this great, so that this one is consistent with himself and is high, and shifts not his judgment; for whom he accounts great, the honors that come from them he esteems great also, though they should chance to be small, because he accounts those who bestow them to be great. But the boastful man accounts them that give the honors to be nothing, yet the honors bestowed by them he reckons to be great.

24 Again, the lowly man is seized by no passion, no anger can much trouble this man, no love of glory, no envy, no jealousy: and what can be higher than the soul that is delivered from these things? But the boastful man is held in subjection by all these things, like any worm crawling in the mire, for jealousy and envy and anger are forever troubling his soul. Which then is high? He that is superior to his passions, or he that is their slave? He that trembles at them and is afraid of them, or he that is unsubdued, and never taken by them? Which kind of bird should we say flies higher? that which is higher than the hands and the arrows of the hunter, or that which does not even suffer the hunters to need an arrow, from his flying along the ground, and from not being able ever to elevate himself? Is not then the arrogant man like this? for indeed every net readily catches him as crawling on the ground.

25 6. But if thou wilt, even from that wicked demon prove thou this. For what can be baser than the devil, because he had exalted himself; what higher than the man who is willing to abase himself? For the former crawls on the ground under our heel (For, "ye tread," He saith, "upon serpents and scorpions"), but the latter is set with the angels on high. But if thou desirest to learn this from the example of haughty men also, consider that barbarian king, that led so great an army, who knew not so much as the things that are

manifest to all; as, for instance, that stone was stone, and the images, images; wherefore he was inferior even to these. But the godly and faithful are raised even above the sun; than whom what can be higher, who rise above even the vaults of heaven, and passing beyond angels, stand by the very throne of the king.

26 And that thou mayest learn in another way their vileness; who will be abased? He who has God for his ally, or he with whom God is at war? It is quite plain that it is he with whom He is at war. Hear then touching either of these what saith the Scripture. "God resisteth the proud, but giveth grace unto the humble." Again, I will ask you another thing also. Which is higher? He who acts as a priest to God and offers sacrifice? or he who is somewhere far removed from confidence towards Him? And what manner of sacrifice doth the lowly man offer? one may say. Hear David saying, "The sacrifice of God is a contrite spirit; a contrite and humbled heart God will not despise." Seest thou the purity of this man? Behold also the uncleanness of the other; for "every one that is proud in heart is unclean before God." Besides, the one hath God resting upon him, ("For unto whom will I look," saith He, "but to him that is meek and quiet, and trembleth at my words"), but the other crawls with the devil, for he that is lifted up with pride shall suffer the devil's punishment. Wherefore Paul also said, "Lest, being lifted up with pride, he should fall into the condemnation of the devil."

27 And the thing opposite to what he wishes, befalls him. For his wish is to be arrogant, that he may be honored; but the most contemned of all is this character. For these most of all are laughing stocks, foes and enemies to all men, the most easy to be subdued by their enemies, the men that easily fall into anger, the unclean before God. What then can be worse than this, for this is the extremity of evils? And what is sweeter than the lowly, what more blessed, since, they are longed after, and beloved of God? And the glory too that cometh of men, these do most of all enjoy, and all honor them as fathers, embrace them as brothers, receive them as their own members.

28 Let us then become lowly, that we may be high. For most utterly doth arrogance abase. This abased Pharaoh. For, "I know not," he saith, "the Lord," and he became inferior to flies and frogs, and the locusts, and after that with his very arms and horses was he drowned in the sea. In direct opposition to him, Abraham saith, "I am dust and ashes," and prevailed over countless barbarians, and having fallen into the midst of Egyptians, returned, bearing a

trophy more glorious than the former, and, cleaving to this virtue, grew ever more high. Therefore he is celebrated everywhere, therefore he is crowned and proclaimed; but Pharaoh is both earth and ashes, and if there is anything else more vile than these. For nothing doth God so abhor as arrogance. For this object hath He done all things from the beginning, in order that He might root out this passion. Because of this are we become mortal, and are in sorrows, and wailings. Because of this are we in toil, and sweat, and in labor continual, and mingled with affliction. For indeed out of arrogance did the first man sin, looking for an equality with God. Therefore, not even what things he had, did he continue to possess, but lost even these.

29 For arrogance is like this, so far from adding to us any improvement of our life, it subtracts even what we have; as, on the contrary, humility, so far from subtracting from what we have, adds to us also what we have not. This virtue then let us emulate, this let us pursue, that we may both enjoy present honor, and attain unto the glory to come, by the grace and love towards man of our Lord Jesus Christ, with whom be unto the Father glory and might, together with the Holy Ghost, now and always, and world without end. Amen.

HOMILY 66

Matthew Chapter 20, Verse 29 And Matthew Chapter 20, Verse 30

1 "And as they departed from Jericho, great multitudes followed Him. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David." See whence He passed unto Jerusalem, and where He abode before this, with regard to which it seems to me especially worthy of inquiry, wherefore He went not away even long before this from thence unto Galilee, but through Samaria. But this we will leave to them that are fond of learning. For if any one were disposed to search the matter out carefully, he will find that John intimates it well, and hath expressed the cause. But let us keep to the things set before us, and let us listen to these blind men, who were better than many that see. For neither having a guide, nor being able to see Him when come near to them, nevertheless they strove to come unto Him, and began to cry with a loud voice, and when rebuked for speaking, they cried the more. For such is the nature of an enduring soul, by the very things that hinder, it is borne up.

² But Christ suffered them to be rebuked, that their earnestness might the more appear, and that thou mightest learn that worthily they enjoy the benefits of their cure. Therefore He doth not so much as ask, "Do ye believe?" as He doth with many; for their cry, and their coming unto Him, sufficed to make their faith manifest. Hence learn, O beloved, that though we be very vile and outcast, but yet approach God with earnestness, even by ourselves we shall be able to effect whatsoever we ask. See, for instance, these men, how, having none of the apostles to plead with them, but rather many to stop their mouths, they were able to pass over the hindrances, and to come unto Jesus Himself. And yet the evangelist bears witness to no confidence of life in them, but earnestness sufficed them instead of all. These then let us also emulate. Though God defer the gift, though there be many withdrawing us, let us not desist from asking. For in this way most of all shall we win God to us. See at least even here, how not poverty, not blindness, not their being unheard, not their being rebuked by the multitude, not anything else, impeded their exceeding earnestness. Such is the nature of a fervent and toiling soul.

³ What then saith Christ? "He called them, and said, What will ye that I should do unto you? They say unto Him, Lord, that our eyes may be opened." Wherefore cloth He ask them? Lest any one should think that when they wish to receive one thing, He giveth them another thing. For indeed it is usual with Him on every occasion, first to make manifest and discover to all the virtue of those He is healing, and then to apply the cure, for one reason, that He might lead on the others likewise to emulation; and for another, that He might show that they were enjoying the gift worthily. This, for instance, He did with respect to the Canaanitish woman also, this too in the case of the centurion, this again as to her that had the issue of blood, or rather that marvellous woman even anticipated the Lord's inquiry; but not so did He pass her by, but even after the cure makes her manifest. Such earnest care had He on every occasion to proclaim the good deeds of them that come to Him, and to show them to be much greater than they are, which He doth here also.

⁴ Then, when they said what they wished, He had compassion on them, and touched them. For this alone is the cause of their cure, for which also He came into the world. But nevertheless, although it be mercy and grace, it seeks for the worthy. But that they were worthy is manifest, both from what they cried out, and from the fact that, when they had received, they did not

hasten away, as many do, being ungrateful after the benefits. Nay, they were not like this, but were both persevering before the gift, and after the gift grateful, for "they followed Him." "And when He drew nigh unto Jerusalem, and was come to Bethphage, unto the Mount of Olives, He sent two of His disciples, saying, Go into the village over against you, and ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he sendeth them. And this was done, that it might be fulfilled which was spoken by Zechariah the prophet, Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass."

5 And yet He had often entered Jerusalem before, but never with so much circumstance. What then is the cause? It was the beginning then of the dispensation; and neither was He very well known, nor the time of His passion near; wherefore He mixed with them with less distinction, and more disguising Himself. For He would not have been held in admiration, had He so appeared, and He would have excited them to greater anger. But when He had both given them sufficient proof of His power, and the cross was at the doors, He makes Himself then more conspicuous, and doeth with greater circumstance all the things that were likely to inflame them. For it was indeed possible for this to have been done at the beginning also; but it was not profitable nor expedient it should be so. But do thou observe, I pray thee. how many miracles are done, and how many prophecies are fulfilled. He said, "Ye shall find an ass;" He foretold that no man should hinder them, but that all, when they heard, should hold their peace.

6 But this is no small condemnation of the Jews, if them that were never known to Him, neither had appeared before Him, He persuades to give up their own property, and to say nothing against it, and that by His disciples, while these, being present with Him at the working of His miracles, were not persuaded. 2. And do not account what was done to be a small thing. For who persuaded them, when their own property was taken from them, and that, when they were perhaps poor men and husbandmen, not to forbid it? Why say I not to forbid it? not to ask, or even if they asked, to hold their peace, and give it up. For indeed both things were alike marvellous, as well, if they said nothing, when their beasts were dragged away, or if having spoken,

and heard, "The Lord hath need of them," they yielded and withstood not, and this when they see not Him, but His disciples.

7 By these things He teaches them, that it was in His power to have entirely hindered the Jews also, even against their will, when they were proceeding to attack Him, and to have made them speechless, but He would not. And another thing again together with these doth He teach the disciples, to give whatever He should ask; and, though he should require them to yield up their very life, to give even this, and not to gainsay. For if even strangers gave up to Him, much more ought they to strip themselves of all things. And besides what we have said, He was fulfilling also another prophecy, one which was twofold, one part in words, and another in deeds. And that in deeds was, by the sitting on the ass; and that by words, the prediction of Zacharias; because he had said, that the King should sit on an ass. And He, having sat and having fulfilled it, gave to the prophecy another beginning again, by what He was doing typifying beforehand the things to come.

8 How and in what manner? He proclaimed beforehand the calling of the unclean Gentiles, and that He should rest upon them, and that they should yield to Him and follow Him, and prophecy succeeded to prophecy. But to me He seemeth not for this object only to sit on the ass, but also as affording us a standard of self-denial. For not only did He fulfill prophecies, nor did He only plant the doctrines of the truth, but by these very things He was correcting our practice for us, everywhere setting us rules of necessary use, and by all means amending our life. For this cause, I say, even when He was to be born He sought not a splendid house, nor a mother rich and distinguished, but a poor woman, and one that had a carpenter as her betrothed husband; and is born in a shed, and laid in a manger: and choosing His disciples, He chose not orators and wise men, not rich men and nobly born, but poor men, and of poor families, and in every way undistinguished; and providing His table, at one time He sets before Himself barley loaves, and at another at the very moment commands the disciples to buy at the market. And making His couch, He makes it of grass, and putting on raiment, He clothes Himself in what is cheap, and in no respect different from the common sort; and a house He did not so much as possess. And if He had to go from place to place, He did this travelling on foot, and so travelling, as even to grow weary. And sitting, He requires no throne nor pillow, but sits on the ground, sometimes

in the mountain, and sometimes by the well, and not merely by the well, but also alone, and talks with a Samaritan woman.

9 Again, setting measures of sorrow, when He had need to mourn, He weeps moderately, everywhere setting us rules, as I have said, and limits how far one ought to proceed, and not any further. So for this intent now also, since it happens that some are weak and have need of beasts to carry them, in this too He fixes a measure, showing that one ought not to yoke horses or mules to be borne by them, but to use an ass, and not to proceed further, and everywhere to be limited by the want. But let us look also at the prophecy, that by words, that by acts. What then is the prophecy? "Behold, thy King cometh to thee, meek, and riding on an ass, and a young colt;" not driving chariots, like the rest of the kings, not demanding tributes, not thrusting men off, and leading about guards, but displaying His great meekness even hereby.

10 Ask then the Jew, what King came to Jerusalem borne on an ass? Nay, he could not mention, but this alone. But He did these things, as I said, signifying beforehand the things to come. For here the church is signified by the colt, and the new people, which was once unclean, but which, after Jesus sat on them, became clean. And see the image preserved throughout. I mean that the disciples loose the asses For by the apostles, both they and we were called; by the apostles were we brought near. But because our acceptance provoked them also to emulation, therefore the ass appears following the colt. For after Christ hath sat on the Gentiles, then shall they also come moving us to emulation. And Paul declaring this, said, "That blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved." For that it was a prophecy is evident from what is said. For neither would the prophet have cared to express with such great exactness the age of the ass, unless this had been so.

11 But not these things only are signified by what is said, but also that the apostles should bring them with ease. For as here, no man gainsaid them so as to keep the asses, so neither with regard to the Gentiles was any one able to prevent them, of those who were before masters of them. But He doth not sit on the bare colt, but on the apostles' garments. For after they had taken the colt, they then gave up all, even as Paul also said, "I will very gladly spend and be spent for your souls." But mark how tractable the colt, how being unbroken, and having never known the rein, he was not restive, but went on

orderly; which thing itself was a prophecy of the future, signifying the submissiveness of the Gentiles, and their sudden conversion to good order. For all things did that word work, which said, "Loose him, and bring him to me:" so that the unmanageable became orderly, and the unclean thenceforth clean.

12 3. But see the baseness of the Jews. He had wrought so many miracles, and never were they thus amazed at Him; but when they saw a multitude running together, then they marvel. "For all the city was moved, saying, Who is this? But the multitudes said, This is Jesus the prophet of Nazareth of Galilee." And when they thought they were saying something great, even then were their thoughts earthly, and low, and dragging on the ground. But these things He did, not as displaying any pomp, but at once, as I have said, both fulfilling a prophecy, and teaching self-denial, and at the same time also comforting His disciples, who were grieving for His death, and showing them that He suffers all these things willingly. And mark thou, I pray thee, the accuracy of the prophet, how he foretold all things. And some things David, some things Zechariah, had proclaimed beforehand. Let us also do likewise, and let us sing hymns, and give up our garments to them that bear Him. For what should we deserve, when some clothe the ass on which He was set, and others strew the garments even under her feet; but we, seeing him naked, and not being even commanded to strip ourselves, but to spend of what is laid by, not even so are liberal? And when they indeed attend upon Him before and behind, but we, when He cometh unto us, send Him away, and thrust Him off and insult Him.

13 How sore a punishment do these things deserve, how great vengeance! Thy Lord cometh unto thee in need, and thou art not willing so much as to listen to His entreaty, but thou blamest and rebukest Him, and this, when thou hast heard such words as these. But if in giving one loaf, and a little money, thou art so mean, and haughty, and backward; if thou hadst to empty out all, what wouldest thou become? Seest thou not those that show their magnificence in the theatre, how much they give away to the harlots? but thou givest not so much as the half, nay often not the smallest part. But the devil is exhorting to give to whom it may chance, procuring us hell, and thou givest; but Christ to the needy, promising a kingdom, and thou, far from giving, dost rather insult them, and thou chooseth rather to obey the

devil, that thou mightest be punished, than to submit to Christ, and be saved.

14 And what could be worse than this frenzy? One procures hell, the other a kingdom, and ye leave the latter, and run unto the former. And this ye send away, when He cometh unto you, that when he is far off, ye call unto you. And what you do is the same as if a king bearing a royal robe, and offering a diadem, did not win your choice, but a robber brandishing a sword at you, and threatening death, were to win it. Considering these things then, beloved, let us discern the truth at length though late, and let us grow sober. For I am now ashamed of speaking of almsgiving, because that having often spoken on this subject, I have effected nothing worth the exhortation. For some increase indeed hath there been, but not so much as I wished. For I see you sowing, but not with a liberal hand. Wherefore I fear too lest ye also "reap sparingly."

15 For in proof that we do sow sparingly, let us inquire, if it seem good, which are more numerous in the city, poor or rich; and which they, who are neither poor nor rich, but have a middle place. As, for instance, a tenth part is of rich, and a tenth of the poor that have nothing at all, and the rest of the middle sort. 16 Let us distribute then amongst the poor the whole multitude of the city, and ye will see the disgrace how great it is. For the very rich indeed are but few, but those that come next to them are many; again, the poor are much fewer than these. Nevertheless, although there are so many that are able to feed the hungry, many go to sleep in their hunger, not because those that have are not able with ease to succor them, but because of their great barbarity and inhumanity. For if both the wealthy, and those next to them, were to distribute amongst themselves those who are in need of bread and raiment, scarcely would one poor person fall to the share of fifty men or even a hundred. Yet nevertheless, though in such great abundance of persons to assist them, they are wailing every day. And that thou mayest learn the inhumanity of the others, when the church is possessed of a revenue of one of the lowest among the wealthy, and not of the very rich, consider how many widows it succors every day, how many virgins; for indeed the list of them hath already reached unto the number of three thousand. Together with these, she succors them that dwell in the prison, the sick in the caravansera, the healthy, those that are absent from their home, those that are maimed in their bodies, those that wait upon the altar; and with respect to

food and raiment, them that casually come every day; and her substance is in no respect diminished. So that if ten men only were thus willing to spend, there would be no poor.

17 4. And what, it will be said, are our children to inherit? The principal remains, and the income again is become more abundant, the goods being stored up for them in Heaven. But are ye not willing to do this? At least do it by the half, at least by the third part, at least by the fourth part at least by the tenth. For owing to God's favor, it were possible for our city to nourish the poor of ten cities. And if ye will, let us make some calculation in proof of this; or rather there is no need so much as of reckoning; for of itself the easiness of the thing is discernible. See at least, upon public occasions, how much one house hath often not been backward to spend, and hath not had so much as a little feeling of the expense, which service if each of the rich were willing to perform for the poor, in a brief moment of time he would have seized on Heaven.

18 What plea then will there be? what shadow of defense, when not even of the things from which we must assuredly be separated, when taken away from hence, not even of these do we impart to the needy with as much liberality as others to those on the stage, and this when we are to reap so many benefits therefrom? For we ought indeed, even though we were always to be here, not even so to be sparing of this good expenditure; but when after a little time, we are to be removed from hence, and dragged away naked from all, what kind of defense shall we have for not even out of our income giving to the hungry and distressed? For neither do I constrain thee to lessen thy possessions, not because I do not wish it, but because I see thee very backward. It is not then this I say, but spend of your fruits, and treasure up nothing from these. It is enough for thee to have the money of thine income pouring in on thee as from a fountain; make the poor sharers with thee, and become a good steward of the things given thee of God.

19 But I pay tribute, one may say. For this cause then dost thou despise, because in this case no one demands it of thee? And the other, who, should the earth bear, or should it not bear, takes by force, and extorts, thou dardest not gainsay; but Him that is so mild, and then only demands, when the earth bears, thou answerest not even to a word? And who will deliver thee from those intolerable punishments? There is no one. For if, because in the other case a very sore punishment will ensue to thee for not giving, therefore thou

becomest diligent about the payment, consider here too is one more sore; not to be bound, neither to be cast into prison, but to depart into the eternal fire. For all reasons then let us pay these tributes first: for great is the facility, and greater the reward; and more abundant the gain, and worse the punishments to us if we are obstinate. For a punishment cometh upon us, which hath no end.

20 But if thou tell me of the soldier's fighting for thee with the barbarians, there is here too a camp, that of the poor, and a war, which the poor are waging for thee. For when they receive, by praying they make God propitious; and making Him propitious, they repulse, instead of barbarians, the assaults of the devils; they suffer not the evil one to be violent, neither to attack us continually, but they relax his might. 5. Seeing therefore these soldiers every day fighting in thy behalf with the devil by their supplications and prayers, demand of thyself this good contribution, their nourishment. For this King being mild hath not assigned thee any to demand it of thee, but desires thou shouldest give it willingly; though thou pay by little and little, He receives it; though being in difficulty, thou shouldest pay after a long time, He cloth not press him that hath not.

21 Let us not then despise His long-suffering; let us treasure up for ourselves, not wrath, but salvation; not death, but life; not punishment and vengeance, but honors and crowns. There is no need in this case to pay a hire for the conveyance of the things contributed; there is no need in this case to labor in turning them into money. If thou givest them up, the Lord Himself removes them into Heaven; He Himself makes the traffic the more gainful for thee. There is no need here to find one to carry in what thou hast contributed; contribute only, and straightway it goeth up, not that others may be maintained as soldiers, but that it may remain for thee with great profit. For here whatsoever thou mayest have given, it is not possible to recover; but there thou wilt receive them again with much honor, and shalt gain greater, and more spiritual gains. Here the gifts are a demand; there a loan, and money at interest, and a debt.

22 Yea farther, God hath given thee bonds. For" he that showeth mercy to a poor man," it is said, "lendeth to the Lord." He gave thee also an earnest, and bail, and this being God! What sort of earnest? The things in the present life, the visible, the spiritual things, the foretaste of the things to come. Why then dost thou delay, and why art thou backward, having received so many

things already, looking for so many things? For what thou hast received are these: He Himself made thee a body, He Himself put in thee a soul, He honored with speech thee alone of the things on the earth, He gave thee the use of all the things that are seen, He bestowed on thee the knowledge of Himself, He gave up His Son for thee, He gave thee a baptism full of so many good things, He gave thee a holy table, He promised a kingdom, and the good things that cannot be told.

²³ Having then received so many good things, having to receive so many, again I say the same thing, art thou making petty reckoning about perishing riches, and what excuse wilt thou have? But art thou looking altogether at thy children? and dost draw back for the sake of these? Nay, rather teach them also to gain such gains. For if thou hadst money lent out and bearing interest, and thou hadst a grateful debtor, thou wouldest ten thousand times rather choose instead of the gold to leave the bond to thy child, so that he should have the large income from it, and not be constrained to go about, and seek for others to borrow it. And now give this bond to thy children, and leave God a debtor to them. Thou dost not sell thy lands, and give to thy children, but leavest them, that the income may remain, and that they may have a greater increase of riches from thence; but this bond, which is more productive than any land or revenue, and bears so many fruits, this art thou afraid to leave to them? What great folly must this be, and frenzy. And this when thou knowest, that though thou shouldest leave it to them, thou thyself also shall again take it away with thee.

²⁴ Of this nature are the things spiritual; they have great munificence. Let us not then be beggarly; neither be inhuman and savage towards ourselves, but let us traffic in that good merchandise; that we may both ourselves take it away with us when we depart, and leave it to our own children, and attain to the good things to come, by the grace and love towards man of our Lord Jesus Christ, with whom be unto the Father, together with the Holy Ghost, glory, might, honor, now and ever, and world without end. Amen.

HOMILY 67

Matthew Chapter 21, Verse 12 And Matthew Chapter 21, Verse 13

¹ "And Jesus went into the temple, and cast out all them that sold and bought in the temple, and overthrow the tables of the money-changers and the seats of them that sold doves, and saith unto them, It is written, my house shall be called a house of prayer; but ye have made it a den of thieves."

This John likewise saith, but he in the beginning of his Gospel, this at the end. Whence it is probable this was done twice, and at different seasons. And it is evident both from the times, and from their reply. For there He came at the very passover, but here much before. And there the Jews say, "What sign showest thou us?" but here they hold their peace, although reproved, because He was now marvelled at amongst all men. And this is a heavier charge against the Jews, that when He had done this not once only, but a second time, they continued in their trafficking, and said that He was an adversary of God, when they ought even from hence to have learnt His honor for His Father and His own might. For indeed He also wrought miracles, and they saw His words agreeing with His works.

2 But not even so were they persuaded, but "were sore displeased," and this while they heard the prophet crying aloud, and the children in a manner beyond their age proclaiming Him. Wherefore also He Himself sets up Isaiah against them as an accuser, saying, "My house shall be called a house of prayer. But not in this way only doth He show His authority, but also by His healing divers in firmities. "For the blind and the lame came unto Him, and He healed them," and His power and authority He indicates. But they not even so would be persuaded, but together with the rest of the miracles hearing even the children proclaiming, were ready to choke, and say, "Hearest thou not what these say? And yet it was Christ's part to have said this to them, "Hear ye not what these say?" for the children were singing to Him as to God.

3 What then saith He? Since they were speaking against things manifest, He applies His correction more in the way of reproof, saying, "Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?" And well did He say, "Out of the mouth." For what was said was not of their understanding, but of His power giving articulation to their tongue yet immature. And this was also a type of the Gentiles lisping, and sounding forth at once great things with understanding and faith. And for the apostles also there was from hence no small consolation. For that they might not be perplexed, how being unlearned they should be able to publish the gospel, the children anticipate them, and remove all their anxiety, teaching them, that He would grant them utterance, who made even these to sing praises. And not so only, but the miracle showed that He is Creator even of nature. The children then, although of age immature, uttered things that had a clear

meaning, and were in accordance with those above, but the men things teeming with frenzy and madness. For such is the nature of wickedness.

⁴ Forasmuch then as there were many things to provoke them, from the multitude, from the casting out of the sellers, from the miracles, from the children, He again leaves them, giving room to the swelling passion, and not willing to begin His teaching, test boiling with envy they should be the more displeased at His sayings. "Now in the morning as He returned into the city, He was an hungered." How is He an hungered in the morning? When He permits the flesh, then it shows its feeling. "And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only." Another evangelist saith, "The time of figs was not yet;" but if it was not time, how doth the other evangelist say, "He came, if haply He might find fruit thereon." Whence it is manifest that this belongs to the suspicion of His disciples, who were yet in a somewhat imperfect state. For indeed the evangelists in many places record the suspicions of the disciples.

⁵ Like as this then was their suspicion, so also was it too to suppose it was cursed for this cause, because of having no fruit. Wherefore then was it cursed? For the disciples' sakes, that they might have confidence. For because everywhere He conferred benefits, but punished no man; and it was needful that He should afford them a demonstrative proof of His power to take vengeance also, that both the disciples might learn, and the Jews, that being able to blast them that crucify Him, of His own will He submits, and does not blast them; and it was not His will to show forth this upon men; upon the plant did He furnish the proof of His might in taking vengeance. But when unto places, or unto plants, or unto brutes, any such thing as this is done, be not curious, neither say, how was the fig-tree justly dried up, if it was not the time of figs; for this it is the utmost trifling to say; but behold the miracle, and admire and glorify the worker thereof.

⁶ Since in the case also of the swine that were drowned, many have said this, working out the argument of justice; but neither there should one give heed, for these again are brutes, even as that was a plant without life. Wherefore then was the act invested with such an appearance, and with this plea for a curse? As I said, this was the disciple's suspicion. But if it was not yet time, vainly do some say the law is here meant. For the fruit of this was faith, and then was the time of this fruit, and it had indeed borne it; "For already are the fields white to harvest," saith He; and, "I sent you to reap that whereon ye

bestowed no labor." 2. Not any therefore of these things doth He here intimate, but it is what I said, He displays His power to punish, and this is shown by saying, "The time was not yet," making it clear that of this special purpose He went, and not for hunger, but for His disciples' sake, who indeed marvelled exceedingly, although many miracles had been done greater; but, as I said, this was strange, for now first He showed forth His power to take vengeance. Wherefore not in any other, but in the moistest of all planted things did He work the miracle, so that hence also the miracle appeared greater.

7 And that thou mightest learn, that for their sakes this was done, that He might train them to feel confidence, hear what He saith afterwards. But what saith He? "Ye also shall do greater things, if ye are willing to believe and to be confident in prayer." Seest thou that all is done for their sake, so that they might not be afraid and tremble at plots against them? Wherefore He saith this a second time also, to make them cleave to prayer and faith. For not this only shall ye do, but also shall remove mountains; and many more things shall ye do, being confident in faith and prayer." But the boastful and arrogant Jews, wishing to interrupt His teaching, came unto Him, and asked, "By what authority doest thou these things?" For since they could not object against the miracles, they bring forward against Him the correction of the traffickers in the temple. And this in John also they appear to ask, although not in these words, but with the same intent. For there too they say, "What sign showest thou unto us? seeing that thou doest these things." But there He answers them, saying, "Destroy this temple, and I in three days will raise it up," whereas here He drives them into a difficulty. Whence it is manifest, that then indeed was the beginning and prelude of the miracles, but here the end.

8 But what they say is this: Hast thou received the teacher's chair? Hast thou been ordained a priest, that thou didst display such authority? it is said. And yet He had done nothing implying arrogance, but had been careful for the good order of the temple, yet nevertheless having nothing to say, they object against this. And indeed when He cast them out, they did not dare to say anything, because of the miracles, but when He showed Himself, then they find fault with Him. What then saith He? He doth not answer them directly, to show that, if they had been willing to see His authority, they could; but He asks them again, saying, "The baptism of John, whence is it? From heaven, or of men?" And what sort of inference is this? The greatest

surely. For if they had said, from heaven, He would have said unto them, why then diet ye not believe him? For if they had believed, they would not have asked these things. For of Him John had said, "I am not worthy to loose the latchet of His shoe; and, "Behold the Lamb of God, which taketh away the sins of the world;" and, "This is the Son of God;" and, "He that cometh from above is above all;" and, "His fan is in His hand, and He will thoroughly purge His floor." So that if they had believed him, there was nothing to hinder them from knowing by what authority Christ doeth these things.

9 After this, because they, dealing craftily, said, "We know not," He said not, neither know I, but what? "Neither tell I you." For if indeed they had been ignorant it would have been requisite for them to be instructed; but since they were dealing craftily with good reason He answers them nothing. And how was it they did not say that the baptism was of men? "They feared the people" it is said. Seest thou a perverse heart? It, every case they despise God and do all things for the sake of men. For this man too they feared for their sakes not reverencing the saint but on account of men? and they were not willing to believe in Christ, because of men, and all their evils were engendered to them from hence. After this, He saith, "What think ye? A man had two sons; and he saith to the first, go, work to-day in the vineyard. But he answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go sir: and went not. Whether then of them twain did the will of his father? They say, the first."

10 Again He convicts them by a parable, intimating both their unreasonable obstinacy, and the submissiveness of those who were utterly condemned by them. For these two children declare what came to pass with respect to both the Gentiles and the Jews. For the former not having undertaken to obey, neither having become hearers of the law, showed forth their obedience in their works; and the latter having said, "All that the Lord shall speak, we will do, and will hearken," in their works were disobedient. And for this reason, let me add, that they might not think the law would benefit them, He shows that this self-same thing condemns them, like as Paul also saith, "Not the hearers of the law are just before God, but the doers of the law shall be justified." For this intent, that He might make them even self-condemned, He causes the judgment to be delivered by themselves, like as He does also in the ensuing parable of the vineyard.

11 3. And that this might be done, He makes trial of the accusation in the person of an other. For since they were not willing to confess directly, He by a parable drives them on to what He desired. But when, not understanding His sayings, they had delivered the judgment, He unfolds His concealed meaning after this, and saith, "Publicans and harlots go into the kingdom of Heaven before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans believed him; and ye, when ye had seen it, repented not afterwards, that ye might believe him. For if He had said simply, harlots go before you, the word would have seemed to them to be offensive; but now, being uttered after their own judgment it appears to be not too hard. Therefore He adds also the accusation. What then is this? "John came," He saith, "unto you," not unto them, and not this only, but; also "in the way of righteousness." "For neither with this can ye find fault, that he was some careless one, and of no profit; but both his life was irreprehensible, and his care for you great, and ye gave no heed to him."

12 And with this there is another charge also, that publicans gave heed; and with this, again another, that "not even after them did ye. For ye should have done so even before them, but not to do it even after them was to be deprived of all excuse;" and unspeakable was both the praise of the one, and the charge against the other. "To you he came, and ye accepted him not; he came not to them, and they receive him, and not even them did ye take for instructors." See by how many things is shown the commendation of those, and the charge against these. To you he came, not to them. Ye believed not, this offended not them. They believed, this profited not you. But the word, "go before you," is not as though these were following, but as having a hope, if they were willing. For nothing, so much as jealousy, rouses the grosser sort. Therefore He is ever saying, "The first shall be last, and the last first." Therefore He brought in both harlots and publicans, that they might provoke them to jealousy.

13 For these two indeed are chief sins, engendered of violent lust, the one of sexual desire, the other of the desire of money. And He indicates that this especially was hearing the law of God, to believe John. For it was not of grace only, that harlots entered in, but also of righteousness. For not, as continuing harlots, did they enter in, but having obeyed and believed, and having been purified and converted, so did they enter in. Seest thou how He rendered His discourse less offensive, and more penetrating, by the parable,

by His bringing in the harlots? For neither did He say at once, wherefore believed ye not John? but what was much more pricking, when, He had put forward the publicans and the harlots, then He added this, by the order of their actions convicting their unpardonable conduct, and showing that for fear of men they do all things, and for vainglory. For they did not confess Christ for fear, lest they should be put out of the synagogue; and again, of John they dared not speak evil, and not even this from reverence, but for fear. All which things He convicted by His sayings, and with more severity afterwards did He go on to inflict the blow, saying, "But ye, when ye knew it, repented not afterwards, that ye might believe him."

14 For an evil thing it is not at the first to choose the good, but it is a heavier charge not even to be brought round. For this above all maketh many wicked, which I see to be the case with some now from extreme insensibility. But let no one be like this; but though he be sunk down to the extremity of wickedness, let him not despair of the change for the better. For it is an easy thing to rise up out of the very abysses of wickedness. Heard ye not how that harlot, that went beyond all in lasciviousness, outshone all in godly reverence. Not the harlot in the gospels do I mean, but the one in our generation, who came from Phoenice, that most lawless city. For she was once a harlot among us, having the first honors on the stage, and great was her name everywhere, not in our city only, but even as far as the Cilicians and Cappadocians. And many estates did she ruin, and many orphans did she overthrow; and many accused her of sorcery also, as weaving such toils not by her beauty of person only, but also by her drugs. This harlot once won even the brother of the empress, for mighty indeed was her tyranny.

15 But all at once, I know not how, or rather I do know well, for it was being so minded, and converting, and bringing down upon herself God's grace, she despised all those things, and having cast away the arts of the devils, mounted up to heaven. And indeed nothing was more vile than she was, when she was on the stage; nevertheless, afterwards she outwent many in exceeding continence, and having clad herself with sackcloth, all her time she thus disciplined herself. On the account of this woman both the governor was stirred up, and soldiers armed, yet they had not strength to carry her off to the stage, nor to lead her away from the virgins that had received her. This woman having been counted worthy of the unutterable mysteries, and having exhibited a diligence proportionate to the grace (given her) so ended

her life, having washed off all through grace, and after her baptism having shown forth much self-restraint. For not even a mere sight of herself did she allow to those who were once her lovers, when they had come for this, having shut herself up, and having passed many years, as it were, in a prison. Thus "shall the last be first, and the first last;" thus do we in every case need a fervent soul, and there is nothing to hinder one from becoming great and admirable:

16 4. Let no man then of them that live in vice despair; let no man who lives in virtue slumber. Let neither this last be confident, for often the harlot will pass him by; nor let the other despair, for it is possible for him to pass by even the first. Hear what God saith unto Jerusalem, "I said, after she had committed all these whoredoms, Turn thou unto me, and she returned not." When we have come back unto the earnest love of God, He remembers not the former things. God is not as man, for He reproaches us not with the past, neither doth He say, Why wast thou absent so long a time? when we repent; only let us approach Him as we ought. Let us cleave to Him earnestly, and rivet our hearts to His fear. Such things have been done not under the new covenant only, but even under the old. For what was worse than Manasseh? but he was able to appease God. What more blessed than Solomon? but when he slumbered, he fell. Or rather I can show even both things to have taken place in one, in the father of this man, for he the same person became at different times both good and bad. What more blessed than Judas? but he became a traitor. What more wretched than Matthew? but he became an evangelist. What worse than Paul? but he became an apostle. What more to be envied than Simon? but he became even himself the most wretched of all.

17 How many other such changes wouldest thou see, both to have taken place of old, and now taking place every day? For this reason then I say, Neither let him on the stave despair, nor let him in the church be confident. For to this last it is said, "Let him that thinketh he standeth, take heed lest he fall;" and to the other, "Shall not he that falleth arise?" and, "Lift up the hands which hang down, and the feeble knees." Again, to these He saith, "Watch;" but to those, "Awake, thou that sleepest and arise from the dead." For these need to preserve what they have, and those to become what they are not; these to preserve their health, those to be delivered from their infirmity, for they are sick; but many even of the sick become healthy, and of the healthy many by remissness grow infirm. To the one then He saith, "Behold,

thou art made whole, sin no more, lest a worse thing come unto thee;" but to these, "Wilt thou be made whole? Arise, take up thy bed, and go unto thine house." For a dreadful, dreadful palsy is sin, or rather it is not palsy only, but also somewhat else more grievous. For such a one is not only in inactivity as to good works, but also in the active doing of evil works. But nevertheless, though thou be so disposed, and be willing to rouse thyself a little, all the terrors are at an end.

¹⁸ Though thou hast been so "thirty and eight years," and art earnest to become whole, there is no one to hinder thee. Christ is present now also, and saith, "Take up thy bed," only be willing to rouse thyself, despair not. Hast thou no man? but thou hast God. Hast thou no one to put thee into the pool? but thou hast Him who suffers thee not to need the pool. Hast thou had no one to cast thee in there? but thou hast Him that commands thee to take up thy bed. Thou mayest not say, "While I am coming, another steppeth down before me." For if it be thy will to go down into the fountain, there is none to hinder thee. Grace is not consumed, is not spent, it is a kind of fountain springing up constantly; by His fullness are we all healed both soul and body. Let us come unto it then even now. For Rahab also was a harlot, yet was she saved; and the thief was a murderer, yet he became a citizen of paradise; and while Judas being with his Master perished, the thief being on a cross became a disciple. Such are the wonderful works of God. Thus the magi approved themselves, thus the publican became an evangelist, thus the blasphemer an apostle.

¹⁹ 5. Look at these things, and never despair, but be ever confident, and rouse thyself. Lay hold only on the way that leads thither, and thou wilt advance quickly. Shut not up the doors, close not up the entrance. Short is the present life, small the labor. But though it were great, not even so ought one to decline it. For if thou toil not at this most glorious toil that is spent upon repentance and virtue, in the world thou wilt assuredly toil and weary thyself in other ways. But if both in the one and the other there be labor, why do we not choose that which hath its fruit abundant, and its recompense greater. Yet neither is this labor and that the same. For in worldly pursuits are continual perils, and losses one upon another, and the hope uncertain; great is the servility, and the expenditure alike of wealth, and of bodies, and of souls; and then the return of the fruits is far below our expectation, if perchance it should grow up.

20 For neither doth toil upon worldly matters everywhere bear fruit; nay but even, when it hath not failed, but has brought forth its produce even abundantly, short is the time wherein it continues. For when thou art grown old, and hast no longer after that the feeling of enjoyment in perfection, then and not till then doth the labor bear thee its recompense. And whereas the labor was with the body in its vigor, the fruit and the enjoyment is with one grown old and languid, when time has dulled even the feeling, although if it had not dulled it, the expectation of the end suffers us not to find pleasure. But in the other case not so, but the labor is in corruption and a dying body, but the crown in one incorruptible, and immortal, and having no end. And the labor is both first and short-lived; but the reward both subsequent and endless, that with security thou mayest take thy rest after that, looking for nothing unpleasant.

21 For neither mayest thou fear change any more or loss as here. What sort of good things, then, are these, which are both insecure, and short-lived, and earthly, and vanishing before they have appeared, and acquired with many toils? And what good things are equal to those, that are immovable, that grow not old, that have no toil, that even at the time of the conflicts bring thee crowns? For he that despises money even here already receives his reward, being freed from anxiety, from rivalry, from false accusation, from plotting from envy. He that is temperate, and lives orderly, even before his departure, is crowned and lives in pleasure, being delivered from unseemliness, ridicule, dangers of accusation, and the other things that are to be feared. All the remaining parts of virtue likewise make us a return here already. In order therefore that we may attain unto both the present and the future blessings, let us flee from vice and choose virtue. For thus shall we both enjoy delight, and obtain the crowns to come, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might forever and ever. Amen.

HOMILY 68

Matthew Chapter 21, Verse 33-Matthew Chapter 21, Verse 44

1 "Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to receive the fruits. And the husbandmen took the servants, and beat some, and killed some, and

stoned some. Again he sent other servants more than the first: and they did unto them likewise. But last he sent unto them his son, saying, It may be they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do to those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner?"

² Many things doth He intimate by this parable, God's providence, which had been exercised towards them from the first; their murderous disposition from the beginning; that nothing had been omitted of whatever pertained to a heedful care of them; that even when prophets had been slain, He had not turned away from them, but had sent His very Son; that the God both of the New and of the Old Testament was one and the same; that His death should effect great blessings; that they were to endure extreme punishment for the crucifixion, and their crime; the calling of the Gentiles, the casting out of the Jews. Therefore He putteth it after the former parable, that He may show even hereby the charge to be greater, and highly unpardonable. How, and in what way? That although they met with so much care, they were worse than harlots and publicans, and by so much.

³ And observe also both His great care, and the excessive idleness of these men. For what pertained to the husbandmen, He Himself did, the hedging it round about, the planting the vineyard, and all the rest, and He left little for them to do; to take care of what was there, and to preserve what was given to them. For nothing was left undone, but all accomplished; and not even so did they gain, and this, when they had enjoyed such great blessings from Him. For when they had come forth out of Egypt, He gave a law, and set up a city, and built a temple, and prepared an altar. "And went into a far country;" that He bore long with them, not always bringing the punishments close upon their sins; for by His going into a far country, He means His great long-suffering. And "He sent His servants," that is, the prophets, "to receive the fruit;" that is, their obedience, the proof of it by their works. But they even here showed their wickedness, not only by failing to give the fruit, after

having enjoyed so much care, which was the sign of idleness, but also by showing anger towards them that came. For they that had not to give when they owed, should not have been indignant, nor angry, but should have entreated. But they not only were indignant, but even filled their hands with blood, and while deserving punishment, themselves inflicted punishment.

4 Therefore He sent both a second, and a third company, both that the wickedness of these might be shown, and the love towards man of Him who sent them. And wherefore sent He not His Son immediately? In order that they might condemn themselves for the things done to the others, and leave off their wrath, and reverence Him when He came. There are also other reasons, but for the present let us go on to what is next. But what means, "It may be they will reverence?" It is not the language of one ignorant, away with the thought! but of one desiring to show the sin to be great; and without any excuse. Since Himself knowing that they would slay Him, He sent Him. But He saith, "They will reverence," declaring what ought to have been done, that it was their duty to have revered Him. Since elsewhere also He saith, "if perchance they will hear;" not in this case either being ignorant, but lest any of the obstinate should say, that His prediction was the thing that necessitated their disobedience, therefore He frames His expressions in this way, saying, "Whether they will," and, "It may be." For though they had been obstinate towards His servants, yet ought they to have revered the dignity of the Son.

5 What then do these? When they ought to have run unto Him, when they ought to have asked pardon for their offenses, they even persist more strongly in their former sins, they proceed to add unto their pollutions, forever throwing into the shade their former offenses by their later; as also He Himself declared when He said, "Fill ye up the measure of your fathers." For from the first the prophets used to charge them with these things, saying, "Your hands are full of blood;" and, "They mingle blood with blood;" and, "They build up Sion with blood." But they did not learn self-restraint, albeit they received this commandment first, "Thou shalt not kill;" and had been commanded to abstain from countless other things because of this, and by many and various means urged to the keeping of this commandment. Yet, for all that, they put not away that evil custom; but what say they, when they saw Him? Come, let us kill Him. With what motive, and for what reason? what of any kind had they to lay to His charge, either small or great? Is it

that He honored you, and being God became man for your sakes, and wrought His countless miracles? or that He pardoned your sins? or that He called you unto a kingdom?

⁶ But see together with their impiety great was their folly, and the reason of His murder was full of much madness. "For let us kill Him," it is said, "and the inheritance shall be ours." And where do they take counsel to kill Him? "Out of the vineyard." 2. Seest thou how He prophesies even the place where He was to be slain. "And they cast Him out, and slew Him." And Luke indeed saith, that He declared what these men should suffer; and they said, "God forbid;" and He added the testimony [of Scripture]. For "He beheld them, and said, What is it then that is written? The stone which the builders rejected, the same is become the head of the corner; and every; one that falleth upon it shall be broken." But Matthew, that they themselves delivered the sentence. But this is not a contradiction. For indeed both things were done, both themselves passed the sentence against themselves; and again, when they perceived what they had said, they added, "God forbid;" and He set up the prophet against them, persuading them that certainly this would be.

⁷ Nevertheless, not even so did He plainly reveal the Gentiles, that He might afford them no handle, but signified it darkly by saying, "He will give the vineyard to others." For this purpose then did He speak by a parable, that themselves might pass the sentence, which was done in the case of David also, when He passed judgment on the parable of Nathan. But do thou mark, I pray thee, even hereby how just is the sentence, when the very persons that are to be punished condemn themselves. Then that they might learn that not only the nature of justice requires these things, but even from the beginning the grace of the Spirit had foretold them, and God had so decreed, He both added a prophecy, and reproves them in a way to put them to shame, saying, "Did ye never read, The stone which the builders rejected, the same is become the head of the corner? this is the Lord's doing, and it is marvellous in our eyes;" by all things showing, that they should be cast out for unbelief, and the Gentiles brought in. This He darkly intimated by the Canaanitish woman also; this again by the ass, and by the centurion, and by many other parables; this also now.

⁸ Wherefore He added too, "This is the Lord's doing, and it is marvellous in our eyes," declaring beforehand that the believing Gentiles, and as many of the Jews as should also themselves believe, shall be one, although the dif-

ference between them had been so great before. Then, that they might learn that nothing was opposed to God's will of the things doing, but that the event was even highly acceptable, and beyond expectation, and amazing every one of the beholders (for indeed the miracle was far beyond words), He added and said, "It is the Lord's doing." And by the stone He means Himself, and by builders the teachers of the Jews; as Ezekiel also saith, "They that build the wall, and daub it with untempered mortar." But how did they reject Him? By saying, "This man is not of God; This man deceiveth the people;" and again, "Thou art a Samaritan, and hast a devil."

⁹ Then, that they might know that the penalty is not limited to their being cast out, He added the punishments also, saying, "Every one that falleth on this stone, shall be broken; but upon whomsoever it shall fall, it shall grind him to powder." He speaks here of two ways of destruction, one from stumbling and being offended; for this is, "Whosoever falleth on this stone:" but another from their capture, and calamity, and utter destruction, which also He clearly foretold, saying, "It will grind him to powder." By these words He darkly intimated His own resurrection also. Now the Prophet Isaiah saith, that He blames the vineyard, but here He accuses in particular the rulers of the people. And there indeed He saith, "What ought I to have done to my vineyard, that I did not;" and elsewhere again, "What transgression have your fathers found in me?" And again, "O my people, what have I done unto thee? and wherein have I grieved thee?" showing their thankless disposition, and that when in the enjoyment of all things, they requited it by the contraries; but here He expresses it with yet greater force. For He cloth not plead, Himself, saying, "What ought I to have done that I have not done?" but brings in themselves to judge, that nothing hath been wanting, and to condemn themselves. For when they say, "He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen," they say nothing else than this, publishing their sentence with much greater force.

¹⁰ With this Stephen also upbraids them, which thing most of all stung them, that having enjoyed always much providential care, they requited their benefactor with the contraries, which very thing itself was a very great sign, that not the punisher, but the punished, were the cause of the vengeance brought upon them. This here likewise is shown, by the parable, by the prophecy. For neither was He satisfied with a parable only, but added also a twofold prophecy, one David's, the others from Himself. What then ought

they to have done on hearing these things? ought they not to have adored, to have marvelled at the tender care, that shown before, that afterwards? But if by none of these things they were made better, by the fear of punishment at any rate ought they not to have been rendered more temperate? But they did not become so, but what do they after these things? "When they had heard it," it is said, "they perceived that He spake of them. And when they sought to lay hands on Him, they were afraid because of the multitudes, for they took Him for a prophet." For they felt afterwards that they themselves were intimidated. Sometimes indeed, when being seized, He withdraws through the midst of them, and is not seen; and sometimes while appearing to them He lays a check upon their laboring eagerness; at which indeed men marveled, and said, "Is not this Jesus? Lo, He speaketh boldly, and they say nothing unto Him." But in this instance, forasmuch as they were held in restraint by the fear of the multitude, He is satisfied with this, and doth not work miracles, as before, withdrawing through the midst, and not appearing. For it was not His desire to do all things in a superhuman way, in order that the Dispensation might be believed.

¹¹ But they, neither by the multitude, nor by what had been said, were brought to a sound mind; they regarded not the prophet's testimony, nor their own sentence, nor the disposition of the people; so entirely had the love of power and the lust of vainglory blinded them, together with the pursuit of things temporal. 3. For nothing so urges men headlong and drives them down precipices, nothing so makes them fail of the things to come, as their being riveted to these decaying things. Nothing so surely makes them enjoy both the one and the other, as their esteeming the things to come above all. For, "Seek ye," saith Christ, "the kingdom of God, and all these things shall be added unto you." And indeed, even if this were not joined, not even in that case ought we to aim at them. But now in obtaining the others, we may obtain these two; and not even so are some persuaded, but are like senseless stones, and pursue shadows of pleasure. For what is pleasant of the things in this present life? what is delightful? For with greater freedom do I desire to discourse with you to-day; but suffer it, that ye may learn that this life which seems to you to be a galling and wearisome life, I mean that of the monks and of them that are crucified, is far sweeter, and more to be desired than that which seems to be easy, and more delicate.

12 And of this ye are witnesses, who often have asked for death, in the reverses and despondencies that have overtaken you, and have accounted happy them that are in mountains, them that are in caves, them that have not married, them that live the unworldly life; ye that are engaged in crafts, ye that are in military services, ye that live without object or rules, and pass your days at the theatres and orchestras. For of these, although numberless fountains of pleasures and mirth seem to spring up, yet are countless darts still more bitter brought forth. For if any one be seized with a passion for one of the damsels that dance there, beyond ten thousand marches, beyond ten thousand journeys from home, will he undergo a torture more grievous, being in a more miserable state than any besieged city. However, not to inquire into those things for the present, having left them to the conscience of those that have been taken captive, come let us discourse of the life of the common sort of men, and we shall find the difference between either of these kinds of life as great as between a harbor, and a sea continually beaten about with winds.

13 And observe from their retreats at once the first signs of their tranquillity. For they have fled from market places, and cities, and the tumults amidst men, and have chosen the life in mountains, that which hath nothing in common with the things present, that which undergoes none of the ills of man, no worldly sorrows, no grief, no care so great, no dangers, no plots, no envy, no jealousy, no lawless lusts, nor any other thing of this kind. Here already they meditate upon the things of the kingdom, holding converse with groves, and mountains, and springs, and with great quietness, and solitude, and before all these, with God. And from all turmoil is their cell pure, and from every passion and disease is their soul free, refined and light, and far purer than the finest air. And their work is what was Adam's also at the beginning and before his sin, when he was clothed with the glory, and conversed freely with God, and dwelt in that place that was full of great blessedness. For in what respect are they in a worse state than he, when before his disobedience he was set to till the garden? Had he no worldly care? But neither have these. Did he talk to God with a pure conscience? this also do these; or rather they have a greater confidence than he, inasmuch as they enjoy even greater grace by the supply of the Spirit.

14 Now ye ought indeed by the sight to take in these things; but forasmuch as ye are not willing, but pass your time in turmoils and in markets,

by word at least let us teach you, taking one part of their way of living (for it is not possible to go over their whole life). These that are the lights of the world, as soon as the sun is up, or rather even long before its rise, rise up from their bed, healthy, and wakeful, and sober (for neither cloth any sorrow and care, nor headache, and toil, and multitude of business, nor any other such thing trouble them, but as angels live they in Heaven); having risen then straightway from their bed cheerful and glad, and having made one choir, with their conscience bright, with one voice all, like as out of one mouth, they sing hymns unto the God of all, honoring Him and thanking Him for all His benefits, both particular, and common.

15 So that if it seem good, let us leave Adam, and inquire what is the difference between the angels and this company of them who on earth sing and say, "Glory to God in the highest, and on earth peace, good will towards men." And their dress is suitable to their manliness. For not indeed, like those with trailing garments, the enervated and mincing, are they dressed, but like those blessed angels, Elijah, Elisha, John, like the apostles; their garments being made for them, for some of goat's hair, for some of camel's hair, and there are some for whom skins suffice alone, and these long worn. Then, after they have said those songs, they bow their knees, and entreat the God who was the object of their hymns for things, to the very thought of which some do not easily arrive. For they ask nothing of things present, for they have no regard for these, but that they may stand with boldness before the fearful judgment-seat, when the Only-Begotten Son of God is come to judge quick and dead, and that no one may hear the tearful voice that saith, "I know you not," and that with a pure conscience and many good deeds they may pass through this toilsome life, and sail over the angry sea with a favorable wind. And he leads them in their prayers, who is their Father, and their ruler.

16 After this, when they have risen up and finished those holy and continual prayers, the sun being risen, they depart each one to their work, gathering thence a large supply for the needy. 4. Where now are they who give themselves to devilish choirs, and harlot's songs, and sit in theatres? For I am indeed ashamed to make mention of them; nevertheless, because of your infirmity it is needful to do even this. For Paul too saith, "Like as ye have yielded your members servants to uncleanness, even so now yield your members servants to righteousness unto holiness. Come let us also therefore compare

the company that is made up of harlot women, and prostituted youths on the stage, and this same that consists of these blessed ones in regard of pleasure, for which most of all, many of the careless youths are taken in their snares. For we shall find the difference as great as if any one heard angels singing above that all-harmonious melody of theirs, and dogs and swine howling and grunting on the dunghill. For by the mouths of these Christ speaketh, by their tongues the devil.

17 But is the sound of pipes joined to them with unmeaning noise, and unpleasing show, when cheeks are puffed out, and their strings stretched to breaking? But here the grace of the Spirit pours forth a sound, using, instead of flute or lyre or pipes, the lips of the saints. Or rather, whatever we may say, it is not possible to set forth the pleasure thereof, because of them that are riveted to their clay, and their brick-making? Therefore I would even wish to take one of those who are mad about these matters, and to lead him off there, and to show him the choir of those saints, and I should have no more need for these words. Nevertheless, though we speak unto miry ones, we will try, though by word, still by little and little, to draw them out of the slime and the fens. For there the hearer receives straightway the fire of illicit love; for as though the sight of the harlot were not enough to set the mind on fire, they add the mischief also from the voice; but here even should the soul have any such thing, it lays it aside straightway. But not their voice only, nor their countenance, but even their clothes do more than these confound the beholders. And should it be some poor man of the grosser and heedless sort, from the sight he will cry out ten thousand times in bitter despair, and will say to himself, "The harlot, and the prostituted boy, children of cooks and cobblers, and often even of slaves live in such delicacy, and I a freeman, and born of freemen, choosing honest labor, am not able so much as to imagine these things in a dream;" and thus he will go his way inflamed with discontent.

18 But in the case of the monks there is no such result, but rather the contrary altogether. For when he shall see children of rich men and descendants of illustrious ancestors clothed in such garments as not even the lowest of the poor, and rejoicing in this, consider how great a consolation against poverty he will receive as he goes away. And should he be rich, he returns sobered, become a better man. Again in the theatre, when they see the harlot clothed with golden ornaments, while the poor man will lament, and bemoan, see-

ing his own wife having nothing of the kind, the rich will in consequence of this spectacle contemn and despise the partners of their home. For when the harlot present to the beholders garb and look, and voice and step, all luxurious, they depart set on fire, and enter into their own houses, thenceforth captives. Hence the insults, and the affronts, hence the enmities, the wars, the daily deaths; hence to them that are taken captive, life is insupportable, and the partner of their home thenceforth unpleasing, and their children not as much objects of affection, and all things in their houses turned upside down, and after that they seem to be thrown into disorder by the very sunbeam.

19 But not from these choirs does any such dissatisfaction arise, but the wife will receive her husband quiet and meek, freed from all unlawful lust, and will find him more gentle to her than before this. Such evil things doth that choir bring forth, but this good things the one making wolves of sheep, this lamb: of wolves. But as yet we have perhaps said nothing hitherto touching the pleasure. And what could be more pleasant than not to be troubled or grieved in mind, neither to despond and groan? Nevertheless, let us carry on our discourse still further, and examine the enjoyment of either kind of song and spectacle; and we shall see the one indeed continuing until evening, so long as the spectator sits in the theatre, but after this paining him more grievously than any sting; but in the other case forever vigorous in the souls of them that have beheld it. For as well the fashion of the men, and the delightfulness of the place, and the sweetness of their manner of life, and the purity, of their rule, and the grace of that most beautiful and spiritual song they have for ever infixed in them. They at least who are in continual enjoyment of those havens, thenceforth flee as from a tempest, from the tumults of the multitude.

20 But not when singing only, and praying, but also when riveted to their books, they are a pleasing spectacle to the beholders. For after they have ended the choir, one takes Isaiah and discourses with him, another converses with the apostles, and another goes over the labors of other men, and seeks wisdom concerning God, concerning this universe, concerning the things that are seen, concerning the things that are not seen, concerning the objects of sense, and the objects of intellect, concerning the vileness of this present life, and the greatness of that to come. 5. And they are fed on a food most excellent, not setting before themselves cooked flesh of beasts; but or-

acles of God, beyond honey and the honey comb, a honey marvellous, and far superior to that whereon John fed of old in the wilderness. For this honey no wild bees collect, settling on the flowers, neither do lay it up in hives digesting the dew, but the grace of the Spirit forming it, layeth it up in the souls of the saints, in the place of honeycombs, and hives, and pipes, so that he that will may eat thereof continually in security. These bees then they also imitate, and hover around the honeycombs of those holy books, reaping therefrom great pleasure.

21 And if thou desirest to learn about their table, be near it, and thou shalt see them bursting forth with such things, all gentle and sweet, and full of a spiritual fragrance. No foul word can those spiritual mouths bring forth, nothing of foolish jesting, nothing harsh, but all worthy of Heaven. One would not be wrong in comparing the mouths of them that crawl about in the market places, and are mad after worldly things, to ditches of some mire; but the lips of these to fountains flowing with honey, and pouring forth pure streams. But if any felt displeased that I have called the mouths of the multitude ditches of some mire, let him know that I have said it, sparing them very much. For Scripture hath not used this measure, but a comparison far stronger. "For adder's poison," it is said, "is under their lips, and their throat is an open sepulchre." But theirs are not so, but full of much fragrance.

22 And their state here is like this, but that hereafter what speech can set before us? what thought shall conceive? the portion of angels, the blessedness unspeakable, the good things untold? Perchance some are warmed now, and have been moved to a longing after this good rule of life. But what is the profit, when whilst ye are here only, ye have this fire; but when ye have gone forth, ye extinguish the flame, and this desire fades. How then, in order that this may not be? While this desire is warm in you, go your way unto those angels, kindle it more. For the account that we give will not be able to set thee on fire, like as the sight of the things. Say not, I will speak with my wife, and I will settle my affairs first. This delay is the beginning of remissness. Hear, how one desired to bid farewell to them at his house, and the prophet suffered him not. And why do I say, to bid farewell? The disciple desired to bury his father, and Christ allowed not so much as this. And yet what thing seems to thee to be so necessary as the funeral of a father? but not even this did He permit.

23 Why could this have been? Because the devil is at hand fierce, desiring to find some secret approach; and though it be but a little hindrance or delay he takes hold of, he works a great remissness. Therefore one adviseth, "Put not off from day to day." For thus shalt thou be able to succeed in most things, thus also shall the things in thine house be well ordered for thee. "For seek ye," it is said, "the kingdom of God, and all these things shall be added unto you." For if we establish in great security them that overlook their own interests, and prefer the care of ours, much more doth God, who even without these things hath a care for us, and provides for us. Be not thoughtful then about thine interests, but leave them to God. For if thou art thoughtful about them, thou art thoughtful as a man; but if God provide, He provides as God. Be not so thoughtful about them as to let go the greater things, since then He will not much provide for them. In order therefore that He may fully provide for them, leave them to Him alone. For if thou also thyself takest them in hand, having let go the things spiritual, He will not make much provision for them.

24 In order then that both these things may be well disposed for thee, and that thou mayest be freed from all anxiety, cleave to the things spiritual, overlook the things of the world; for in this way thou shalt have earth also with heaven, and shalt attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 69

Matthew Chapter 22, Verse 1–Matthew Chapter 22, Verse 14

1 "And Jesus answered and spake again in parables. The kingdom of Heaven is like unto a certain king, which made a marriage for his son; and sent forth his servants to call them which were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them." Seest thou both in the former parable and in this the difference between the Son and the servants? Seest thou at once the great affinity between both parables, and the great difference also? For this also indicates God's long-suffering, and His great providential care, and the Jews' ingratitude.

² But this parable hath something also more than the other. For it proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles; and it indicates together with this also the strictness of the life required, and how great the punishment appointed for the careless. And well is this placed after the other. For since He had said, "It shall be given to a nation bringing forth the fruits thereof," He declares next to what kind of nation; and not this only, but He also again sets forth His providential care towards the Jews as past utterance. For there He appears before His crucifixion bidding them; but here even after He is slain, He still urges them, striving to win them over. And when they deserved to have suffered the most grievous punishment, then He both presses them to the marriage, and honors them with the highest honor. And see how both there He calls not the Gentiles first, but the Jews, and here again. But as there, when they would not receive Him, but even slew Him when He was come, then He gave away the vineyard; thus here too, when they were not willing to be present at the marriage, then He called others.

³ What then could be more ungrateful than they, when being bidden to a marriage they rush away? For who would not choose to come to a marriage, and that a King's marriage, and of a King making a marriage for a Son? And wherefore is it called a marriage? one may say. That thou mightest learn God's tender care, His yearning towards us, the cheerfulness of the state of things, that there is nothing sorrowful there, nor sad, but all things are full of spiritual joy: Therefore also John calls Him a bridegroom, therefore Paul again saith, "For I have espoused you to one husband;" and, "This is a great mystery, but I speak concerning Christ and the Church." Why then is not the bride said to be espoused to Him, but to the Son? Because she that is espoused to the Son, is espoused to the Father. For it is indifferent in Scripture that the one or the other should be said, because of the identity of the substance.

⁴ Hereby He proclaimed the resurrection also. For since in what went before He had spoken of the death, He shows that even after the death, then is the marriage, then the bridegroom. But not even so do these become better men nor more gentle, than which what can be worse? For this again is a third accusation. The first that they killed the prophets; then the son; afterwards that even when they had slain Him, and were bidden unto the marriage of Him that was slain, by the Very one that was slain, they come not,

but feign excuses, yokes of oxen, and pieces of ground, and wives. And yet the excuses seem to be reasonable; but hence we learn, though the things which hinder us be necessary, to set the things spiritual at a higher price than all. And He not suddenly, but a long time before. For, "Tell," He saith, "them that are bidden;" and again, "Call them that were bidden;" which circumstance makes the charge against them heavier. And when were they bidden? By all the prophets; by John again; for unto Christ he would pass all on, saying, "He must increase, I must decrease;" by the Son Himself again, "Come unto me, all ye that labor and are heavy laden, and I will refresh you;" and again, "If any man thirst, let him come unto me, and drink."

5 But not by words only, but also by actions did He bid them, after His ascension by Peter, and those with him. "For He that wrought effectually in Peter," it is said, "to the apostleship of the circumcision, was mighty also in me towards the Gentiles." For since on seeing the Son, they were wroth and slew Him, He bids them again by His servants. And unto what cloth He bid them? Unto labors, and toils, and sweat? Nay but unto pleasure. For, "My oxen," He saith, "and my fatlings are killed." See how complete His banquet? how great His munificence. And not even this shamed them, but the more long-suffering He showed, so much the more were they hardened. For not for press of business, but from "making light of they did not come." How then do some bring forward marriages, others yokes of oxen? these things surely are of want of leisure."

6 By no means, for when spiritual things call us, there is no press of business that has the power of necessity. And to me they seem moreover to make use of these excuses, putting forward these things as cloke for their negligence, And not this only is the grievous thing, that they came not, but also that which is a far more violent and furious act, to have even beaten them that came, and to have used them despitefully, and to have slain them; this is worse than the former. For those others came, demanding produce and fruits, and were slain; but these, bidding them to the marriage of Him that had been slain by them, and these again are murdered. What is equal to this madness? This Paul also was laying to their charge, when he said, "Who both killed the Lord, and their own prophets, and have persecuted us."

7 Moreover, that they may not say, "He is an adversary of God, and therefore we do not come," hear what they say who are bidding them; that it is the father who is making the marriage, and that it is He who is bidding

them. What then did He after these things? Since they were not willing to come, yea and also slew those that came unto them; He burns up their cities, and sent His armies and slew them. And these things He saith, declaring beforehand the things that took place under Vespasian and Titus, and that they provoked the father also, by not believing in Him; it is the father at any rate who was avenging. And for this reason let me add, not straightway after Christ was slain did the capture take place, but after forty years, that He might show His long suffering, when they had slain Stephen, when they had put James to death, when they had spitefully entreated the apostles.

8 Seest thou the truth of the event, and its quickness? For while John was yet living, and many other of them that were with Christ, these things came to pass, and they that had heard these words were witnesses of the events. See then care utterable. He had planted a vineyard; He had done all things, and finished; when His servants had been put to death, He sent other servants; when those had been slain, He sent the son; and when He was put to death, He bids them to the marriage. They would not come, After this He sends other servants, and they slew these also. Then upon this He slays them, as being incurably diseased. For that they were incurably diseased, was proved not by their acts only, but by the fact, that even when harlots and publicans had believed, they did these things. So that, not by their own crimes alone, but also from what others were able to do aright, these men are condemned,

9 But if any one should say, that not then were they out of the Gentiles called, I mean, when the apostles had been beaten and had suffered ten thousand things, but straightway after the resurrection (for then He said to them, "Go ye and make disciples of all nations." We would say, that both before the crucifixion, and after the crucifixion, they addressed themselves to them first. For both before the crucifixion, He saith to them, "Go to the lost sheep of the house of Israel;" and after the crucifixion, so far from forbidding, He even commanded them to address themselves to the Jews. For though He said, "Make disciples of all nations," yet when on the point of ascending into Heaven, He declared that unto those first they were to address themselves; For, "ye shall receive power," saith He, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and unto the uttermost part of the earth;" and Paul again, "He that wrought effectually in Peter to the apostleship of the circumcision, was mighty in me also toward the Gentiles." Therefore the apostles also went first

unto the Jews, and when they had tarried a long time in Jerusalem, and then had been driven away by them, in this way they were scattered abroad unto the Gentiles.

10 2. And see thou even herein His bounty; "As many as ye shall find," saith He, "bid to the marriage. For before this, as I said, they addressed themselves both to Jews and Greeks, tarrying for the most part in Judaea; but since they continued to lay plots against them, hear Paul interpreting this parable, and saying thus, "It was necessary that the word of God should first have been spoken to you, but since ye judge yourselves unworthy, lo, we turn to the Gentiles. Therefore Christ also saith, "The wedding is ready, but they which were bidden were not worthy." He knew this indeed even before, but that He might leave them no pretext of a shameless sort of contradiction, although He knew it, to them first He both came and sent, both stopping their mouths, and teaching us to fulfill all our parts, though no one should derive any profit.

11 Since then they were not worthy, go ye, saith He, into the highways, and as many as ye shall find, bid; both the common sort, and the outcasts. For because He had said in every way. "The harlots and publicans shall inherit heaven;" and, "The first shall be last, and the last first;" He shows that justly do these things come to pass; which more than anything stung the Jews, and goaded them far more grievously than their overthrow, to see those from the Gentiles brought into their privileges, and into far greater than theirs. Then in order that not even these should put confidence in their faith alone, He discourses unto them also concerning the judgment to be passed upon wicked actions; to them that have not yet believed, of coming unto Him by faith, and to them that have believed, of care with respect to their life. For the garment is life and practice.

12 And yet the calling was of grace; wherefore then doth He take a strict account? Because although to be called and to be cleansed was of grace, yet, when called and clothed in clean garments, to continue keeping them so, this is of the diligence of them that are called. The being called was not of merit, but of grace. It was fit therefore to make a return for the grace, and not to show forth such great wickedness after the honor. "But I have not enjoyed," one may say, "so much advantage as the Jews." Nay, but thou hast enjoyed far greater benefits. For what things were being prepared for them throughout all their time, these thou hast received at once, not being

worthy. Wherefore Paul also saith, "And that the Gentiles might glorify God for His mercy." For what things were due to them, these thou hast received.

13 Wherefore also great is the punishment appointed for them that have been remiss. For as they did despite by not coming, so also thou by thus sitting down with a corrupt life. For to come in with filthy garments is this namely, to depart hence having one's life impure; wherefore also he was speechless. Seest thou how, although the fact was so manifest, He doth not punish at once, until he himself, who has sinned, has passed the sentence? For by having nothing to reply he condemned himself, and so is taken away to the unutterable torments. For do not now, on hearing of darkness, suppose he is punished by this, by sending into a place where there is no light only, but where" there is "also" weeping and gnashing of teeth." And this He saith, indicating the intolerable pains. Hear ye, as many as having partaken of the mysteries, and having been present at the marriage, clothe your souls with filthy deeds Hear whence ye were called.

14 From the highway. Being what? Lame and halt in soul, which is a much more grievous thing than the mutilation of the body. Reverence the love of Him, who called you, and let no one continue to have filthy garments, but let each of you busy himself about the clothing of your soul. Hear, ye women; hear, ye men; we need not these garments that are bespangled with gold, that adorn our outward parts, but those others, that adorn the inward. Whilst we have these former, it is difficult to put on those latter. It is not possible at the same time to deck both soul and body. It is not possible at the same time both to serve mammon, and to obey Christ as we ought. Let us put off us therefore this grievous tyranny. For neither if any one were to adorn thy house by hanging it with golden curtains, and were to make thee sit there in rags, naked, wouldest thou endure it with meekness. But lo, now thou doest this to thyself, decking the house of thy soul, I mean the body, with curtains beyond number, but leaving the soul itself to sit in rags. Knowest thou not that the king ought to be adorned more than the city? so therefore while for the city hangings are prepared of linen, for the king there is a purple robe and a diadem. Even so do thou wrap the body with a much meaner dress, but the mind do thou clothe in purple, and put a crown on it, and set it on a high and conspicuous chariot. For now thou art doing the opposite, decking the city in various ways, but suffering the king, the mind, to be dragged bound after the brute passions.

15 Rememberest thou not, that thou art bidden to a marriage, and to God's marriage? Considerest thou not how the soul that is bidden ought to enter into those chambers, clad, and decked with fringes of gold. 3. Wilt thou that I show thee them that are clad thus, them that have on a marriage garment? Call to mind those holy persons, of whom I discoursed to you of late, them that wear garments of hair, them that dwell in the deserts. These above all are the wearers of the garments of that wedding; this is evident from hence, that how many soever purple robes thou weft to give them, they would not choose to receive them; but much as a king, if any one were to take the beggar's rags, and exhort him to put them on, would abhor the clothing, so would those persons also his purple robe. And from no other cause have they this feeling, but because of knowing the beauty of their own raiment. Therefore even that purple robe they spurn like the spider's web. For these things hath their sackcloth taught them; for indeed they are far more exalted and more glorious than the very king who reigns.

16 And if thou wert able to open the doors of the mind, and to look upon their soul, and all their ornaments within, surely thou wouldest fall down upon the earth, not bearing the glory of their beauty, and the splendor of those garments, and the lightning brightness of their conscience. For we could tell also of men of old, great and to be admired; but since visible examples lead on more those of grosser souls, therefore do I send you even to the tabernacles of those holy persons. For they have nothing sorrowful, but as if in heaven they had pitched their tents, even so are they encamped far off the wearisome things of this present life, in campaign against the devils; and as in choirs, so do they war against him. Therefore I say, they have fixed their tents, and have fled from cities, and markets, and houses. For he that warreth cannot sit in a house, but he must make his habitation of a temporary kind, as on the point of removing straightway, and so dwell. Such are all those persons, contrary to us. For we indeed live not as in a camp, but as in a city at peace.

17 For who in a camp ever lays foundation, and builds himself a house, which he is soon after to leave? There is not one; but should any one attempt it, he is put to death as a traitor. Who in a camp buys acres of land, and makes for himself trades? There is not one, and very reasonably. "For thou art come here," they would say, "to fight, not to traffic; why then dost thou trouble thyself about the place, which in a little time thou wilt leave? When

we are gone away to our country, do these things." The same do I now say to thee also. When we have removed to the city that is. above, do these things: or rather thou wilt have no need of labors there; after that the king will do all things for thee. But here it is enough to dig a ditch round only, and to fix a palisade, but of building houses there is no need.

18 Hear what was the life of the Scythians, that lived in their wagons, such, as they say, are the habits of the shepherd tribes. So ought Christians to live; to go about the world, warring against the devil, rescuing the captives held in subjection by him, and to be in freedom from all worldly things. Why preparest thou a house, O man, that thou mayest bind thyself more? Why dost thou bury a treasure, and invite the enemy against thyself? Why dost thou compass thyself with walls, and prepare a prison for thyself? But if these things seem to thee to be hard, let us go away unto the tents of those men, that by their deeds we may learn the easiness thereof. For they having set up huts, if they must depart from these, depart like as soldiers, having left their camp in peace. For so likewise are they encamped, or rather even much more beautifully.

19 For indeed it is more pleasant to behold a desert containing huts of monks in close succession, than soldiers stretching the canvas in a camp, and fixing spears, and suspending from the point of the spears saffron garments, and a multitude of men having heads of brass, and the bosses of the shields glistening much, and men armed all throughout with steel. and royal courts hastily made, and ground levelled far, and men dining and piping. For neither is this spectacle so delightful as that of which I now speak. For if we were to go away into the wilderness, and look at the tents of Christ's soldiers, we shall see not canvas stretched, neither points of spears, nor golden garments making a royal pavilion; but like as if any one upon an earth much larger than this earth, yea infinite, had stretched out many heavens, strange and awful would be the sight he showed; even so may one see here.

20 For in nothing are their lodging-places in a condition inferior to the heavens; for the angels lodge with them, and the Lord of the angels. For if they came to Abraham, a man having a wife, and bringing up children, because they saw him hospitable; when they find much more abundant virtue, and a man delivered from the body, and in the flesh disregarding the flesh, much more do they tarry there, and celebrate the choral feast that becomes them. For there is moreover a table amongst them pure from all covetous-

ness, and full of self-denial. No streams of blood are amongst them, nor cutting up of flesh, nor heaviness of head, nor dainty cooking, neither are there unpleasing smells of meat amongst them, nor disagreeable smoke, neither runnings and tumults, and disturbances, and wearisome clamors; but bread and water, the latter from a pure fountain, the former from honest labor. But if any time they should be minded to feast more sumptuously, their sumptuousness consists of fruits, and greater is the pleasure there than at royal tables. There is no fear there, or trembling; no ruler accuses, no wife provokes, no child casts into sadness, no disorderly mirth dissipates, no multitude of flatterers puffs up; but the table is an angel's table free from all such turmoil.

21 And for a couch they have grass only beneath them, like as Christ did when making a dinner in the wilderness. And many of them do this, not being even under shelter, but for a roof they have heaven, and the moon instead of the light of a candle, not wanting oil, nor one to attend to it; on them alone does it shine worthily from on high. 4. This table even angels from heaven beholding are delighted and pleased. For if over one sinner that repenteth they rejoice, over so many just men imitating them, what will they not do? There are not master and slave; all are slaves, all free men. And do not think the saying to be a dark proverb, for they are indeed slaves one of another, and masters one of another. They have no occasion to be in sadness when evening has overtaken them, as many men feel, revolving the anxious thoughts that spring from the evils of the day. They have no occasion after their supper to be careful about robbers, and to shut the doors, and to put bars against them, neither to dread the other ills, of which many are afraid, extinguishing their candles with strict care, lest a spark anywhere should set the house on fire.

22 And their conversation again is full of the whereof we discourse, that are nothing to us; such a one is made governor, such a one has ceased to be governor; such a one is dead, and another has succeeded to the inheritance, and all such like, but always about the things to come do they speak and seek wisdom; and as though dwelling in another world, as though they had migrated unto heaven itself, as living there, even so all their conversation is about the things there, about Abraham's bosom, about the crowns of the saints, about the choiring with Christ; and of things present they have neither any memory nor thought, but like as we should not deign to speak at

all of what the ants do in their holes and clefts; so neither do they of what we do; but about the King that is above, about the war in which they are engaged, about the devil's crafts, about the good deeds which the saints have achieved.

23 Wherein therefore are we different from ants, when compared with them? For like as they care for the things of the body, so also do we; and would it were for these alone: but now it is even for things far worse. For not for necessary things only do we care like them, but also for things superfluous. For those insects pursue a business free from all blame, but we follow after all covetousness, and not even the ways of ants do we imitate, but the ways of wolves, but the ways of leopards, or rather we are even worse than these. For to them nature has assigned that they should be thus fed, but us God hath honored with speech, and a sense of equity, and we are become worse than the wild beasts. And whereas we are worse than the brutes, those men are equal to the angels, being strangers and pilgrims as to the things here; and all things in them are made different from us, clothing, and food, and house, and shoes, and speech. And if any one were to hear them conversing and us, then he would know full well, how they indeed are citizens of heaven, but we are not worthy so much as of the earth.

24 So that therefore, when any one invested with rank is come unto them, then is all inflated pride found utterly vain. For the laborer there, and he that hath no experience of worldly affairs, sits near him that is a commander of troops, and prides himself on his authority, upon the grass, upon a mean cushion. For there are none to extol him, none to puff him up; but the same result takes place, as if any one were to go to a goldsmith, and a garden of roses, for he receives some brightness from the gold and from the roses; so they too, gaining a little from the splendor of these, are delivered from their former arrogance. And like as if any were to go upon a high place, though he be exceedingly short, he appears high; so these too, coming unto their exalted minds, appear like them, so long as they abide there, but when they are gone down are abased again, on descending from that height.

25 A king is nothing amongst them, a governor is nothing; but like as we, when children are playing at these things, laugh; so do they also utterly spurn the inflamed pride of them who strut without. And this is evident from hence, that if any one would give them a kingdom to possess in security, they would never take it; yet they would take it, unless their thoughts

were upon what is greater than it, unless they accounted the thing to be but for a season. What then? Shall we not go over unto blessedness so great? Shall we not come unto these angels; shall we not receive clean garments, and join in the ceremonies of this wedding feast; but shall we continue begging, in no respect in a better condition than the poor in the streets, or rather in a state far worse and more wretched? For much worse than these are they that are rich in evil ways, and it is better to beg than to spoil, for the one hath excuse, but the other brings punishment; and the beggar in no degree offends God, but this other both men and God; and undergoes the labors of rapine, but all the enjoyment thereof other men often reap.

²⁶ Knowing then these things, let us lay aside all covetousness, and covet the things above, with great earnestness "taking the kingdom by force." For it cannot be, it cannot be that any one who is remiss should enter therein. But God grant that we all having become earnest, and watchful may attain thereto, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, world without end. Amen.

HOMILY 70

Matthew Chapter 22, Verse 15

¹ "Then went the Pharisees, and took counsel how they might entangle Him in His talk." Then. When? When most of all they ought to have been moved to compunction, when they should have been amazed at His love to man, when they should have feared the things to come, when from the past they ought to have believed touching the future also. For indeed the things that had been said cried aloud in actual fulfillment I mean, that publicans and harlots believed, and prophets and righteous men were slain, and from these things they ought not to have gainsaid touching their own destruction, but even to believe and to be sobered. But nevertheless not even so do their wicked acts cease, but travail and proceed further. And forasmuch as they could not lay hands on Him (for they feared the multitude), they took another way with the intention of bringing Him into danger, and making Him guilty of crimes against the state.

² For "they sent out unto Him their disciples with the Herodians saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto C'sar or not? For they were now tributaries, their state having passed under the

rule of the Romans. Forasmuch then as they saw that Theudas and Judas with their companies for this cause were put to death, as having prepared for a revolt, they were minded to bring Him too by these words into such a suspicion. Therefore they sent both their own disciples, and Herod's soldiers, digging, as they thought, a precipice on either side, and in every direction setting the snare, so that, whatever He should say, they might lay hold of it; and if He should answer in favor of the Herodians, themselves might find fault with Him, but if in their favor, the others should accuse Him. And yet He had given the didrachmas, but they knew not that.

3 And in either way indeed they expected to lay hold of Him; but they desired rather that He should say something against the Herodians. Wherefore they send their disciples also to urge Him thereto by their presence, that they might deliver Him to the governor as an usurper. For this Luke also intimates and shows, by saying, that they asked also in the presence of the multitude, so that the testimony should be the stronger. But the result was altogether opposite; for in a larger body of spectators they afforded the demonstration of their folly. And see their flattery, and their hidden craft. "We know," their words are, "that Thou art true." How said ye then, "He is a deceiver," and "deceiveth the people," and "hath a devil," and "is not of God?" how a little while before did ye devise to slay Him? But they are at everything, whatsoever their craft against Him may suggest. For since, when a little before they had said in self will, "By what authority doest Thou these things?" they did not meet with an answer to the question, they look to puff Him up by their flattery, and to persuade Him to say something against the established laws, and opposed to the prevailing government.

4 Wherefore also they testify the truth unto Him, confessing what was really so, nevertheless, not with an upright mind, nor willingly; and add thereto, saying, "Thou carest not for any man." See how plainly they are desiring to urge Him to these sayings, that would make Him both offend Herod, and incur the suspicion of being an usurper, as standing up against the laws, so that they might punish Him, as a mover of sedition, and an usurper. For in saying, "Thou carest not for any man," and, "Thou regardest not the person of man," they were hinting at Herod and Caesar, "Tell us therefore, what thinkest Thou?" Now ye honor Him, and esteem Him a Teacher, having despised and insulted Him oftentimes, when He was discouraging of the things that concern your salvation. Whence also they are be-

come confederates. And see their craftiness. They say not, Tell us what is good, what is expedient, what is lawful? but, "What thinkest Thou?" So much did they look to this one object, to betray Him, and to set Him at enmity with the rulers. And Mark declaring this, and more plainly discovering their self-will, and their murderous disposition, affirms them to have said, "Shall we give C'sar tribute, or shall we not give?" So that they were breathing anger, and travailing with a plot against Him, yet they feigned respect.

5 What then saith He? "Why tempt ye me, ye hypocrites?" Seest thou how He talks with them with more than usual severity? For since their wickedness was now complete and manifest, He cuts the deeper, first confounding and silencing them, by publishing their secret thoughts, and making it manifest to all with what kind of intent they are coming unto Him. And these things He did, repulsing their wickedness, so that they might not suffer hurt in attempting the same things again. And yet their words were full of much respect, for they both called Him Master, and bore witness to His truth, and that He was no respecter of persons; but being God, He was deceived by none of these things. Wherefore they also ought to have conjectured, that the rebuke was not the result of conjecture, but a sign of His knowing their secret thoughts. 2. He stopped not, however, at the rebuke, although it was enough merely to have convicted them of their purpose, and to have put them to shame for their wickedness; but He stoppetn not at this, but in another way closes their mouths; for, "Shew me," saith He, "the tribute money." And when they had shown it, as He ever doth, by their tongue He brings out the decision, and causes them to decide, that it is lawful; which was a clear and plain victory. So that. when He asks, not from ignorance doth He ask, but because it is His will to cause them to be bound by their own answers. For when, on being asked, "Whose is the image?" they said, "C'sar's;" He saith, "Render unto C'sar the things that are C'sar's." For this is not to give but to render, and this He shows both by the image, and by the superscription.

6 Then that they might not say, Thou art subjecting us to men, He added, "And unto God the things that are God's." For it is possible both to fulfill to men their claims and to give unto God the things that are due to God from us. Wherefore Paul also saith, "Render unto all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear." But thou, when thou hearest, "Render unto C'sar the things which are Ct, "Ren'sar's" know that He is speaking only of those things, which are no detriment to godli-

ness; since if it be any such thing as this, such a thing is no longer C'sar's tribute, but the devil's. When they heard these things, their mouths were stopped, and they "marvelled" at His wisdom. Ought they not then to have believed, ought they not to have been amazed. For indeed, He gave them proof of His Godhead, by revealing the secrets of their hearts, and with gentleness did He silence them.

7 What then? did they believe? By no means, but they "left Him, and went their way;" and after them, "came to Him the Sadducees." O folly! When the others had been put to silence, these made the attack, when they ought to have been the more backward. But such is the nature of rashness, shameless, and importunate, and attempting things impossible. Therefore the evangelist also, amazed at their folly, signified this very thing, by saying, "On that day came to Him." On that day. On what day? In which He had convicted their craftiness, and put them to shame. But who are these? A sect of the Jews different from the Pharisees, and much worse than they, who said, "that there is no resurrection, nor angel, nor spirit. For these were some of a grosser sort, and eager after the things of the body. For there were many sects even amongst the Jews. Wherefore Paul also saith, "I am a Pharisee, of the strictest sect amongst us."

8 And they say nothing indeed directly about a resurrection; but they feign a story, and make up a case, which, as I suppose, never so much as had an existence; thinking to drive Him to perplexity, and desiring to overthrow both things, both the existence of a resurrection, and of such a resurrection. And again, these too attack Him with a show of moderation, saying, "Master, Moses said, If a man die, not having children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven?" See Him answering these like a teacher. For though out of craft they came unto Him, yet was their question rather one of ignorance. Therefore neither doth He say unto them, "Ye hypocrites."

9 Moreover, in order that He might not blame, saying, "Wherefore had seven one wife?" they add the authority of Moses; although, as I have said before, it was a fiction, in my judgment at least. For the third would not have

taken her, when he saw the two bridegrooms dead; or if the third, yet not the fourth or the fifth; and if even these, much more the sixth or the seventh would not have come unto the woman, but have shrunk from her. For such is the nature of the Jews. For if now many have this feeling, much more then had they; when at least, even without this, they often avoided marrying in this way, and that when the law was constraining them. Thus, at any rate, Ruth, that Moabitish woman, was thrust off to him that was further off from her kindred; and Tamar too was thus compelled to obtain, by stealth, seed from her husband's kinsman.

¹⁰ And wherefore did they not feign two or three, but seven? In order the more abundantly to bring derision, as they thought, upon the resurrection. Wherefore they further say, "they all had her," as driving Him into some difficulty. What then saith Christ? He replies unto both, as taking His stand not against the words, but the purpose, and on every occasion revealing the secrets of their hearts; and at one time exposing them, at another time leaving the refutation of them that question Him to their conscience. See, at any rate here, how He proves both points, as well that there will be a resurrection, as that it will not be such a resurrection as they suspect. For what saith He? "Ye do err, not knowing the Scriptures, nor the power of God." For since, as if they knew them, they put forward Moses and the law, He shows that this question is that of men very ignorant of the Scriptures. For hence also arose their tempting Him, from their being ignorant of the Scriptures, and from their not knowing the power of God as they ought.

¹¹ "For what marvel then is it," He saith, "if ye tempt me, who am as yet unknown to you, when at least ye know not so much as the power of God, of which ye have had so much experience, and neither from common sense nor from the Scriptures have become acquainted with it;" if indeed even common sense causes us to know this, that to God all things are possible. And in the first place He answers to the question asked. For since this was the cause for their not believing a resurrection, that they think the order of things is like this, He cures the cause, then the symptom also (for thence arose the disease too), and shows the manner of the resurrection. "For in the resurrection," saith He, "they neither marry, nor are given in marriage, but are as angels of God in Heaven." But Luke saith, "As Sons of God."

¹² If then they marry not, the question is vain. But not because they do not marry, therefore are they angels, but because they are as angels, therefore

they do not marry. By this He removed many other difficulties also, all which things Paul intimated by one word, saying, "For the fashion of this world passeth away." And by these words He declared how great a thing the resurrection is; and that moreover there is a resurrection, He proves. And indeed this too was demonstrated at the same time by what He had said, nevertheless over and above He adds again to His word by what He saith now. For neither at their question only did He stop, but at their thought. Thus when they are not deafing with great craft, but are asking in ignorance, He teaches even over and above, but when it is of wickedness only, not even to their question doth He answer.

¹³ And again by Moses doth He stop their mouths, since they too had brought forward Moses; and He saith, "But as touching the resurrection of the dead, have ye not read, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." Not of them that are not His meaning is, and that are utterly blotted out, and are to rise no more. For He said not, I was, but, I am; of them that are, and them that live. For like as Adam, although he lived on the day that he ate of the tree, died in the sentence: even so also these, although they had died, lived in the promise of the resurrection. How then doth He say elsewhere, "That He might be Lord both of the dead and of the living?" But this is not contrary to that. For here He speaks of the dead, who are also themselves to live. And moreover too, "I am the God of Abraham," is another thing from, "That He might be Lord both of the dead and of the living." He knew of another death too, concerning which He saith, "Let the dead bury their dead."

¹⁴ "And when the multitudes heard this, they were astonished at His doctrine." Yet not even here the Sadducees; but these go away defeated, while the impartial multitude reap the benefit. Since then the resurrection is like this, come let us do all things, that we may obtain the first honors there. But, if ye will, let us show you some even before the resurrection here pursuing and reaping these blessings, again having made our resort to the deserts. For again will I enter upon the same discourse, since I see you listening with more pleasure. Let us behold then to-day also the spiritual camps, let us behold their pleasure unalloyed with fear. For not with spears are they encamped like the soldiers, for at this point I lately ended my discourse, neither with shields and breastplates; but bare of all these wilt thou see them, yet achieving such things, as not even with arms do they.

15 And if thou art able to observe, come and stretch forth thy hand to me, and let us go unto this war, both of us, and let us see their battle array. For these too fight every day, and slay their adversaries, and conquer all the lusts that are plotting against us; and thou wilt see these cast out on the ground, and not able so much as to struggle, but proving by very deed that saying of the apostle, "They that are Christ's have crucified the flesh with the affections and lusts." Seest thou a multitude of dead lying there, slain by the sword of the Spirit? Therefore in that place is no drunkenness nor gluttony. And their table proves it, and the trophy that is set thereon. For drunkenness and gluttony lie dead, put to the rout by the drinking of water, though this be multi-form, and a many-headed monster. For like as in the fabled Scylla and Hydra, so in drunkenness may one see many heads, on one side fornication growing up, on another wrath; on one hand sloth, on another lawless lusts; but all these things are taken away. And yet all those other armies, though they get the better in ten thousand wars, are taken captive by these; and neither arms, nor spears, nor whatever else there may be, is able to stand against these phalanxes; but the very giants, the heroes, those that do countless brave deeds, thou wilt find without bonds bound by sleep and drunkenness, without slaughter or wounds lying like the wounded, or rather in more grievous case. For those at least struggle; but these do not even this, but straightway give up.

16 Seest thou that this host is greater and more to be admired? For the enemies that got the better of the others it destroys by its mere will. For they do so weaken the mother of all their evils, that she cannot even trouble them any more; and the leader being overthrown, and the head removed, the rest of the body also lies still. And this victory one may see each of them, that abide there, achieving. For it is not as in these wars of ours, where, if any enemy hath received a blow from one, he is no more grievous to another, having been once overthrown; but it is necessary for all to smite this monster; and he that hath not smitten and overthrown her, is surely troubled by her. Seest thou a glorious victory? For such a trophy as the hosts in all parts of the world having met together have not power to erect, this each one of those men erects; and all things that from the army of drunkenness lie mingled together wounded, delirious words of frenzy, insane thoughts, unpleasing haughtiness. And they imitate their own Lord, at whom the Scripture mar-

velling saith, "He shall drink of the brook in the way, therefore shall He lift up the head."

17 Would ye see also another multitude of dead? Let us see the lusts that arise from luxurious living, those that are cherished by the makers of sauces, by the cooks, the furnishers of feasts, the confectioners. For I am ashamed indeed to speak of all; however, I will tell of the birds from Phasis, the soups that are mixed from various things: the moist, the dry dishes, the laws made about these things. For like as if ordering some city and marshalling hosts, even so these too make laws, and ordain such a thing first, and such a thing second, and some bring in first birds roasted on the embers, filled within with fish; and others make of other material the beginnings of these unlawful feasts; and there is much rivalry about these things, about quality, and about order, and about quantity; and they take a pride in the things, for which they ought to bury themselves for shame; some saying that they have spent the half of the day, some all of it, some that they have added the night too. Behold, O wretched man, the measure of thy belly, and be ashamed of thy unmeasured earnestness!

18 But there is nothing like this amongst those angels; but all these desires also are dead. For their meals are not unto fullness, and unto luxurious living, but unto necessity. No bird hunters are there, no fishermen, but bread and water. But this confusion, and the disturbance, and the turmoils, are all removed from thence, alike from the house and from the body, and great is the haven, but amongst these great the tempest. Burst open now in thought the belly of them who feed on such things, and thou wilt see the vast refuse, and the unclean channel, and the whited sepulchre. But what come after these I am even ashamed to tell, the disagreeable eructions, the vomitings, the discharges downwards and upwards. But go and see even these desires dead there, and those more violent lusts that spring from these; I mean, those of impurity. For these too thou wilt see all overthrown, with their horses, with their beasts of burden. For the beast of burden, and the weapon, and the horse of a filthy deed, is a filthy word. But thou wilt see such like horse and rider together, and their weapons thrown down; but here quite the contrary, and souls cast down dead. But not at their meal only is the victory of these holy men glorious, but in the other things also, in money, in glory, in envy, in all diseases of the soul.

19 Surely does not this host seem to thee mightier than that, and the meal better? Nay, who will gainsay it? None, not even of those persons themselves, though he be very mad. For this guides us on to Heaven, that drags to hell; this the devil lays out, that Christ; for this luxury gives laws, and intemperance, for that self-denial and sobriety, here Christ is present, there the devil. For where there is drunkenness, the devil is there; where there are filthy words, where there is surfeiting, there the devils hold their choirs. Such a table had that rich man, therefore not even of a drop of water was he master. But these have not such a table, but they already practise the ways of the angels. They marry not, they are not given in marriage, neither do they sleep excessively, nor live luxuriously, but except a few things they are even bodiless.

20 Now who is there that so easily overcomes his enemies as he that sets up a trophy while at his dinner? Therefore also the prophet saith, "Thou hast prepared a table before me, in the presence of them that trouble me." One could not be wrong in repeating this oracle about this table. For nothing so troubles a soul as disorderly concupiscence, and luxury, and drunkenness, and the evils that spring from these; and this they know full well who have had experience thereof. And if thou wast to learn also, whence this table is procured, and whence that; then thou wouldest see well the difference between each. Whence then is this procured. From countless tears, from widows defrauded, from orphans despoiled; but the other from honest labor. And this table is like to a fair and well-favored woman, needing nothing external, but having her beauty from nature; but that to some ugly and ill-favored harlot, wearing much paint, but not able to disguise her deformity, but the nearer she is, the more convicted. For this too, when it is nearer to him that is at it, then shows its ugliness more. For look not I tell thee, at the banqueters, as they come only, but also as they go away, and then thou wilt see its ugliness. For that, as being free, suffers them that come unto it to say nothing shameful; but this nothing seemly, as being a harlot, and dishonored. This seeks the profit of him that is at it that he hurt. And one not but that we must offend Him.

21 Let us go away therefore unto those men. Thence we shall learn with how many bonds we are encompassed. Thence shall we learn to set before ourselves a table full of countless blessings, most sweet, without cost, delivered from care, free from envy and jealousy and every disease, and full of

good hope, and having its many trophies. No turmoil of soul there, no sorrow, no wrath; all is calm, all is peace. For tell me not of the silence of them that serve in the houses of the rich, but of the clamor of them that dine; I mean, not that which they make one to another (for this too is worthy of derision), but that within, that in the soul, that brings on them a great captivity, the tumults of the thoughts, the sleet, the darkness, the tempest, by which all things are mingled and confused, and are like to some night battle. But not in the monks' tents are such things as these; but great is the calm, great the quietness. And that table is succeeded by a sleep that is like death, but this by sobriety and wakefulness; that by punishment, this by the kingdom of heaven, and the immortal rewards.

²² This then let us follow, that we may enjoy also the fruits thereof; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ to whom be glory and might world without end. Amen.

HOMILY 71

Matthew Chapter 22, Verse 34-Matthew Chapter 22, Verse 36

¹ "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together; and one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?" Again doth the evangelist express the cause, for which they ought to have held their peace, and marks their boldness by this also. How and in what way? Because when those others were put to silence, these again assail Him. For when they ought even for this to hold their peace, they strive to urge further their former endeavors, and put forward the lawyer, not desiring to learn, but making a trial of Him, and ask, "What is the first commandment?" For since the first commandment was this, "Thou shalt love the Lord thy God," thinking that He would afford them some handle, as though He would amend it, for the sake of showing that Himself too was God, they propose the question. What then saith Christ? Indicating from what they were led to this; from having no charity, from pining with envy. from being seized by jealousy, He saith, "Thou shalt love the Lord thy God. This is the first and great commandment. And the second is like unto this Thou shalt love thy neighbor as thyself."

² But wherefore "like unto this?" Because this makes the way for that, and by it is again established; "For every one that doeth evil hateth the light,

neither cometh to the light; and again, "The fool hath said in his heart, There is no God." And what in consequence of this? "They are corrupt, and become abminable in their ways." And again, "The love of money is the root of all evils; which while some coveted after they have erred from the faith; " and, "He that loveth me, will keep my commandment." But His commandments, and the sum of them, are, "Thou shalt love the Lord thy God, and thy neighbor as thyself." If therefore to love God is to love one's neighbor, "For if thou lovest me," He saith, "O Peter, feed my sheep," but to love one's neighbor worketh a keeping of the commandments, with reason doth He say, "On these hang all the law and the prophets."

3 So therefore what He did before, this He doth here also. I mean, that both there, when asked about the manner of the resurrection, He also taught a resurrection, instructing "For charity envieth not." By this He shows Himself to be submissive both to the law and to the prophets. But wherefore doth Matthew say that he asked, tempting Him, but Mark the contrary? "For when Jesus," he saith, "saw that he answered discretely, He said unto him, Thou art not far from the kingdom of God." They are not contradicting each other, but indeed fully agreeing. For he asked indeed, tempting, at the beginning, but being benefitted by the answer, was commended. For not at the beginning did He commend him, but when he had said, "That to love his neighbor is more than whole burnt sacrifices," then He saith, "Thou art not far from the kingdom;" because he overlooked low things, and embraced the first principle of virtue. For indeed all those are for the sake of this, as well the Sabbath as the rest.

4 And not even so did He make His commendation perfect, but yet deficient. For His saying, "Thou art not far off," indicates that he is yet falling short, that he might seek after what was deficient. But if, when He said, "There is one God, and there is none other but He," He commended him, wonder not, but by this too observe, how He answers according to the opinion of them that come unto Him. For although men say ten thousand things about Christ unworthy of His glory, yet this at any rate they will not dare to say, that He is not God at all. Wherefore then doth He praise him that said, that beside the Father, there is no other God? Not excepting Himself from being God; away with the thought; but since it was not yet time to disclose His Godhead, He suffers him to remain in the former doctrine, and praises

him for knowing well the ancient principles, so as to make him fit for the doctrine of the New Testament, which He is bringing in its season.

5 And besides, the saying, "There is one God, and there is none other but He," both in the Old Testament and everywhere, is spoken not to the rejection of the Son, but to make the distinction from idols. So that when praising this man also, who had thus spoken, He praises him in this mind. Then since He had answered, He asks also: in turn, "What think ye of Christ, whose Son is He? They say unto Him, The Son of David." See after how many miracles, after how many signs, after how many question, after how great a display of His unanimity with the Father, as well in words, as in deeds; after having praised this man that said, that there is one God, He asks the question, that they may not be able to say, that He did miracles indeed, yet was an adversary to the law, and a foe to God.

6 Therefore, after so many things, He asks these questions, secretly leading them on to confess Him also to be God. And the disciples He asked first what the others say, and then themselves; but these not so; for surely they would have said a deceiver, and a wicked one, as speaking all things without fear. So for this cause He inquires for the opinion of these men themselves. For since He was now about to go on to His passion, He sees forth the prophecy that plainly proclaims Him to be Lord; and not as having come to do this without occasion, nor as having made this His aim, but from a reasonable cause. For having asked them first, since they answered not the truth concerning Him (for they said He was a mere man), to overthrow their mistaken opinion, He thus introduces David proclaiming His Godhead. For they indeed supposed that He was a mere man, wherefore also they said, "the Son of David;" but He to correct this brings in the prophet witnessing to His being Lord, and the genuineness of His Sonship, and His equality in honor with His Father.

7 And not even at this doth He stop, but in order to move them to fear, He adds what followeth also, saying, "Till I make Thine enemies Thy footstool;" that at least in this way He might gain them over. And that they may not say, that it was in flattery he so called Him, and that this was a human judgment, see what He saith, "How then doth David in spirit call Him Lord?" See how submissively He introduces the sentence and judgment concerning Himself. First. He had said, "What think ye? Whose Son is He?" so by a question to bring them to an answer. Then since they said, "the Son of

David," He said not, "And yet David saith these things," but again in this order of a question, "How then doth David in spirit call Him Lord?" in order that the sayings might not give offense to them. Wherefore neither did He say, What think ye of me, but of Christ. For this reason the apostles also reasoned submissively, saying, "Let us speak freely of the Patriarch David, that he is both dead and buried."

8 And He Himself too in like manner for this cause introduces the doctrine in the way of question and inference, saying, "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, until I make Thy foes Thy footstool;" and again, "If David then call Him Lord, how is He then his Son," not taking away the fact that He is his Son, away with the thought; for He would not then have reproofed Peter for this, but to correct their secret thoughts. So that when He saith, "Howls He his Son?" He meaneth this, not so as ye say. For they said, that He is Son only, and not also Lord. And this after the testimony, and then submissively, "If David then call Him Lord, how is He his Son?" But, nevertheless, even when they had heard these things, they answered nothing, for neither did they wish to learn any of the things that were needful. Wherefore He Himself addeth and saith, that "He is his Lord." Or rather not even this very thing doth He say without support, but having taken the prophet with Him, because of His being exceedingly distrusted by them, and evil reported of amongst them. To which fact we ought to have especial regard, and if anything be said by Him that is lowly and submissive, not to be offended, for the cause is this, with many other things also, that He talks with them in condescension.

9 Wherefore now also He delivers His doctrine in the manner of question and answer; but He darkly intimates even in this way His dignity. For it was not as much to be called Lord of the Jews, as of David. But mark thou also, I pray thee, how seasonable it is. For when He had said, "There is one Lord," then He spake of Himself that He is Lord, and showed it by prophecy, no more by His works only. And He showeth the Father Himself taking vengeance upon them in His behalf, for He saith, "Until I make Thine enemies Thy footstool," and great unanimity even hereby on the part of Him that begat Him towards Himself, and honor. And upon His reasonings with them He doth set this end high and great, and sufficient to close fast their mouths. For they were silent from thenceforth, not willingly, but from their

having nothing to say; and they received so deadly a blow, as no longer to dare to attempt the same things any more. For, "no one," it is said, "durst from that day forth ask Him any more questions."

¹⁰ And this was no little advantage to the multitude. Therefore also unto them doth He henceforth direct His word, having removed the wolves, and having repulsed their plots. For those men gained nothing, taken captive by vainglory, and having fallen upon this terrible passion. For terrible is this passion and many-headed, for some set their heart upon power for the sake of this, some on wealth, some on strength. But proceeding in order it goes on unto almsgiving also, and fasting, and prayers, and teaching, and many are the heads of this monster. But to be vainglorious indeed about those other things is nothing wonderful; but to be so about fasting and prayer, this is strange and lamentable. But that we may not again blame only, come and let us tell the means, by which we shall avoid this. Against whom shall we prepare to contend first, against those that are vainglorious of money, or those of dress, or those of places of power, or those of sciences, or those of art, or those of their person, or those of beauty, or those of ornaments, or those of cruelty, or those of humanity and almsgiving, or those of wickedness, or those of death, or those after death? For indeed, as I have said, this passion hath many links? and goes on beyond our life. For such a one, it is said, is dead, and that he may be held in admiration, hath charged that such and such things be done; and therefore such a one is poor, such a one rich.

¹¹ For the grievous thing is this, that even of opposite things is it made up. Against whom then shall we stand, and let ourselves in array first? For one and the same discourse suffices not against all. Will ye then that it be against them that are vainglorious about almsgiving? To me at least it seems well; for exceedingly do I love this thing, and am pained at seeing it marred, and vainglory plotting against it, like a pandering nurse against some royal damsel. For she feeds her indeed, but for disgrace and mischief, prostituting her and commanding her to despise her father; but to deck herself to please unholy and often despicable men; and invests her with such a dress, as strangers wish, disgraceful, and dishonorable, not such as the father. Come now, then, let us take our aim against these; and let there be an almsgiving made in abundance for display to the multitude. Surely then, first vainglory leads her out of her Father's chamber. And whereas her Father requires not to appear

so much as to the left hand, she displays her to the slaves, and to the vulgar, that have not even known her.

¹² Seest thou a harlot, and pander, casting her into the love of foolish men, that according as they require, so she may order herself? Dost thou desire to see how it renders such a soul not a harlot only, but insane also? Mark then her mind. For when she lets go heaven and runs after fugitives and menial slaves, pursuing through streets and lanes them that hate her, the ugly and deformed, them that are not willing so much as to look at her, them that, when she burns with love towards them, hate her, what can be more insane than this? For no one do the multitude hate so much, as those that want the glory they have to bestow. Countless accusations at least do they frame against them, and the result is the same, as if any one were to bring down a virgin daughter of the king from the royal throne, and to require her to prostitute herself to gladiators, who abhorred her. These then, as much as thou pursuest them, so much do they turn away from thee; but God, if thou seek the glory that cometh from Him, so much the more both draws thee unto Himself, and commends thee, and great is the reward He renders unto thee.

¹³ But if thou art minded in another way also to discern the mischief thereof, when thou givest for display and ostentation, consider how great the sorrow that then comes upon thee, and how continual the desponding, while Christ's voice is heard in thine ears, saying, "Thou hast lost all thy reward." For in every matter indeed vainglory is a bad thing. yet most of all in beneficence, for it is the utmost cruelty, making a show of the calamities of others, and all but upbraiding those in poverty. For if to mention one's own good actions is to upbraid, what dost thou think it is to publish them even to many others. How then shall we escape the danger? If we learn how to give alms, if we see after whose good report we are to seek. For tell me, who has the skill of almsgiving? Plainly, it is God, who hath made known the thing. who best of all knows it, and practises it without limit. What then? If thou art learning to be a wrestler, to whom dost thou look? or to whom dost thou display thy doings in the wrestling school, to the seller of herbs, and of fish, or to the trainer? And ye they are many, and he is one. What then, if while the admires thee, others deride thee. wilt thou not with him deride them?

¹⁴ What, if thou art learning to box, wilt thou not look in like manner to him who knows how to teach this? And if thou art practising oratory, wilt

thou not accept the praise of the teacher of rhetoric, and despise the rest. How then is it other than absurd, in other arts to look to the teacher only, but here to do the contrary? although the loss be not equal. For there, if you wrestle according to the opinion of the multitude, and not that of the teacher, the loss is in the wrestling; but here it is in eternal life. Thou art become like to God in giving alms; be thou then like Him in not making a display. For even He said, when healing, that they should tell no man. But dost thou desire to be called merciful amongst men? And what is the gain? The gain is nothing; but the loss infinite. For these very persons, whom thou callest to be witnesses. become robbers of thy treasures that are in the heavens; or rather not these, but ourselves, who spoil our own possessions, and scatter what we have laid up above.

15 O new calamity! this strange passion. Where moth corrupteth not, nor thief breaketh through, vainglory scattereth. This is the moth of those treasures there; this the thief of our wealth in heaven; this steals away the riches that cannot be spoiled; this mars and corrupts all. For because the devil saw that that place is impregnable to thieves and to the worm, and the other plots against them, he by vainglory steals away the wealth. But dost thou desire glory? Doth not then that suffice thee which is given by the receiver himself, that from our gracious God, but dost thou set thine heart on that from men also? Take heed, lest thou undergo the contrary, lest some condemn thee as not showing mercy, but making a display, and seeking honor, as making a show of the calamities of others. For indeed the showing of mercy is a mystery. Shut therefore the doors, that none may see what it is not pious to display. For our mysteries too are above all things, a showing of God's mercy and loving-kindness. According to His great mercy, He had mercy on us being disobedient.

16 And the first prayer too is full of mercy, when we entreat for the energumens; and the second again, for others under penance seeking for much mercy; and the third also for ourselves, and this puts forward the innocent children of the people entreating God for mercy. For since we condemn ourselves for sins, for them that have sinned much and deserve to be blamed we ourselves cry; but for ourselves the children; for the imitators of whose simplicity the kingdom of heaven is reserved. For this image shows this, that they who are like those children, lowly and simple, these above all men are able to deliver the guilty by their prayers. But the mystery itself, of how

much mercy, of how much love to man it is full, the initiated know. Do thou then, when according to thy power thou art showing mercy to a man, shut the doors, let the object of thy mercy see it only; but if it be possible, not even he. But if thou set them open, thou art profanely exposing thy mystery.

17 Consider that the very person, whose praise thou seekest, even himself will condemn thee; and if he be a friend, will accuse thee to himself; but if an enemy, he will deride thee unto others also. And thou wilt undergo the opposite of what thou desirest. For thou indeed desirest that he should call thee the merciful man; but he will not call thee this, but the vainglorious, the man-pleaser, and other names far more grievous than these. But if thou shouldst hide it, he will call thee all that is opposite to this; the merciful, the kind. For God suffers it not to be hidden; but if thou conceal it, the other will make it known, and greater will be the admiration, and more abundant the gain. So that even for this very object of being glorified, to make a display is against us; for with respect to the thing unto which we most hasten and press, as to this most especially is this thing against us. For so far from obtaining the credit of being merciful, we obtain even the contrary, and besides this, great is the loss we undergo.

18 For every motive then let us abstain from this, and set our love on God's praise alone. For thus shall we both attain to honor here, and enjoy the eternal blessings, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 72

Matthew Chapter 23, Verse 1-Matthew Chapter 23, Verse 3

1 "Then spake Jesus to the multitudes and to His disciples, saying, The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you do, that do; but do not after their works." Then. When? When He had said these things, when He had stopped their mouths; when He had brought them that they should no more dare to tempt Him; when He had shown their state incurable. And since He had made mention of "the Lord" and "my Lord,"² He recurs again to the law. And yet the law said nothing of this kind, but, "The Lord thy God is one Lord." But Scripture calls the whole Old Testament the law. But these things He saith, showing by all thinks His full agreement with Him that begat Him. For if He were opposed, He would have said the opposite about the law; but now He commands so great reverence to be shown towards it, that, even when they that teach it are depraved, He charges them to

hold to it. But here He is discoursing about their life and morals, since this was chiefly the cause of their unbelief, their depraved life, and the love of glory. To amend therefore His hearers; that which in the first place most contributes to salvation, not to despise our teachers, neither to rise up against our priests, this doth He command with superabundant earnestness. But He does not only command it, but also Himself doth it. For though they were depraved, He doth not depose them from their dignity; to them rendering their condemnation heavier, and to His disciples leaving no cloke for disobedience.

²I mean, that lest any one should say, that because my teacher is bad, therefore am I become more remiss, He takes away even this pretext. So much at any rate did He establish their authority, although they were wicked men, as even after so heavy an accusation to say, "All whatsoever they command you to do, do." For they speak not their own words, but God's, what He appointed for laws by Moses. And mark how much honor He showed towards Moses, again showing His agreement with the Old Testament; since indeed even by this doth He make them objects of reverence. "For they sit," He saith, "on Moses' seat." For because He was not able to make them out worthy of credit by their life, He doth it from the grounds that were open to Him, from their seat, and their succession from him. But when thou hearest all, do not understand all the law, as, for instance, the ordinances about meats, those about sacrifices, and the like for how was He to say so of these things, which He had taken away beforehand? but He meant all things that correct the moral principle, and amend the disposition, and agree with the laws of the New Testament, and suffer them not any more to be under the yoke of the law.

³Wherefore then doth He give these things divine authority, not from the law of grace, but from Moses? Because it was not yet time, before the crucifixion, for these things to be plainly declared. But to me He seems, in addition to what has been said, to be providing for another object, in saying these things. For since He was on the point of accusing them, that He might not seem in the sight of the foolish to set His heart on this authority of theirs, or for enmity to be doing these things, first He removed this thought, and having set himself clear from suspicion, then begins His accusation. And for what intent doth He convict them, and run out into a long discourse against them? To set the multitude on their guard, so that they might not

fall into the same sins. For neither is dissuading like pointing out those that have offended; much as recommending what is right, is not like bringing forward those that have done well. For this cause also He is beforehand in saying, "Do not after their works." For, lest they should suppose, because of their listening to them, they ought also to imitate them, He uses this means of correction, and makes what seems to be their dignity a charge against them. For what can be more wretched than a teacher, when the preservation of his disciples is, not to give heed to his life? So that what seemeth to be their dignity is a most heavy charge against them, when they are shown to live such a life, as they that imitate are ruined.

4 For this cause He also falls upon His accusations against them, but not for this only, but that He might show, that both their former unbelief wherewith they had not believed, and the crucifixion after this, which they dared to perpetrate, were not a charge against Him who was crucified and disbelieved, but against their perverseness. But see whence He begins, and whence He aggravates His blame of them. "For they say," He saith, and do not." For every one is worthy of blame in transgressing the law, but especially he that bears the authority of teaching, for doubly and triply doth he deserve to be condemned. For one cause, because he transgresses; for another, that as he ought to amend others, and then halteth, he is worthy of a double punishment, because of his dignity; and in the third place, that he even corrupts the more, as committing such transgression in a teacher's place.

5 And together with these He mentions also another charge against them, that they are harsh to those accountable to them. "For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they will not move them with their finger." He mentions here a twofold wickedness, their requiring great and extreme strictness of life, without any indulgence, from those over whom they rule, and their allowing to themselves great security; the opposite to which the truly good ruler ought to hold; in what concerns himself, to be an unpardoning and severe judge, but in the matters of those whom he rules, to be gentle and ready to make allowances; the contrary to which was the conduct of these men. 2. For such are all they who practise self restraint in mere words, unpardoning and grievous to bear as having no experience of the difficulty in actions. And this itself too is no small fault, and in no ordinary way increases the former charge.

6 But do thou mark, I pray thee, how He aggravates this accusation also. For He did not say, "they cannot," but, "they will not." And He did not say, "to bear," but, "to move with a finger," that is, not even to come near them, nor to touch them. But wherein are they earnest, and vigorous? In the things forbidden. For, "all their works they do," He saith, "to be seen of men." These things He saith, accusing them in respect of vainglory, which kind of thing was their ruin. For the things before were signs of harshness and remissness, but these of the mad desire of glory. This drew them off from God, this caused them to strive before other spectators, and ruined them. For whatever kind of spectators any one may have, since it hath become his study to please these, such also are the contests he exhibits And he that wrestles among the noble, such also are the conflicts he takes in hand, but he among the cold and supine, himself also becomes more remiss. For instance, hath any one a beholder that delights in ridicule? he himself too becomes a mover of ridicule, that he may delight the spectator: hath another one who is earnest minded, and practises self-government? he endeavors himself to be such as he is, since such is the disposition of him who praises him.

7 But see again that here too the charge is with aggravation. For neither is it that they do some things in this way, some in another way, but all things absolutely this way. Then, having blamed them for vainglory, He shows that it is not even about great and necessary things they are vainglorious (for neither had they these, but were destitute of good works), but for things without warmth or worth, and such as were certain proofs of their baseness, the phylacteries, the borders; of their garments. "For they make broad their phylacteries," He saith, "and enlarge the borders of their garments." And what are these phylacteries, and these borders? Since they were continually forgetting God's benefits, He commanded His marvellous works to be inscribed on little tablets, and that these should be suspended from their hands (wherefore also He said, "They shall be immoveable in thine eyes"), which they called phylacteries; as many of our women now wear Gospels hung from their necks. And in order that by another thing again they may be reminded, like as many often do, binding round their finger with a piece of linen or a thread, as being likely to forget, this God enjoined them as children to do, "to sew a ribbon of blue on their garments, upon the fringe that hung round their feet, that they might look at it, and remember the commandments;" and they were called "borders."

8 In these things then they were diligent, making wide the strips of the tablets, and enlarging the borders of their garments; which was a sign of the most extreme vanity. For wherefore art thou vainglorious, and dost make these wide? what, is this thy good work? what cloth it profit thee at all, if thou gain not the good results from them. For God seeks not the enlarging of these and making them wide, but our remembering His benefits. But if for almsgiving and prayer, although they be attended with labor, and be good deeds on our parts, we must not seek vainglory, how dost thou, O Jew, pride thyself in these things, which most of all convict thy remissness. But they not in these only, but in other little things, suffered from this disease. For, "they love," He saith, "the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi." For these things, although one may think them small, yet are they a cause of great evils. These things have overthrown both cities and churches.

9 And it comes upon me now even to weep, when I hear of the first seats, and the greetings, and consider how many ills were hence engendered to the churches of God, which it is not necessary to publish to you now; nay rather as many as are aged men do not even need to learn these things from us. But mark thou, I pray thee, how vainglory prevailed; when they were commanded not to be vainglorious, even in the synagogues, where they had entered to discipline others. For to have this feeling at feasts, to howsoever great a degree, doth not seem to be so dreadful a thing; although even there the teachers ought to be held in reverence, and not in the church only, but everywhere. And like as a man, wherever he may appear, is manifestly distinguished from the brutes; so also ought the teacher, both speaking and holding his peace, and dining, and doing whatever it may be, to be distinguished as well by his gait, as by his look, and by his garb, and by all things generally. But they were on every account objects of ridicule, and in every respect disgraced themselves, making it their study to follow what they ought to flee. For they love them, it is said; but if the loving them be a matter of blame, what a thing must the doing them be; and to hunt and strive after them, how great an evil.

10 3. The other things then He carried no further than to accuse them, as being small and trifling, and as though His disciples needed not at all to be corrected about these matters; but what was a cause of all the evils, even ambition, and the violent seizing of the teacher's chair, this He brings forward,

and corrects with diligence, touching this vehemently and earnestly charging them. For what saith He? "Bat be not ye called Rabbi." Then follows the cause also; "For one is your master, and all ye are brethren;" and one hath nothing more than another, in respect of his knowing nothing from himself. Wherefore Paul also saith, "For who is Paul, and who is Apollos, but ministers?" He said not masters. And again, "Call not, father," not that they should not call, but they may know whom they ought to call Father, in the highest sense. For like as the master is not a master principally; so neither is the father. For He is cause of all, both of the masters, and of the fathers.

¹¹ And again He adds, "Neither be ye called guides, for one is your guide, even Christ;" and He said not, I. For like as above He said, "What think ye of Christ?" and He said not, "of me," so here too. But I should be glad to ask here, what they would say, who are repeatedly applying the term one, one, to the Father alone, to the rejection of the Only-begotten. Is the Father guide? All would declare it, and none would gainsay it. And yet "one," He saith, "is your guide, even Christ." For like as Christ, being called the one guide, casts not out the Father from being guide; even so the Father, being called Master, doth not cast out the Son from being Master. For the expression, one, one, is spoken in contra-distinction to men, and the rest of the creation. Having warned them therefore against this grievous pest, and amended them, He instructs also how they may escape it; by humility. Wherefore He adds also, "He that is greatest among you shall be your servant. For whosoever shall exalt himself shall be abased, and whosoever shall abase himself shall be exalted."

¹² For nothing is equal to the practice of modesty, wherefore He is continually reminding them of this virtue, both when He brought the children into the midst, and now. And, when on the mount, beginning the beatitudes, He began from hence. And in this place, He plucks it up by the roots hereby, saying, "He that abaseth himself shall be exalted." Seest thou how He draws off the hearer right over to the contrary thing. For not only doth He forbid him to set his heart upon the first place, but requires him to follow after the last. For so shalt thou obtain thy desire, He saith. Wherefore he that pursues his desire for the first, must follow after the last place. "For he that abaseth himself shall be exalted." And where shall we find this humility? Will ye that we go again to the city of virtue, the tents of the holy men, the mountains. I mean, and the groves? For there too shall we see this height of humility.

¹³For men, some illustrious from their rank in the world, some from their wealth, in every way put themselves down, by their vesture, by their dwelling, by those to whom they minister; and, as in written characters, they throughout all things inscribe humility. And the things that are incentives of arrogance, as to dress well, and to build houses splendidly, and to have many servants, things which often drive men even against their will to arrogance; these are all taken away. For they themselves light their fire, they themselves cleave the logs, themselves cook, themselves minister to those that come there. No one can be heard insulting there, nor seen insulted, nor commanded, nor giving commands; but all are devoted to those that are waited on, and every one washes the strangers' feet, and there is much contention about this. And he doeth it, not inquiring who it is, neither if he be a slave, nor if he be free; but in the case of every one fulfills this service. No man there is great nor mean. What then? Is there confusion? Far from it, but the highest order. For if any one be mean, he that is great seeth not this, but hath accounted himself again to be inferior even to him, and so becomes great.

¹⁴There is one table for all, both for them that are served, and for them that serve; the same food, the same clothes, the same dwellings, the same manner of life. He is great there, who eagerly seizes the mean task. There is not mine and thine, but this expression is exterminated, that is a cause of countless wars. 4. And why dost thou marvel, if there be one manner of life and table and dress for all, since indeed there is even one soul to all, not in substance only (for this is with all men also), but in love? how then should it ever be lifted up itself against itself? There is no wealth and poverty there, honor and dishonor; how then should haughtiness and arrogance find an entrance? For they are indeed little and great in respect of their virtue; but, as I have said, no one seeth this. He that is little, feels not pain, as despised; for neither is there any one to despise him; and should any one spurn him, this above all are they taught, to be despised, to be spurned, to be set at nought, in word and in deed. And with the poor and maimed do they associate, and their tables are full of these guests; so that for this are they worthy of the heavens. And one tends the wounds of the mutilated, another leads the blind by the hand, a third bears him that is lamed of his leg.

¹⁵There is no multitude of flatterers or parasites there; or rather they know not even what flattery is; whence then could they be lifted up at any

time? For there is great equality amongst them, wherefore also there is much facility for virtue. For by these are they of an inferior sort better instructed, than if they were compelled to give up the first place to them. For like as the impetuous man derives instruction from him that is smitten, and submits to it; so the ambitious from him that claims not glory, but despises it. This they do there abundantly, and as the strife is great with us to obtain the first place, so great is it with them not to obtain it, but utterly to refuse it; and great is their earnest desire who shall have the advantage in honoring, not in being honored. And besides, even their very employments persuade them to practise moderation, and not to be high-swollen. For who, I pray thee, digging in the earth, and watering, and planting, or making baskets, or weaving sackcloth, or practising any other handy works, will ever be proud? Who dwelling in poverty and wrestling with hunger, will ever be sick of this disease? There is not one. Therefore humility is easy to them. And like as here, it is a hard thing to be lowly minded, for the multitude of them who applaud and admire us, so there it is exceedingly easy.

16 And that man gives heed only to the wilderness, and sees birds flying, and trees waving, and a breeze blowing, and streams rushing through glens. Whence then should he be lifted up who dwells in solitude so great? Not however that therefore we have from this an excuse, in that we are proud when living in the midst of men. For surely Abraham, when amidst Canaanites, said, "I am but dust and ashes;" and David, when in the midst of camps, "I am a worm, and no man;" and the apostle, in the midst of the world, "I am not meet to be called an apostle." What comfort shall we have then; what plea, when even, having such great examples, we do not practise moderation? For even as they are worthy of countless crowns, having been the first that went the way of virtue, even so are we deserving of countless punishments, who not even after those that are departed, and are set before us in books, no nor even after these that are living, and held in admiration through their deeds, are drawn on to the like emulation.

17 For what couldest thou say, for not being amended? Art thou ignorant of letters, and hast not looked into the Scriptures that thou mightest learn the virtues of them of old? To say the truth, this is itself blameworthy, when the church is constantly standing open, not to enter in, and partake of those sacred streams. However, although thou know not the departed by the Scriptures, these living men thou oughtest to see. But is there no one to lead thee?

Come to me, and I will show thee the places of refuge of these holy men; come and learn thou of them something useful. Shining lamps are these in every part of the earth; as walls are they set about the cities. For this cause have they occupied the deserts, that they may instruct thee to despise the tumults in the midst of the world. For they, as being strong, are able even in the midst of the raging of the waters to enjoy a calm; but thou, who art leaky on every side, hast need of tranquility, and to take breath a little, after the successive waves. Go then there continually, that, having purged away the abiding stain by their prayers and admonitions, thou mayest both pass in the best manner the present life, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, by whom and with whom, be unto the Father, together with the Holy Ghost, glory, might, honor, now and ever, and world with. out end. Amen.

HOMILY 73

Matthew Chapter 23, Verse 14

¹ "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive greater damnation." After this, next He derides them for gluttony: and the grievous thing was, that not from rich men's goods, but from the poor they indulged their own belly, and aggravated their poverty, which they should have relieved. For neither did they merely eat, but devoured. Moreover also the manner of their overreaching was yet more grievous, "for a pretense making long prayers." For every one is worthy of vengeance who doeth any evil thing; but he that is deriving even the reason for so doing from godliness, and is using this cloke for his wickedness, is justly liable to a far more grievous punishment. And wherefore did He not depose them? Because the time suffered it not as yet. So therefore He lets them alone for a time, but by His sayings, He secures that the people be not deceived, lest, through the dignity of those men, they be drawn on to the same emulation.

² For as He had said, "Whatsoever they bid you do, that do;" He shows how many things they do amiss, lest from thence He should be supposed amongst the unwise to commit all to them. "Woe unto you, for ye shut up the kingdom against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." But if to profit no one be a charge against a man, even to hurt and hinder, what plea hath that? But what means, "them that are entering in?" Them that are fit for it. For when they were to lay in-

junctions on others, they used to make the burdens intolerable, but when they themselves were to do any of the things required, on the contrary, so far from doing anything, they went much beyond this in wickedness, they even used to corrupt others. These are they that are called pests, who make their employment the ruin of others, standing right contrary to teachers. For if it be the part of a teacher to save that which is perishing, to destroy that which is on the point of being saved is that of a destroyer.

³ After this, again another charge: compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves;" that is, not even the fact that hardly ye have taken him, and with endless toils, induces you to be sparing towards him, although of the things we have hardly acquired, we are more sparing, but you not even this renders more gentle. Here He lays to their charge two things; one, that they are unprofitable for the salvation of the many, and need much toil in order to win over even one; another, that they were remiss in the preservation of him whom they had gained, or rather that they were not only careless, but even traitors, by their wickedness in their life corrupting him, and making him worse. For when the disciple sees his teachers to be such as these, he becomes worse than they. For he stops not at his teacher's wickedness; but as when his teacher is virtuous, he imitates him, so when he is bad, he even goes beyond him, by reason of our proneness to what is evil.

⁴ And He calls him "a child of hell," that is, a very hell. And He said "twofold more than you," that He might both alarm those, and make these feel the more severely, because they are teachers of wickedness. And not this only, but because they labor to instill into their disciples a greater wickedness, hardening them to a much greater depravity than they have, and this is above all a mark of a depraved soul. Then He derides them for folly also, because they bade them disregard the greater commandments. And yet before He had said the opposite, that "they bind heavy burdens, and grievous to be borne." But these things too they did again and were doing everything for the corruption of those who were subject to them, in little things requiring strictness, and despising the great. "For ye pay tithe," He saith, "of mint and anise, and have omitted the weightier matters of the law, judgment, and mercy, and faith. These ought ye to have done, and not to leave the others undone."

5 Here then He naturally saith it, where it is tithe and almsgiving, for what doth it hurt to give alms? But not to keep the law; for neither doth it say thus. Therefore here indeed He saith, "These ought ye to have done;" but where He is speaking about clean and unclean, He no longer adds this, but makes a distinction, and shows that the inward purity is necessarily followed by the outward, but the converse is no longer so. For where there is a plea of love to man, He passes it over lightly, for this very reason, and because it was not yet time expressly and plainly to revoke the things of the law. But where it is an observance of bodily purification, He overthrows it more plainly. So, therefore, while with respect to alms He saith, "These ought ye to have done, and not to leave the others undone," touching purifications He speaks not on this wise, but what? "Ye make clean," He saith, "the outside of the cup and the platter, but within they are full of extortion, and injustice. Cleanse that which is within the cup, that the outside may be clean also." And He took it from a thing confessed and manifest, from a cup and platter.

6 2. Then, to show that there is no harm arising from despising bodily cleansings, but very great vengeance from not regarding the purifications of the soul, which is virtue, He called these "a gnat," for they are small and nothing, but those other a camel, for they were beyond what men could bear. Wherefore also He saith, "Straining at the gnat, and swallowing the camel." For indeed the one were enacted for the sake of the other, I mean of mercy and judgment; so that not even then did they profit being done alone. For whereas the little things were mentioned for the sake of the great, and after that these last were neglected, and labor was spent on those alone, nothing was gained even then by this. For the greater followed not the lesser, but the lesser were sure to follow these greater. But these things He saith to show, that even before grace was come, these were not among the principal things, or amongst those upon which men should spend their labor, but the matters required were different. But if before the grace they were so, much more when high commandments had come, were these things unprofitable, and it was not meet to practise them at all.

7 In every case then is vice a grievous thing, but especially when it does not so much as think it needs amendment; and it is yet more grievous, when it thinks itself sufficient even to amend others; to express which Christ calls them "blind guides." For if for a blind man not to think he needs a guide be extreme misery and wretchedness; when he wishes himself to guide others,

see to what a gulf it leads. But these things He said, by all intimating their mad desire of glory, and their exceeding frenzy concerning this pest. For this became a cause to them of all their evils, namely, that they did all things for display. This both led them away from the faith, and caused them to neglect what really is virtue, and induced them to busy themselves about bodily purifyings only, neglecting the purifications of the soul. So therefore to lead them into what really is virtue, and to the purifyings of the soul, He makes mention of mercy, and judgment, and faith. For these are the things that comprise our life, these are what purify the soul, justice, love to man, truth; the one inclining us to pardon and not suffering us to be excessively severe and unforgiving to them that sin (for then shall we gain doubly, both becoming kind to man, and hence meeting also ourselves with much kindness from the God of all), and causing us both to sympathize with them that are despitefully entreated, and to assist them; the other not suffering them to be deceitful, and crafty.

8 But neither when He saith, "These ought ye to have done, and not to leave the others undone," doth He say it as introducing a legal observance; away with the thought; neither with regard to the platter and the cup, when He said, "Cleanse that which is within the cup and platter, that the outside of them may be clean also," doth He bring us unto the old regard for little things, but on the contrary indeed, He doth all things to show it to be superfluous. For He said not, Cleanse the outside of them also, but that which is within, and the outside is sure to follow. And besides, neither is it concerning a cup and platter he is speaking, but of soul and body, by the outside meaning the body, by the inside the soul. But if with regard to the platter there be need of that which is within much more with regard to thee.

9 But ye do the contrary, saith He, observing things trifling and external, ye neglect what are great and inward: whence very great mischief arises, for that thinking ye have duly performed all, ye despise the other things; and despising them, ye do not so much as strive or attempt to perform them. After this, He again derides them for vainglory, calling 'them "whited sepulchers." and unto all adding, "ye hypocrites;" which thing is the cause of all their evils, and the origin of their ruin. And He did not merely call them whited sepulchers, but said, that they were full of uncleanness and hypocrisy. And these things He spake, indicating the cause wherefore they did not believe, because they were full of hypocrisy and iniquity. But these things not

Christ only, but the prophets also constantly lay to their charge, that they spoil, that their rulers judge not according to the rule of justice, and every where you may find the sacrifices indeed refused, but these things required. So that there is nothing strange, nothing new, neither in the lawgiving, nor in the accusation, nay not even in the comparison of the sepulchre. For the prophet makes mention thereof, neither did he call them merely a sepulchre, "but their throat an open sepulchre."

¹⁰ Such are many men now also, decking themselves indeed outwardly, but full of iniquity within. For now too there is many a mode, and many a care for outward purifications, but of those in the soul not so much as one. But if indeed any one should tear open each man's conscience, many worms and much corruption would he find, and an ill savor beyond utterance; unreasonable and wicked lusts I mean, which are more unclean than worms. 3. But that "they" should be such persons is not "so" dreadful a thing (although it be dreadful), but that "you," that have been counted worthy to become temples of God, should of a sudden have become sepulchers, having as much ill savor, this is extreme wretchedness. He in whom Christ dwells, and the Holy Spirit hath worked, and such great mysteries, that this man should be a sepulchre, what wretchedness is this? What mournings and lamentations doth this call for, when the members of Christ have become a tomb of uncleanness? Consider how thou wast born, of what things thou hast been counted worthy, what manner of garment thou hast received, how thou wast built a temple without a breach! how fair! not adorned with gold, neither with pearls, but with the spirit that is more precious than these.

¹¹ Consider that no sepulchre is made in a city, so then neither shalt thou be able to appear in the city above. For if here this is forbidden, much more there. Or rather even here thou art an object of scorn to all, bearing about a dead soul, and not to be scorned only, but also to be shunned. For tell me. if any one were to go round, bearing about a dead body, would not all have rushed away? would not all have fled? Think this now likewise. For thou goest about, bearing a spectacle far more grievous than this, a soul deadened by sins, a soul paralyzed. Who now will pity such a one? For when thou dost not pity thine own soul, how shall another pity him that is so cruel, such an enemy to himself? If any one, where thou didst sleep and eat, had buried a dead body, what wouldest thou not have done? but thou art burying a dead soul, not where thou dinest, nor where thou sleepest, but in the members of

Christ: and art thou not afraid lest a thousand lightnings and thunderbolts be hurled from above upon thine head?

12 And how dost thou even dare to set foot in the churches of God, and in holy temples, having within thee the savor of so much abomination? For if one bearing a dead body into the king's courts and burying it would have suffered the utmost punishment, thou setting thy foot in the sacred courts. and filling the house with so much ill savor, consider what a punishment thou wilt undergo. Imitate that harlot who anointed with ointment the feet of Christ, and filled the whole house with the odor, the opposite to which thou doest to His house! For what though thou be not sensible of the ill savor? For this most of all is the grievous part of the disease; wherefore also thou art incurably diseased, and more grievously than they that are maimed in their bodies, and become fetid. For that disease indeed is both felt by the sick and is without any blame, nay even is deserving of pity; but this of hatred and punishment.

13 Since then both in this respect it is more grievous, and from the sick not being sensible of it as he ought to be; come, give thyself to my words, that I may teach thee plainly the mischief of it. But first listen to what thou sayest in the Psalm, "Let my prayer be set forth in Thy sight as incense." When then not incense, but a stinking smoke arises from thee, and from thy deeds, what punishment dost thou not deserve to undergo? What then is the stinking smoke? Many come in gazing about at the beauty of women; others curious about the blooming youth of boys. After this, dost thou not marvel, how bolts are not launched, and all things are not plucked up from their foundations? For worthy both of thunderbolts and hell are the things that are done; but God, who is long-suffering, and of great mercy, forbears awhile His wrath, calling thee to repentance and amendment.

14 What doest thou, O man? Art thou curiously looking after women's beauty, and dost thou not shudder at thus doing despite unto the temple of God? Doth the church seem to thee a brothel, and less honorable than the market-place. For in a market-place indeed thou art afraid and ashamed to appear to be looking after any woman, but in God's temple, when God Himself is discoursing unto thee, and threatening about these things, thou art committing whoredom and adultery at the very time in which thou art being told not to do this. And dost thou not shudder, nor stand amazed? These things do the spectacles of wantonness teach you, the pest that is so hard to

put down, the deleterious sorceries, the grievous snares of the thoughtless, the pleasurable destruction of the unchaste Therefore the prophet also blaming thee, said, "Thine eyes are not good, neither is thine heart."

¹⁵ It were better for such men to be blind; it were better to be diseased, than to abuse thine eyes for these purposes. It were meet indeed that ye had within you the wall to part you from the women; but since ye are not so minded, our fathers thought it necessary by these boards to wall you off; since I hear from the eider ones, that of old there were not so much as these partitions; "For in Christ Jesus there is neither male nor female." And in the apostle's time also both men and women were together. Because the men were men, and the women women, but now altogether the contrary; the women have urged themselves into the manners of courtezans, but the men are in no better state than frantic horses. Heard ye not, that the men and women were gathered together in the upper room, and that congregation was worthy of the heavens? And very reasonably. For even women then practised much self-denial, and the men gravity and chastity. Hear, for instance, the seller of purple saying, "If ye have judged me to be faithful to the Lord, come in, and abide with me." Hear the women, who went about with the apostles, having taken unto themselves manly courage, Priscilla, Persis, and the rest; from whom our present women are as far removed as our men from their men.

¹⁶ 4. For then indeed even travelling into far countries women brought not on themselves evil report; but now even though brought up in a chamber, they hardly escape this suspicion. But these things arise from their decking of themselves, and their luxury, Then the business of those women was to spread the word; but now to appear beauteous, and fair, and comely in countenance. This is glory to them, this salvation; but of lofty and great works they do not even dream. What woman exerts herself to make her husband better? what man hath taken to himself this care to amend his wife? There is not one: but the woman's whole study is upon the care of ornaments of gold, and raiment, and the other adornments of the person, and how to increase their substance; but the man's both this, and others more than this, all however worldly. Who, when about to marry, inquires about the disposition and nurture of the damsel? No one; but straightway about money, and possessions, and measures of property of various and different kinds; like as if he were about to buy something, or to settle some common contract.

17 Therefore they do even so call marriage. For I have heard many say, such a man has contracted with such a woman, that is, has married. And they offer insult to the gifts of God, and as though buying and selling, so do they marry, and are giver in marriage. And writings there are, requiring greater security than those about buying and selling. Learn how those of old married, and imitate them. How then did they marry? They inquired about ways of life, and morals, and virtue of the soul. Therefore they had no need of writings, nor of security by parchment and ink; for the bride's disposition sufficed them in the place of all. I therefore entreat you likewise not to seek after wealth and affluence, but a good disposition, and gentleness. Seek for a pious and self-denying damsel, and these will be to thee better than countless treasures. If thou seek the things of God, these others will come also; but if thou pass by those, and hasten unto these, neither will these follow.

18 But such a man, one will say, became rich by his wife! Art thou not ashamed of bringing forward such examples? I had ten thousand times sooner become a poor man, as I have heard many say, than gain wealth from a wife. For what can be more displeasing than that wealth? What more painful than the abundance? What more shameful than to be notorious from thence, and for it to be said by all, such a man became rich by a wife? For the domestic discomforts I pass by, all that must needs result from hence, the wife's pride, the servility, the strifes, the reproaches of the servants. "The beggar," "the ragged one," "the base one, and sprung of base." "Why, what had he when he came in?" "Do not all things belong to our mistress? But thou dost not care at all about these sayings, for neither art thou a freeman. Since the parasites likewise hear worse things than these, and are not pained wherefore neither are these, but rather pride themselves in their disgrace; and when we tell them of these things, "Let me have," saith one of them, "something pleasant and sweet, and let it choke me. Alas! the devil, what proverbs hath he brought into the world, of power to overturn the whole life of such persons. See at least this self-same devilish and pernicious saying; of how much ruin it is full. For it means nothing else than these words, Have thou no regard to what is honorable; have thou no regard to what is just;

19 let all those things be cast aside, seek one thing alone, pleasure. Though the thing stifle thee, let it be thy choice; though all that meet thee spurn thee, though they smear thy face with mire, though they drive thee away as a dog, bear all. And what else would swine say, if they had a voice? What else

would filthy dogs? But perhaps not even they would have said such things, as the devil hath persuaded men to rave. ²⁰ Wherefore I entreat you, being conscious of the senselessness of such words as these, to flee such proverbs, and to choose out those in the Scriptures that are contrary to them. But what are these? "Go not," it is said, "after thy lusts, and refrain thyself from thine appetites." And, touching an harlot again, it is said in opposition to this proverb, "Give not heed to a bad woman: for honey droppeth from the lips of a woman that is an harlot, which, for a season, is luscious unto thy throat; but afterwards thou shalt find it more bitter than gall, and sharper than a two-edged sword." Unto these last then let us listen, not unto those. For hence indeed spring our mean, hence our slavish thoughts, hence men become brutes, because in everything they will follow after pleasure according to this proverb, which, even without arguments of ours, is of itself ridiculous. For after one is choked, what is the gain of sweetness?

²¹ Cease, therefore, to set up such great absurdity, and to kindle hell and unquenchable fire; and let us look steadfastly (at length though late) as we ought, unto the things to come, having put away the film on our eyes, that we may both pass the present life honestly, and with much reverence and godly fear, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 74

Matthew Chapter 23, Verse 29 And Matthew Chapter 23, Verse 30

¹ "Woe unto you, because ye build the tombs of the prophets, and garnish their sepulchers, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Not because they build, nor because they blame the others, doth He say, woe, but because, while both thus, and by what they say, they are pretending to condemn their fathers, they do worse. For in proof that the condemnation was a pretense, Luke saith, ye do allow because ye build; for, "Woe unto you," saith He, "for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness, and ye allow the deeds of your fathers, for they indeed killed them, and ye build their sepulchers." For here He reproves their purpose, wherewith they built, that it was not for the honoring of them that were slain, but as making a show of the murders, and afraid, lest, when the tombs had perished by time, the proof and memory of such daring should

fade away, setting up these glorious buildings, as a kind of trophy, and priding themselves in the daring deeds of those men, and displaying them.

² For the things that ye now dare to do, show that ye do these things also in this spirit. For, though ye speak the contrary, saith He, as condemning them, as, for instance, "We should not, if we had been in their days, have been partakers with them;" yet the disposition is evident wherewith ye say these things. Wherefore also unfolding it, though darkly, still He hath expressed it. For when He had said, ye say, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets;" He added, "Wherefore ye be witnesses unto yourselves, that ye are the children of them that slew the prophets." And what blame is it to be a murderer's son, if one partake not in the mind of one's father? None. Whence it is evident, that for this same thing He brings it forward against them, hinting at their affinity in wickedness.

³ And this is manifest too by what comes after; He adds at least, "Ye serpents, ye generation of vipers." For as those beasts are like their parents, in the destructiveness of their venom, so also are ye like your fathers in murderousness. Then, because He was searching their temper of mind, which is to the more part obscure, He doth, from those things also which they were about to perpetrate, which would be manifest to all, establish His words. For, because He had said, "Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets," making it evident, that of their affinity in wickedness He is speaking, and that it was a pretense to say, "We should not have been partakers with them," He added, "Fill ye up therefore the measure of your fathers," not commanding, but declaring beforehand, what was to be, that is, His own murder.

⁴ Therefore, having brought in their refutation, and having shown that they were pretenses which they said in their own defense, as, for instance, "We would not have been partakers with them," (for they who refrain not from the Lord, how should they have refrained from the servants), He makes after this His language more condemnatory, calling them "serpents, and generation of vipers," and saying, "How shall ye escape the damnation of hell," at once perpetrating such things, and denying them, and dissembling your purpose? Then rebuking them more exceedingly from another cause also, He saith, "I will send unto you prophets, and wise men, and scribes, and some of them shall ye kill and crucify, and some of them shall ye scourge in

your synagogues." For that they should not say, "Though we crucified the Lord, yet from the servants we should have refrained, if we had been then;" "Behold," He saith, "I send servants also to you, prophets likewise themselves, and neither will ye spare them." But these things He saith, showing that it was nothing strange, that He should be murdered by those sons, being both murderous and deceitful, and having much guile, and surpassing their fathers in their outrages.

5 And besides what hath been said, He shows them to be also exceedingly vainglorious. For when they say, "If we had been in the days of our fathers, we should not have been partakers with them," they spake out of vainglory, and were practising virtue in words only, but in their works doing the contrary. Ye serpents, ye generation of vipers, that is, wicked sons of wicked men, and more wicked than those who begat them. For He showeth that they are committing greater crimes, both by their committing them after those others, and by their doing much more grievous things than they, and this, while positively affirming that they never would have fallen into the same. For they add that which is both the end and the crown of their evil deeds. For the others slew them that came to the vineyard, but these, both the son, and them that were bidding them to the wedding.

6 But these things He saith, to separate them off from the affinity to Abraham, and to show that they had no advantage from thence, unless they followed his works; wherefore also He adds, "How can ye flee from the damnation of hell," when following them that have committed such acts? And here He recalls to their remembrance John's accusation, for he too called them by this name, and reminded them of the judgment to come. Then, because they are nothing alarmed by judgment and hell, by reason of their not believing them, and because the thing is future, He awes them by the things present, and saith, "Wherefore, behold, I send unto you prophets and scribes: and some of them shall ye kill and crucify, and scourge; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the son of Barschias, whom ye stew between the temple and the altar. Verily I say unto you, that all these things shall come upon this generation."

7 2. See by how many things He has warned them. He said, Ye condemn your fathers, in that ye say, "We would not have been partakers with them;" and this is no little thing to shame them. He said, While ye condemn them,

ye do worse things, even ye yourselves; and this is sufficient to cover them with disgrace. He said, These things shall not be without punishment; and hence he implants in them fear beyond words. He hath reminded them at least of hell. Then because that was to come, He brought home to them the terrors as even present. "For all these things shall come," He saith, "upon this generation." He added also unspeakable severity to the vengeance, saying, that they shall suffer more grievous things than all; yet by none of these things did they become better. But if any one say, And why do they suffer more grievously than all? we would say, Because they have first committed more grievous things than all, and by none of the things that have been done to them have they been brought to a sound mind.

8 Heardest thou not Lamech saying, "Of Lamech vengeance shall be taken seventy times sevenfold;" that is, "I am deserving of more punishment than Cain." Why could this be? Yet he did not slay his brother; but because not even by his example was he brought to a better mind. And this is what God saith elsewhere, "Requiting the sins of fathers upon children for the third and fourth generation of them that hate me." Not as though one were to suffer punishment for the crimes committed by others, but inasmuch as they who, after many sin and have been punished, yet have not grown better, but have committed the same offenses, are justly worthy to suffer their punishments also. But see how seasonably he also mentioned Abel, indicating that this murder likewise is of envy. What then have ye to say? Know ye not what Cain suffered? Did God hold His peace at his deeds? Did He not exact the severest penalty? Heard ye not what things your fathers suffered, when they slew the prophets; were they not delivered over to punishments, and inflictions of vengeance without number? How then did ye not become better? And why do I speak of the punishments of your fathers, and what they suffered? Thou who thyself condemnest thy fathers, how is it thou doest worse? For moreover even ye yourselves have declared that "He will miserably destroy those wicked men." What favor then will ye have after this, committing such things after such a sentence?

9 But who is this Zacharias? Some say, the father of John; some, the prophet; some, a priest with two different names, whom the Scripture also calls, the son of Jehoiada. But do thou mark this, that the outrage was twofold. For not only did they slay holy men, but also in a holy place. And saying these things, He did not only alarm them, but also comfort His disciples,

showing that the righteous men also who were before them suffered these things. But these He alarmed, foretelling that like as they paid their penalty, even so should these too suffer the utmost extremities. Therefore He calls them "prophets, and wise men, and scribes," even hereby again taking away every plea of theirs. "For ye cannot say," He saith, "Thou didst send from among the Gentiles, and therefore we were offended;" but they were led on unto this by being murderous, and thirsting for blood. Wherefore He also said beforehand, "For this cause do I send prophets and scribes." This did the prophets also lay to their charge, saying, "They mingle blood with blood," and that they are men of blood. Therefore also did He command the blood to be offered to Him, showing that if in a brute it be thus precious, much more in a man. Which He saith to Noah likewise, "I will require all blood that is shed." And ten thousand other such things might one find Him enjoining with regard to their not committing murder; wherefore He commanded them not even to eat that which was strangled.

¹⁰ Oh the love of God towards man! that though He foreknew they would profit nothing, He still doeth His part. For I will send, He saith, and this knowing they would be slain. So that even hereby they were convicted of saying vainly, "We should not have been partakers with our fathers." For these too slew prophets even in their synagogues, and revered neither the place, nor the dignity of the persons. For not merely ordinary persons did they slay, but prophets and wise men, such that they had nothing to lay to their charge. And by these He meaneth the apostles, and those after them, for, indeed, many prophesied. Then, willing to aggravate their fears, He saith, "Verily, verily I say unto you, All these things shall come upon this generation;" that is, I will bring all upon your heads, and will make the vengeance sore. For he that knew many to have sinned, and was not sobered, but himself hath committed the same sins again, and not the same only, but also far more grievous, would justly deserve to suffer a far more grievous punishment than they. For like as, if he had been minded, he would have gained greatly, had he grown better by their examples, even so, since he continued without amendment, he is liable to a heavier vengeance, as having had the benefit of more warning by them who had sinned before and been punished, and having reaped no advantage.

¹¹ 3. Then He directs His speech unto the city, in this way too being minded to correct His hearers, and saith, "O Jerusalem, Jerusalem!" What

meaneth the repetition? this is the manner of one pitying her, and bemoaning her, and greatly loving her. For, like as unto a woman beloved, herself indeed ever loved, but who had despised Him that loved her, and therefore on the point of being punished, He pleads, being now about to inflict the punishment. Which He doth in the prophets also, using these words, "I said, Turn thou unto me, and she returned not." Then having called her, He tells also her blood-stained deeds, "Thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not," in this way also pleading for His own dealings; not even with these things hast thou turned me aside, nor withdrawn me from my great affection toward thee, but it was my desire even so, not once or twice, but often to draw thee unto me. "For how often would I have gathered your children together, even as a hen gathereth her chickens, and ye would not." And this He saith, to show that they were ever scattering themselves by their sins. And His affection He indicates by the similitude; for indeed the creature is warm in its love towards its brood. And everywhere in the prophets is this same image of the wings, and in the song of Moses and in the Psalms, indicating His great protection and care.

¹² "But ye would not," He saith. "Behold your house is left desolate," stripped of the succor which cometh from me. Surely it was the same, who also was before protecting them, and holding them together, and preserving them; surely it was He who was ever chastening them. And He appoints a punishment, which they had ever dreaded exceedingly; for it declared the entire overthrow of their polity. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." And this is the language of one that loves earnestly, earnestly drawing them unto Him by the things to come, not merely warning them by the past; for of the future day of His second coming doth He here speak. What then? Did they not see Him from that time? But it is not that hour which He meaneth in saying, Henceforth, but the time up to His crucifixion.

¹³ For since they were forever accusing Him of this, that He was a kind of rival God, and a foe to God, He moves them to love Him by this, namely, by showing Himself to be of one accord with His Father; and He indicates Himself to be the same that was in the prophets. Wherefore also He uses the same words as did the prophets. And by these He intimated both His resurrection, and His second coming, and made it plain even to the utterly unbe-

lieving, that then most surely they should worship Him. And how did He make this plain? By speaking of many things that were first to be, that He should send prophets, that they should kill them; that it should be in the synagogues; that they should suffer the utmost extremities; that their house should be left desolate; that they should undergo things more grievous than any, and such as never were undergone before. For all these things are enough to furnish even to the most senseless and contentious a clear proof of that which should come to pass at His coming.

14 For I will ask them, Did He send the prophets and wise men? Did they slay them in their synagogue? Was their house left desolate? Did all the vengeance come upon that generation? It is quite plain that it was so, and no man gainsays it. As then all these things came to pass, so shall those also come to pass, and most surely they shall submit then. But they shall derive thence no advantage in the way of defense, as neither will they who repent of their course of life then. Wherefore let us, while it is time, practise what is good. For like as they henceforth derived no advantage from their knowledge, even so neither shall we ourselves from our repentance for our wickedness. For neither to the pilot, when the bark is sunk in the sea from his remissness, will there remain anything more; nor to the physician, when the sick man is gone; but each of these must before the end devise, and execute all things, so as to be involved in no danger, nor shame; but after this, all is unprofitable.

15 Let us also then, while in sickness, send for physicians, and lay out money, and exert unceasing diligence, that having risen up from our affliction, we may depart hence in health. And as much care as we exert about our servants, when their bodies are sick, so much let us show forth upon ourselves, when our soul is diseased. And indeed we are nearer to ourselves than our servants, and our souls are more necessary than those bodies, but nevertheless it were well if we exert at least an equal diligence. For if we do not this now, when gone, thenceforth we may obtain nothing more in the way of plea. 4. Who is so wretched, one may say, as not to show even as much thought as this? Why this is the marvellous thing, that we are held in so little esteem with our ourselves, that we despise ourselves more than our servants. For when our servants are sick of a fever, we send for physicians, and make a separation in the house, and compel them to obey the laws of that art; and if these are neglected, we are displeased with them, and set persons to watch

them, who will not, even should they wish them, suffer them to satiate their desire; and if they who have the care of these persons should say, that medicines must be procured at great cost, we yield; and whatsoever they may enjoin, we obey, and we pay them hire for these injunctions.

16 But when we are sick (or rather there is no time when we are not sick), we do not so much as call in the physician, we do not lay out money, but as though some ruffian, and enemy, and foes were concerned, so do we disregard our soul. And these things I say, not finding fault with our attention towards our servants, but thinking it meet to take at least as much care of our souls. And how should we do? one may say. Show it to Paul when ill; call in Matthew; let John sit by it. Hear from them, what we ought to do that is thus ill, they will surely tell, and will not conceal. For they are not dead, but live and speak. But doth the soul take no heed to them, being weighed down by the fever? Do thou compel it, and awaken its reasoning power. Call in the prophets. There is no need to pay money to these physicians, for neither do they themselves demand hire for themselves, nor for the medicines which they prepare do they drive thee to the necessity of expense, except for almsgiving; but in everything else they even add to thy possessions; as, for instance, when they require thee to be temperate, they deliver thee from unseasonable and wrong expenses; when they tell thee to abstain from drunkenness, they make thee wealthier. Seest thou the skill of physicians, who besides health, are supplying thee also with riches?

17 Sit down therefore by them, and learn of them the nature of thy disease. For instance, dost thou love wealth, and greedy gain, like as the fevered love water? Listen at any rate to their admonitions. For like as the physician saith to thee, If thou wilt gratify thy desire, thou wilt perish, and undergo this or that; even so also Paul: "They that will be rich, fall into temptation, and a snare of the devil, and into foolish and hurtful lusts, which drown men in destruction and perdition." 18 But art thou impatient? Hear him saying, "Yet a little while, and He that cometh will come, and will not tarry. The Lord is at hand, be careful for nothing;" and again, "The fashion of this world passeth away." For neither doth he command only, but also soothes, as a physician should. And like as they devise some other things in the place of cold things, so doth this man draw off the desire another way. Dost thou wish to be rich, saith he; let it be "in good works." Dost thou desire to lay up treasure? I forbid it not at all; only let it be in Heaven. And like as the physi-

cian saith, that what is cold is hurtful to teeth, to nerves, to bones; so he too, more briefly indeed, as heedful of brevity, yet far more, clearly and more powerfully, saith," For the love of money is the root of all evils."

¹⁹ Of what then should one make use? He tells this also: of contentedness instead of covetousness. "For contentment," he saith, "with godliness is great gain." But if thou art dissatisfied, and desirest more, and art not yet equal to cast away all superfluous things, he tells also him that is thus diseased, how he ought to handle these things too. "That they that rejoice in wealth, be as though they rejoiced not; and they that have, as though they possessed not; and they that use this world, as not abusing it." Seest thou what manner of things he enjoins? Wilt thou thou call in also another physician besides? To me at least it seems well. For neither are these physicians like those of the body, who often, while vying one with another, overwhelm the sick man. But not so these, for they have regard to the health of the sick, not to their own vainglory. Be not then afraid of the number of them; one Master speaks in all, that is, Christ.

²⁰ 5. See, for instance, another again entering in, and saying severe things concerning this disease, or rather it is the Master by him; "For ye cannot serve God and mammon." Yea, saith he, and how will these things be? how shall we cease from the desire? Hence may we learn this also. And how shall we know? Hear him saying this too: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal." Seest thou how by the place, by the things that waste there, He draws men off from this desire that is here, and rivets them to Heaven, where all things are impregnable? For if ye transfer your wealth there where neither rust nor moth corrupts, nor thieves break through and steal, ye will both expel this disease, and establish your soul in the greatest abundance. ²¹ And together with what we have said, He brings forward an example also to teach thee moderation. And like as the physician, to alarm the sick man saith, that such a one died from the use of cold water; so doth He also bring in the rich man, laboring indeed, and longing for life and health, but not able to attain thereto, because of having set his heart on covetousness, but going away empty. And besides this man, another is shown to thee again by another evangelist, he that was in torment, and was not master so much as of a drop of water. Then showing that His injunctions are easy, He saith, "Behold the fowls of the air." But being compassionate, He suffers

not even the rich to despair. "For the things which are impossible with men, are possible with God," saith He. For though thou be rich, the physician is able to cure thee. For neither was it wealth that He took away, but to be slave of riches, and a lover of greedy gain.

²² How then is it possible for the rich man to be saved. By possessing his goods in common with them that are in need, being such as Job was, and exterminating out of his soul the desire of more, and in no points going beyond real need. He shows thee together with these this selfsame publican also, that was grievously oppressed by the fever of covetousness, quickly set free from it. For what more sordid than a publican? Nevertheless, the man became indifferent to wealth from obeying the laws of the physician. For indeed He hath for His disciples such persons as these, that were sick of the same diseases as we are, and have recovered their health quickly. And He shows us each, in order we may not despair. See at least this publican. Mark again another, a chief of the publicans, who promised four fold indeed for all that he had extorted, and the half of all that he possessed, that he might receive Jesus.

²³ But art thou on fire with exceeding desire for riches. Have the possessions of all men instead of thine own. For indeed I give thee, He saith, more than thou seekest, in opening to thee the houses of the wealthy throughout the world. "For whosoever hath forsaken father or mother, or lands, or house, shall receive an hundredfold." Thus wilt thou not enjoy more abundant possessions only, but thou wilt even remove this grievous thirst altogether, and wilt endure all things easily, so far from desiring more, not seeking often even necessary things. Thus doth Paul suffer hunger, and is held in honor more than when he ate. Forasmuch as a wrestler also, when striving, and winning crowns, would not choose to give up and to be in repose; and a merchant who hath entered on sea voyages would not desire to be afterwards in idleness. And we therefore, if we should taste as we ought of spiritual fruits, shall thenceforth not even account the things present to be anything, being seized by the desire of the things to come as with some most noble intoxication.

²⁴ Let us taste of them, therefore, that we may both be delivered from the turmoil of the things present, and may attain the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be the glory and the might, now and ever, and world without end. Amen.

HOMILY 75

Matthew Chapter 24, Verse 1 And Matthew Chapter 24, Verse 2

¹ "And Jesus went out from the temple, and departed. And His disciples came to Him to show Him the buildings of the temple. And He answered and said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." For inasmuch as He said, "Your house is left desolate," and had previously forewarned them of many grievous things; therefore the disciples having heard these things, as though marvelling at it, came unto Him, showing the beauty of the temple, and wondering, if so much beauty was to be destroyed, and materials so costly, and variety of workmanship past utterance; He no longer thenceforth talks to them of desolation merely, but foretells an entire destruction. "See ye not all these things," saith He, and do ye marvel, and are ye amazed? "There shall not remain one stone upon another." How then did it remain? one may say. But what is this? For neither so hath the prediction fallen to the ground. For He said these things either indicating its entire desolation, or at that spot where He was. For there are parts of it destroyed unto the foundations.

² And together with its we would say another thing also, that from what hath been done, even the most contentious ought to believe concerning the remains, that they are utterly to be destroyed. "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Therefore did they come unto Him privately, as it was of such matters they meant to inquire. For they were in travail to know the day of His coming, because of their eager desire to behold that glory, which is the cause of countless blessings. And these two things do they ask him, when shall these things be? that is, the overthrow of the temple; and, what is the sign of thy coming? But Luke saith, the question was one concerning Jerusalem, as though they were supposing that then is His coming. And Mark saith, that neither did all of them ask concerning the end of Jerusalem, but Peter and John, as having greater freedom of speech.

³ What then saith He? "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet." For since they felt as

being told of vengeance falling on others when hearing of that which was to be brought upon Jerusalem and as though they were to be out of the turmoils, and were dreaming of good things only, and looked for these to befall them quite immediately; for this cause He again foretells to them grievous things, making them earnest, and commanding them on two grounds to watch, so as neither to be seduced by the deceit of them that would beguile them, nor to be overpowered by the violence of ills that should overtake them.

⁴For the war, saith He, shall be twofold that of the deceivers, and that of the enemies, but the former far more grievous, as coming upon them in the confusion and turmoils, and when men were terrified and troubled. For indeed great was the storm then, when the Roman power was beginning to flourish, and cities were taken, and camps and weapons were set in motion, and many were readily believed. But of wars in Jerusalem is He speaking; for it is not surely of those without, and everywhere in the world; for what did they care for these? And besides, He would thus say nothing new, if He were speaking of the calamities of the world at large, which are happening always. For before this, were wars, and tumults, and fightings; but He speaks of the Jewish wars coming upon them at no great distance, for henceforth the Roman arms were a matter of anxiety. Since then these things also were sufficient to confound them, He foretells them all.

⁵Then to show that He Himself also will assail the Jews with them, and war on them, He speaks not of battles only, but also of plagues sent from God, famines, and pestilences, and earthquakes, showing that the wars also He Himself permitted to come upon them, and that these things do not happen for no purpose according to what has been before the accustomed course of things amongst men, but proceed from the wrath on high. Therefore He saith, they shall come not by themselves or at once, but with signs. For that the Jews may not say, that they who then believed were the authors of these evils, therefore hath He told them also of the cause of their coming upon them. "For verily I say unto you," He said before, "all these things shall come upon this generation," having made mention of the stain of blood on them.

⁶Then lest on hearing of the showers of evils, they should suppose the gospel to be broken through, He added, "See, be not troubled, for all things must come to pass," i.e. which I foretold, and the approach of the temptations

will set aside none of the things which I have said; but there shall indeed be tumults and confusion, but nothing shall shake my predictions. Then since He had said to the Jews, "Ye shall not see me, till ye shall say, Blessed is He that cometh in the name of the Lord;" and the disciples supposed that together with the destruction would be the end also; to set right this secret thought of theirs, He said, "But the end is not yet." For that they did suspect even as I said, you may learn from their question. For, what did they ask? When shall these things be? i.e. when shall Jerusalem be destroyed? And what is the sign of Thy coming, and of the end of the world?

7 But He answered nothing directly to this question, but first speaks of those other things that are urgent, and which it was needful for them to learn first. For neither concerning Jerusalem straightway, nor of His own second coming, did He speak, but touching the ills that were to meet them at the doors. Wherefore also He makes them earnest in their exertions, by saying, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ." Afterwards, when He hath roused them to listen about these things (for, "take heed," saith He, "that no man deceive you"); and having made them energetic, and prepared them to be watchful, and hath spoken first of the false Christs, then He speaks of the ills of Jerusalem, assuring them ever by the things already past, foolish and contentious though they were, of those which were yet to come.

8 2. But by "wars and rumors of wars," He meaneth, what I before said, the troubles coming upon them. After this, because, as I have already said, they supposed after that war the end would come, see how He warns them, saying, "But the end is not yet. For nation," He saith, "shall rise against nation, and kingdom against kingdom." Of the preludes to the ills of the Jews doth He speak. "All these are the beginning of sorrows," that is, of those that befall them. "Then shall they deliver you up to be afflicted, and shall kill you." In good season did He introduce their ills, having a consolation from the common miseries; and not in this way only, but also by His adding, that it is "for my name's sake. For ye shall be hated," He saith, "of all men for my name's sake. Then shall many be offended, and shall betray one another, and many false Christs and false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved."

9 This is the greater evil, when the war is intestine too, for there were many false brethren. Seest thou the war to be threefold? from the deceivers, from the enemies, from the false brethren. See Paul too lamenting over the same things, and saying, "Without were fightings, within were fears;" and, "perils among false brethren," and again, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." After this again, what is more grievous than all, they shall not have so much as the consolation from love. Then indicating, that these things will in no degree harm the noble and the firm, He saith, Fear not, neither be troubled. For if ye show forth the patience that becomes you, the dangers will not prevail over you. And it is a plain proof of this, that the word shall surely be preached everywhere in the world, so much shall ye be above the things that alarm you. For, that they may not say, how then shall we live? He said more, Ye shall both live and preach everywhere. Therefore He added moreover, "And this gospel shall be preached in the whole world for a witness to all nations, and then shall the end come," of the downfall of Jerusalem.

10 For in proof that He meant this, and that before the taking of Jerusalem the gospel was preached, hear what Paul saith, "Their sound went into all the earth;" and again, "The gospel which was preached to every creature which is under Heaven." And seest thou him running from Jerusalem unto Spain ? And if one took so large a portion, consider what the rest also wrought. For writing to others also, Paul again saith con-coming the gospel, that "it is bringing forth fruit, and growing up in every creature which is under Heaven." But what meaneth, "For a witness to all nations?" Forasmuch as though it was everywhere preached, yet it was not everywhere believed. It was for a witness, He saith, to them that were disbelieving, that is, for conviction, for accusation, for a testimony; for they that believed will bear witness against them that believed not, and will condemn them. And for this cause, after the gospel is preached in every part of the world, Jerusalem is destroyed, that they may not have so much as a shadow of an excuse for their perverseness. For they that saw His power shine throughout every place, and in an instant take the world captive, what excuse could they then have for continuing in the same perverseness? For in proof that it was everywhere preached at that time, hear what Paul saith, "of the gospel which was preached to every creature which is under Heaven."

¹¹ Which also is a very great sign of Christ's power, that in twenty or at most thirty years the word had reached the ends of the world. "After this therefore," saith He, "shall come the end of Jerusalem." For that He intimates this was manifested by what follows. For He brought in also a prophecy, to confirm their desolation, saying, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, let him that readeth understand." He referred them to Daniel. And by "abomination" He meaneth the statue of him who then took the city, which he who desolated the city and the temple placed within the temple, wherefore Christ calleth it, "of desolation." Moreover, in order that they might learn that these things will be while some of them are alive, therefore He said, "When ye see the abomination of desolation."

¹² 3. Whence one may most marvel at Christ's power, and their courage, for that they preached in such times, in which most especially the Jewish state was warred against, in which most especially men regarded them as movers of sedition, when Caesar commanded all of them to be driven away. And the result was the same as if any one (when the sea was stirred up on every side, and darkness was filling all the air, and successive shipwrecks taking place, and when all their fellow-sailors were at strife above, and monsters were rising up from beneath, and with the waves devouring the mariners, and thunderbolts falling, and their being pirates, and those in the vessel plotting one against another), were to command men inexperienced in sailing, and who had not so much as seen the sea to sit at the rudder, and to guide and fight the vessel, and when an immense fleet was coming against them with a great array, making use of a single bark, with her crew in this disturbed state, to sink and subdue the fleet. For indeed by the heathens they were hated as Jews, and by the Jews were stoned, as waging war against their laws; and nowhere could they stand.

¹³ Thus were all things, precipices, and reefs, and rocks, the things in the cities, the things in the fields, the things in the houses, and every single person was at war with them; generals and rulers, and private persons, and all nations, and all people, and a turmoil which cannot be set forth by words. For the Jewish race was exceedingly detestable to the government of the Romans, as having occasioned them endless trouble; and not even from this did the preaching of the word take hurt; but the city was stormed and set on fire, and involved its inhabitants in countless evils; but the apostles that came

from thence, introducing new laws, prevailed even over the Romans. O strange and wonderful facts! Countless myriads of Jews did the Romans then subdue, and they did not prevail over twelve men fighting against them naked and unarmed. What language can set forth this miracle? For they that teach need to have these two things, to be worthy of credit, and to be beloved by them whom they are instructing; and together with these, and besides them, that their sayings should be easy of reception, and the time should be free from trouble and tumults.

¹⁴ But then were all the contraries to these. For while they did not seem worthy of credit, they were withdrawing from such as did seem worthy of it, those who had been deceived by them. So far from being loved, they were even hated, and were taking men away from what they loved, both habits, and hereditary customs, and laws. Again, their injunctions had great difficulty; but the things, from which they were withdrawing men, much pleasure. And many were the perils, many the deaths, both themselves and they that obeyed them underwent, and together with all this, the time also occasioned them much difficulty, teeming with wars, tumults, disturbance, so that, even if there had been none of the things we have mentioned, it would have quite thrown all things into confusion. ¹⁵ We have good occasion to say, "Who shall tell the mighty works of the Lord, and make all His praises to be heard." For if his own people amid signs hearkened not to Moses, because of the clay only, and the bricks; who persuaded these that every day were beaten and slain, and were suffering incurable evils, to leave a quiet life, and to prefer thereto this which was teeming with blood and death, and that when they who preached it were strangers to them, and very hostile in every way? For I say not unto nations and cities and people, but into a small house let one bring in him that is hated of all that are in the house, and by him endeavor to bring them away from those whom they love, from father, and wife, and child, will he not surely be seen torn in pieces, before he hath opened his mouth? And if there be added moreover a tumult and strife of husband and wife in the house, will they not stone him to death before he steps on the threshold? And if he also be one whom they may readily despise, and who enjoins galling things, and commands them who are living in luxury to practise self restraint, and together with this the conflict be against those who are far more in numbers and who excel him, is it not quite manifest that he will be utterly destroyed? Yet nevertheless, this, which is im-

possible to be done in one house, this hath Christ accomplished in all the world, through precipices and furnaces, and ravines, and rocks, and land and sea at war with Him, bringing in the healers of the world.

16 And if thou art minded to learn these things more distinctly, I mean, the famines, the pestilences, the earthquakes, the other calamities, peruse the history about these things composed by Josephus, and thou wilt know all accurately. Therefore Himself too said, "Be not troubled, for all must be;" and, "He that endureth to the end, the same shall be saved;" and, "The gospel shall surely be preached in all the world." For when weakened and faint at the fear of what had been said, He braces them up by saying, Though ten thousand things be done, the gospel must be preached in every part of the world, and then shall the end come. 4. Seest thou in what a state things were then, and how manifold was the war? And this is the beginning, when each of the things to be effected most required quiet. In what state then were they? for nothing hinders us from resuming the same things again. The first war was that of the deceivers; "For there shall come," He saith, "false Christs and false prophets:" the second, that of the Romans, "For ye shall hear," He saith, "of wars:" the third, that which bringeth on the "famines:" the fourth, "the pestilences" and "the earthquakes:" the fifth, "they shall deliver you into afflictions:" the sixth, "ye shall be hated of all men:" the seventh, "They shall betray one another, and hate one another" (an intestine war doth He here make known); then, "false Christs," and false brethren; then, "the love of the most shall wax cold," which is the cause of all the ills.

17 Seest thou numberless kinds of war, new and strange? Yet nevertheless in the midst of these things, and much more (for with the intestine wars was mingled also that of kinsmen), the gospel prevailed over the whole earth. "For the gospel," He saith, "shall be preached in the whole world." Where then are they who set up the power of a nativity and the cycle of times against the doctrines of the church? For who has ever recorded that another Christ appeared; that such a thing took place? Although they falsely affirm other things, that ten myriads of years passed, yet this they cannot even feign. Of what kind of cycle then would ye speak? For there was never another Sodom, nor another Gomorrah, nor another flood. How long do ye trifle, talking of a cycle and nativity? How then, it is said, do many of the things they say come to pass? Because thou hast bereaved thyself of the help God bestows, and didst betray thyself, and didst place thyself without His provid-

ence; therefore doth the evil spirit turn and twist about thy matters as he will.

18 But not so among the saints, or rather not even amongst us sinners, who utterly despise it. For although our practice is beyond endurance, yet because by God's grace we cling with much exactness to the doctrines of the truth, we are above the malice of the evil spirits. And altogether, what is a nativity? nothing else than injustice, and confusion, and that all things are borne along at random; or rather not at random only; but more than this, with folly. "And if there is not any nativity, whence is such a one rich? whence is such a one poor?" I know not: for in this way I will for a time reason with thee, instructing thee not to be curious about all things; neither in consequence of this to go on at random and rashly. For neither because thou art ignorant of this, oughtest thou to feign the things that are not. It is better to be ignorant well, than to learn ill. For he that knoweth not the cause, will come soon to the right one; but he who because he does not know the real cause, feigns one that is untrue, will not be able easily to receive the real; but he needs more both of labors and toil, in order to take away the former. For indeed on a tablet, if it have been wiped smooth, any one may easily write what he will, but when it is written upon, no longer in the same way, for we must first wipe out what has been ill written. And amongst physicians again, he that applies nothing, is far better than he that applies hurtful things; and he who builds unsoundly, is worse than he who cloth not so much as build at all; like as the land is far better that bears nothing, than that which bears thorns.

19 Let us not then be impatient to learn all things, but let us endure to be even ignorant of some things, that when we have found a teacher, we may not afford him double toil. Or rather many oftentimes have remained even incurably diseased, by carelessly entangling themselves in evil opinions. For neither is the toil the same to pluck up first what hath taken root amiss, and then to sow, as to plant a clear ground. For in that case, he must overthrow first, and then put in other things; but in this, the hearing is ready. Whence then is such a one rich? I will say, now; many acquire wealth, by God's gift; and many by His permission. For this is the short and simple account. What then? it is said, doth He make the whoremongers to be rich, and the adulterers, and him that hath abused himself with mankind, and him that hath made a bad use of his possessions? He doth not make them, but permits them

to be rich; and great is the difference, and quite infinite between making and permitting. But wherefore doth He suffer it at all? Because it is not yet the time for judgment, that every one may receive according to his merits.

20 For what more worthless than that rich man, who giveth not to Lazarus so much as of his crumbs? Nevertheless, he was more wretched than all, for he came to be possessed not even of a drop of water, and for this very cause most especially, that being rich he was cruel. For if there are two wicked men, who have not had the same portion here, but one in wealth, the other in poverty, they will not be similarly punished there, but the wealthier more grievously. 5. Dost thou not see at least even this man, suffering more fearfully because he had "received his good things?" Do thou also therefore, when thou seest in prosperity one who is become rich by injustice, groan, weep; for indeed this wealth is to him an addition of punishment. For like as they who sin much, and are not minded to repent, treasure up to themselves a treasure of wrath; even so they, who, besides not being punished, are even enjoying prosperity, will undergo the greater punishment.

21 And the proof of this, if thou wilt, I will show thee, not from the things to come only, but also from the present life. For the blessed David, when he sinned that sin of Bathsheba, and was convicted by the prophet, for this cause most of all was he more severely reprov'd, that even when he had enjoyed such security, he was like this. Hear at least God upbraiding him with this especially. "Did not I anoint thee for a king, and delivered thee from the hand of Saul, and give thee all that pertained to thy master, and all the house of Israel and Judah, and if it had been little for thee, I would have added thus and thus; and wherefore hast thou done that which was evil in my sight? For not for all sins are there the same punishments, but many and diverse, according to the times, according to the persons, according to their rank, according to their understanding, according to other things besides. And that what I say may be more clear, let one sin be set forth, fornication; and mark how many different punishments I find not from myself, but from the divine Scriptures. Did any one commit fornication before the law, he is differently punished; and this Paul sheweth, "For as many as have sinned without law, shall also perish without law. Did any one commit fornication after the law? He shall suffer more grievous things. "For as many as have sinned in the law shall be judged by the law.

22 Did any one commit fornication being a priest, he receives from his dignity a very great addition to his punishment. So for this cause, whereas the other women were slain for fornication, the daughters of the priests were burnt; the lawgiver showing the more amply, how great punishment await the priest if he commits this sin. For if on the daughter he inflicts a greater punishment, because of her being a priest's daughter, much more on the man himself who bears the priest's office. Was fornication committed with any violence? she is even freed from punishment. Did One play the harlot being rich, and another being poor? Here again also is a difference. And this is evident from what we have said before concerning David. as any one guilty of fornication after Christ's coming? Should he depart uninitiated, he will suffer a punishment more sore than all those. Was any guilty of fornication after the layer? in this case not even a consolation is left for the sin any more. And this selfsame thing Paul declared when he said, "He that despised Moses' law dieth without mercy, under two or three witnesses: of how much sorer punishment suppose ye shall he be counted worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite to the grace of the Spirit? Hath any been guilty of fornication, bearing the priest's office now? this above all is the crown of the evil deeds.

23 Seest thou of one sin how many different forms? one that before the law, another that after the law, another that of him who bears the priest's office; that of the rich woman, and that of the poor woman, of her that is a catechumen. and of the believing woman, of the daughter of the priest. And from the knowledge again great is the difference; "For he which knew his Lord's will, and did it not, shall be beaten with many stripes." And to sin after examples bringeth greater vengeance. Therefore He saith, "But ye, when ye had seen it, repented not afterwards," though ye had had the advantage of much care. Therefore He upbraids Jerusalem likewise with this saying, "How often would I have gathered thy children together, and ye would not!" And to sin being in luxury, this is shown by the history of Lazarus. And from the place also the sin becomes more grievous, which He Himself indicated when He said, "Between the temple and the altar."

24 And from the equality of the offenses themselves, "It is not marvellous if one be taken stealing;" and again, "Thou didst slay thy sons and thy daughters; this is beyond all thy whoredoms, and thine abominations." And from

the persons again: "If one man sin against another, they shall pray for him; but if he sin against God, who shall entreat for him?" And when any one surpasses in negligence those who are far inferior; wherewith in Ezekiel He doth charge them, saying, "Not even according to the judgments of the nations hast thou done." And when one is not sobered even by the examples of others, "She saw her sister," it is said, "and justified her." And when one has had the advantage of more abundant care; "For if," He saith, "these mighty works had been done in Tyre and Sidon, they would have repented long ago; but it shall be more tolerable for Tyre and Sidon than for that city."

²⁵ Seest thou perfect exactness, and that all for the same sins are not paying the same penalty? For moreover when we have had the benefit of long-suffering, and profit nothing, we shall endure worse things. And this Paul shows, where he says, "But after thy hardness and impenitent heart, thou treasurest up for thyself wrath." Knowing then these things, let us not be offended, neither let us be confounded at any of the things that happen, nor bring in upon us the storm of thought, but giving place to God's providence, let us give heed to virtue, and flee vice, that we may also attain to the good things to come, by the grace and love towards man of our Lord Jesus Christ, by whom and with whom be glory unto the Father together with the Holy Spirit, now and always, and world without end. Amen.

HOMILY 76

Matthew Chapter 24, Verse 16-Matthew Chapter 24, Verse 18

¹ "Then let them which be in Judaea flee into the mountains. And let him that is on the housetop not come down to take anything out of his house. Neither let him which is in his field return back to take his clothes." Having spoken of the ills that were to overtake the city, and of the trials of the apostles, and that they should remain unsubdued, and should overrun the whole world, He mentions again the Jews' calamities, showing that when the one should be glorious, having taught the whole world, the others should be in calamity. And see how He relates the war, by the things that seem to be small setting forth how intolerable it was to be. For, "Then," saith He, "let them which be in Judaea flee into the mountains." Then, When? When these things should be, "when the abomination of desolation should stand in the holy place." Whence be seems to me to be speaking of the armies. Flee therefore then, saith He, for thenceforth there is no hope of safety for you.

² For since it had fallen out, that they often had recovered themselves in grievous wars, as under Sennacherib, under Antiochus again (for when at that time also, armies had come in upon them, and the temple had been seized beforehand, the Maccabees rallying gave their affairs an opposite turn); in order then that they might not now also suspect this, that there would be any such change, He forbids them all thought of the kind. For it were well, saith He, to escape henceforth with one's naked body. Therefore them also that are on the housetop, He suffers not to enter into the house to take their clothes, indicating the evils to be inevitable, and the calamity without end, and that it must needs be that he that was involved therein should surely perish. Therefore He adds also, him that is in the field, saying, neither let this man turn back to take his clothes. For if they that are in doors flee, much more they that are out of doors ought not to take refuge within.

³ "Woe unto them that are with child, and to them that give suck," to the one because of their greater inertness, and because they cannot flee easily, being weighed down by the burden of their pregnancy; to the other, because they are held by the tie of feeling for their children, and cannot save their sucklings. For money it is a light thing to despise, and an easy thing to provide, and clothes; but the bonds of nature how could any one escape? how could the pregnant woman become active? how could she that gives suck be able to overlook that which she had borne? Then, to show again the greatness of the calamity, He saith, "Pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world until now, neither shall be."

⁴ Seest thou that His discourse is addressed to the Jews, and that He is speaking of the ills that should overtake them? For the apostles surely were not to keep the Sabbath day, neither to be there, when Vespasian did those things. For indeed the most part of them were already departed this life. And if any was left, he was dwelling then in other parts of the world. But wherefore neither "in the winter, nor on the Sabbath day?" Not in the winter, because of the difficulty arising from the season; not on the Sabbath day, because of the absolute authority exercised by the law. For since they had need of flight, and of the swiftest flight, but neither would the Jews dare to flee on the Sabbath day, because of the law, neither in winter was such a thing easy;

therefore, "Pray ye," saith He; "for then shall be tribulation, such as never was, neither shall be."

5 And let not any man suppose this to have been spoken hyperbolically; but let him study the writings of Josephus, and learn the truth of the sayings. For neither can any one say, that the man being a believer, in order to establish Christ's words, hath exaggerated the tragical history. For indeed He was both a Jew, and a determined Jew, and very zealous, and among them that lived after Christ's coming. What then saith this man? That those terrors surpassed all tragedy, and that no such had ever overtaken the nation. For so great was the famine, that the very mothers fought about the devouring of their children, and that there were wars about this; and he saith that many when they were dead had their bellies ripped up. I should therefore be glad to inquire of the Jews. Whence came there thus upon them wrath from God intolerable, and more sore than all that had befallen aforetime, not in Judaea only, but in any part of the world? Is it not quite clear, that it was for the deed of the cross, and for this rejection? All would say it, and with all and before all the truth of the facts itself.

6 But mark, I pray thee, the exceeding greatness of the ills, when not only compared with the time before, they appear more grievous, but also with all the time to come. For not in all the world, neither in all time that is past, and that is to come, shall any one be able to say such ills have been. And very naturally; for neither had any man perpetrated, not of those that ever have been, nor of those to come hereafter, a deed so wicked and horrible. Therefore He saith, "there shall be tribulation such as never was, nor shall be." "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." By these things He shows them to be deserving of a more grievous punishment than had been mentioned, speaking now of the days of the war and of that siege. But what He saith is like this. If, saith He, the war of the Romans against the city had prevailed further, all the Jews had perished (for by "no flesh" here, He meaneth no Jewish flesh), both those abroad, and those at home. For not only against those in Judaea did they war, but also those that were dispersed everywhere they outlawed and banished, because of their hatred against the former.

7 2. But whom doth He here mean by the elect? The believers that were shut up in the midst of them. For that Jews may not say that because of the

gospel, and the worship of Christ, these ills took place, He showeth, that so far from the believers being the cause, if it had not been for them, all had perished utterly. For if God had permitted the war to be protracted, not so much as a remnant of the Jews had remained, but lest those of them who had become believers should perish together with the unbelieving Jews, He quickly put down the fighting, and gave an end to the war. Therefore He saith, "But for the elect's sake they shall be shortened." But these things He said to leave an encouragement to those of them who were shut up in the midst of them, and to allow them to take breath, that they might not be in fear, as though they were to perish with them. And if here so great is His care for them, that for their sakes others also are saved, and that for the sake of Christians remnants were left of the Jews, how great will be their honor in the time for their crowns?

8 By this He also encouraged them not to be distressed at their own dangers, since these others are suffering such things, and for no profit, but for evil upon their own head. But He not only encouraged them, but also led them off secretly and unsuspectedly from the customs of the Jews. For if there is not to be a change afterwards, and the temple is not to stand, it is quite evident that the law also shall be made to cease. However, He spake not this openly, but by their entire destruction He darkly intimated it. But He spake it not openly, lest He should startle them before the time. Wherefore neither at the beginning did He of Himself fall into discourse touching these things; but having first lamented over the city, He constrained them to show Him the stones, and question Him, in order that as it were in answering them their question, He might declare to them beforehand all the things to come.

9 But mark thou, I pray thee, the dispensation of the Spirit, that John wrote none of these things, lest he should seem to write from the very history of the things done (for indeed he lived a long time after the taking of the city), but they, who died before the taking, and had seen none of these things, they write it, in order that every way the power of the prediction should clearly shine forth. "Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not: for there shall arise false Christs, and false prophets, and shall show signs and wonders, so as to deceive, if possible, the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert, go not forth: behold, He is in the secret

chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcase is, there shall the eagles be gathered together."

¹⁰ Having finished what concerned Jerusalem, He passes on to His own coming, and tells the signs of it, not for their use only, but for us also, and for all that shall come after us. "Then." When? Here, as I have often said, the word, "then," relates not to the connection in order of time with the things before mentioned. At least, when He was minded to express the connection of time, He added, "Immediately after the tribulation of those days," but here not so, but, "then," not meaning what should follow straightway after these things, but what should be in the time, when these things were to be done, of which He was about to speak. So also when it is said, "In those days cometh John the Baptist," he is not speaking of the time that should straightway follow, but that many years after, and that in which these things were done, of which He was about to speak. For, in fact, having spoken of the birth of Jesus, and of the coming of the magi, and of the death of Herod, He at once saith, "In those days cometh John the Baptist;" although thirty years had intervened. But this is customary in the Scripture, I mean, to use this manner of narration. So then here also, having passed over all the intermediate time from the taking of Jerusalem unto the preludes of the consummation, He speaketh of the time just before the consummation. "Then," He saith therefore, "if any man shall say unto you, Lo, here is Christ, or there, believe it not."

¹¹ Awhile He secures them by the place, mentioning the distinguishing marks of His second coming, and the indications of the deceivers. For not, as when at His former coming He appeared in Bethlehem, and in a small corner of the world, and no one knew Him at the beginning, so doth He say it shall be then too; but openly and with all circumstance, and so as not to need one to tell these things. And this is no small sign that He will not come secretly. But mark how here He saith nothing of war (for He is interpreting the doctrine concerning His advent), but of them that attempt to deceive. For some in the days of the apostles deceived the multitude, "for they shall come," saith He, "and shall deceive many;" and others shall do so before His second coming, who shall also be more grievous than the former. "For they shall show," He saith, "signs and wonders, so as to deceive if possible the very elect:" here He is speaking of Antichrist, and indicates that some also shall

minister to him. Of him Paul too speaks on this wise. Having called him "man of sin," and "son of perdition," He added, "Whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish."

12 And see how He secures them; "Go not forth into the deserts, enter not into the secret chambers." He did not say, "Go, and do not believe;" but, "Go not forth, neither depart thither." For great then will be the deceiving, because that even deceiving miracles are wrought. 3. Having told them how Antichrist cometh, as, for instance, that it will be in a place; He saith how Himself also cometh. How then doth He Himself come? "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcase is, there also will the eagles be gathered together." How then shineth the lightning? It needs not one to talk of it, it needs not a herald, but even to them that sit in houses, and to them in chambers it shows itself in an instant of time throughout the whole world. So shall that coming be, showing itself at once everywhere by reason of the shining forth of His glory. But He mentions also another sign, "where the carcase is, there also shall the eagles be;" meaning the multitude of the angels, of the martyrs, of all the saints.

13 Then He tells of fearful prodigies. What are these prodigies? "Immediately after the tribulation of those days," saith He, "the sun shall be darkened." Of the tribulation of what days doth He speak? Of those of Antichrist and of the false prophets? For there shall be great tribulation, there being so many deceivers. But it is not protracted to a length of time. For if the Jewish war was shortened for the elect's sake, much more shall this temptation be limited for these same's sake. Therefore, He said not, "after the tribulation," but Immediately "after the tribulation of those days shall the sun be darkened," for almost at the same time all things come to pass. For the false prophets and false Christs shall come and cause confusion, and immediately He Himself will be here. Because no small turmoil is then to prevail over the world. But how doth He come? The very creation being then transfigured, for "the sun shall be darkened," not destroyed, but overcome by the light of His presence; and the stars shall fall, for what shall be the need of them thenceforth, there being no night? and "the powers of Heaven shall be shaken," and in all likelihood, seeing so great a change come to pass. For if when the stars were made, they trembled and marvelled ("for when the stars

were made, all angels," it is said, "praised Me with a loud voice"); much more seeing all things in course of change, and their fellow servants giving account, and the whole world standing by that awful judgment-seat, and those who have lived from Adam unto His coming, having an account demanded of them of all that they did, how shall they but tremble, and be shaken?

¹⁴ "Then shall appear the sign of the Son of Man in Heaven;" that is, the cross being brighter than the sun, since this last will be darkened, and hide himself, and that will appear when it would not appear, unless it were far brighter than the beams of the sun. But wherefore doth the sign appear? In order that the shamelessness of the Jews may be more abundantly silenced. For having the cross as the greatest plea, Christ thus cometh to that judgment-seat, showing not His wounds only, but also the death of reproach. "Then shall the tribes mourn," for there shall be no need of an accusation, when they see the cross; and they shall mourn, that by His death they are nothing benefited; because they crucified Him whom they ought to have adored. Seest thou how fearfully He has pictured His coming? how He has stirred up the spirits of His disciples? For this reason, let me add, He puts the mournful things first, and then the good things, that in this way also He may comfort and refresh them. And of His passion He suggests to them the remembrance, and of His resurrection, and with a display of glory, He mentions His cross, so that they may not be ashamed nor grieve, whereas indeed He cometh then setting it forth for His sign. And another saith, "They shall look on Him whom they pierced." Therefore it is that they shall mourn, when they see that this is He.

¹⁵ And forasmuch as He had made mention of the cross, He added, "They shall see the Son of Man coming," no longer on the cross, but "in the clouds of Heaven, with power and great glory." For think not, He meaneth, because thou hearest of the cross, that it is again anything mournful, for He shall come with power and great glory. But He bringeth it, that their sin may be self-condemned, as if any one who had been struck by a stone, were to show the stone itself, or his garments stained with blood. And He cometh in a cloud as He was taken up, and the tribes seeing these things mourn. Not however that the terrors shall with them proceed no further than mournings; but the mourning shall be, that they may bring forth their sentence from within, and condemn themselves. And then again, "He will send His

angels with a great trumpet, and they shall gather the elect from the four winds, from one end of Heaven to the other."

¹⁶ But when thou hast heard of this, consider the punishment of them that remain. For neither shall they suffer that former penalty only, but this too. And as above He said, that they should say, "Blessed is He that cometh in the name of the Lord," so here, that they shall mourn. For since He had spoken unto them of grievous wars, that they might learn, that together with the fearful things here, the torments there also await them, He brings them in mourning and separated from the elect, and consigned to hell; by this again rousing the disciples, and indicating from how many evils they should be delivered, and how many good things they shall enjoy. 5. And why now doth He call them by angels, if He comes thus openly? To honor them in this way also. But Paul saith, that they "shall be caught up in clouds." And He said this also, when He was speaking concerning a resurrection. "For the Lord Himself," it is said, "shall descend from Heaven with a shout, with the voice of an archangel." So that when risen again, the angels shall gather them together, when gathered together the clouds shall catch them up; and all these things are done in a moment, in an instant. For it is not that He abiding above calleth them, but He Himself cometh with the sound of a trumpet. And what mean the trumpets and the sound? They are for arousing, for gladness, to set forth the amazing nature of the things then doing, for grief to them that are left.

¹⁷ Woe is me for that fearful day! For though we ought to rejoice when we hear these things, we feel pain, and are dejected, and our countenance is sad. Or is it I only that feel thus, and do ye rejoice at hearing of these things? For upon me at least there comes a kind of shudder when these things are said, and I lament bitterly, and groan from the very depth of my heart. For I have no part in these things, but in those that are spoken afterwards, that are said unto the virgins, unto him that buried the talents he had received, unto the wicked servant. For this cause I weep, to think from what glory we are to be cast out, from what hope of blessings, and this perpetually, and forever, to spare ourselves a little labor. For if indeed this were a great toil, and a grievous law, we ought even so to do all things; nevertheless many of the remiss would seem to have at least some pretext, a poor pretext indeed, yet would they seem to have some, that the toil was great, and the time endless, and the burden intolerable; but now we can put forward no such objection; which

circumstance most of all will gnaw us no less than hell at that time, when for want of a slight endeavor, and a little toil, we shall have lost Heaven, and the unspeakable blessings. For both the time is short, and the labor small, and yet we faint and are supine. Thou strivest on earth, and the crown is in Heaven; thou art punished of men, and art honored of God; the race is for two days, and the reward for endless ages; the struggle is a corruptible body, and the rewards in an incorruptible.

¹⁸ And apart from these things, we should consider another point also, that even if we do not choose to suffer any of the things that are painful for Christ's sake, we must in other ways most assuredly endure them. For neither, though thou shouldest not have died for Christ, wilt thou be immortal; neither though thou shouldest not have cast away thy riches for Christ, wilt thou go away hence with them. These things He requires of thee, which although He should not require them, thou wilt have to give up, because thou art mortal; He willeth thee to do these by thy choice, which thou must do by necessity. So much only He requires to be added, that it be done for His sake; since that these things befall men and pass away, cometh to pass of natural necessity. Seest thou how easy the conflict? What it is altogether necessary for thee to suffer, that choose to suffer for my sake; let this only be added, and I have sufficient obedience. The gold which thou intendest to lend to another, this lend to me, both at more profit, and in greater security. Thy body, wherewith thou art going to warfare for another, make it to war for me, for indeed I surpass thy toils with recompenses in the most abundant excess. Yet thou in all other matters preferrest him that giveth thee more as well in loans, as in marketing and in warfare; but Christ alone, when giving more, and infinitely more than all, thou dost not receive. And what is this so great hostility? What is this so great enmity? Where will there be any excuse or defense left for thee, when the reasons for which thou preferrest man to man avail not to induce thee to prefer God to man?

¹⁹ Why dost thou commit thy treasure to the earth? "Give it into my hand," He saith. Doth not the earth's Lord seem to thee more worthy of trust than the earth? This indeed restoreth that which thou laidest in it, though oftentimes not even this, but He gives thee also recompense for His keeping of it? For indeed He doth exceedingly love us. Therefore if thou shouldest wish to lend, He stands ready; or to sow, He receives it; or if thou shouldest wish to build, He draws thee unto Himself, saying, Build in my regions. Why

runnest thou unto poor, unto beggarly men, who also for little gains occasion thee great trouble? Nevertheless, not even on hearing these things, do we make up our minds to it, but where are fightings and wars, and wild struggles, and trials and suits of law, and false accusations, thither do we hasten.

20 5. Doth He not justly turn away from us, and punish us, when He is giving up Himself unto us for all things, and we are resisting Him? It is surely plain to all. For whether thou art desirous to adorn thyself, "Let it, He saith, be with my ornaments; or to arm thyself, "with my arms," or to clothe thyself, "with my raiment; or to feed thyself, "at my table; or to journey, "on my way; or to inherit, "my inheritance; or to enter into a country, "the city of which I am builder and maker; or to build a house, "amongst my tabernacles. "For I, so far from asking thee for a recompense of the things that I give thee, to even make myself owe thee a recompense for this very thing, if thou be willing to use all I have. What can be equal to this munificence, "I am Father, I am brother, I am bridegroom, I am dwelling place, I am food, I am raiment, I am root, I am foundation, all whatsoever thou wilt, I am. "Be thou in need of nothing, I will be even a servant, for I came to minister, not to be ministered unto; I am friend, and member, and head, and brother, and sister, and mother; I am all; only cling thou closely to me. I was poor for thee, and a wanderer for thee, on the cross for thee, in the tomb for thee, above I intercede for thee to the Father;

21 on earth I am come for thy sake am ambassador from my Father. Thou art all things to me, brother, and joint heir, and friend, and member. What wouldest thou more? Why dost thou turn away from Him, who loveth thee? Why dost thou labor for the world? Why dost thou draw water into a broken cistern? For it is this to labor for the present life. Why dost thou comb wool into the fire? Why dost thou "beat the air? Why dost thou "run in vain?"

22 Hath not every art an end? It is surely plain to every one. Do thou also show the end of thy worldly eagerness. But thou canst not; for, "yanity of vanities, all is vanity." Let us go to the tombs; show me thy father; show me thy wife. Where is he that was clad in raiment of gold? he that rode in the chariot? he that had armies, that had the girdle, that had the heralds? he that was slaying these, and casting those into prison? he that put to death whom he would, and set free whom he was minded? I see nothing but bones, and a worm, and a spider's web; all those things are earth, all those a fable, all a

dream, and a shadow, and a bare relation, and a picture, or rather not so much as a picture. For the picture we see at least in a likeness, but here not so much as a likeness.

23 And would that the evils stop with this. For now the honor, and the luxury, and the distinction, end with a shadow, with words; but the consequences of them, are no longer limited to a shadow and to words, but continue, and will pass over with us elsewhere, and will be manifest to all, the rapine, the covetousness, the fornications, the adulteries, the dreadful things beyond number; these not in similitude, neither in ashes, but written above, both words and deeds. With what eyes then shall we behold Christ? For if any one could not bear to see his father, when conscious to himself that he had sinned against him, upon Him who infinitely exceeds a father in forbearance how shall we then look? how shall we bear it? For indeed we shall stand at Christ's judgment-seat, and there will be a strict inquiry into all things. But if any man disbelieve the judgments to come, let him look at the things here, at those in the prisons, those in the mines, those on the dunghills, the possessed, the frantic, them that are struggling with incurable diseases, those that are fighting against continual poverty, them that live in famine, them that are pierced with irremediable woes, those in captivity. For these persons would not suffer these things here, unless vengeance and punishments were to await all the others also that have committed such sins. And if the rest have undergone nothing here, you ought to regard this very fact as a sign that there is surely something to follow after our departure here. For the self-same God of all would not take vengeance on some, and leave others unpunished, who have committed the same or more grievous offenses, unless He designed to bring some punishments upon them there.

24 By these arguments then and these examples let us also humble ourselves; and let them who are obstinate unbelievers of the judgment believe it henceforth, and become better men; that having lived here in a manner worthy of the kingdom, we may attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory forever and ever. Amen.

HOMILY 77

Matthew Chapter 24, Verse 32 And Matthew Chapter 24, Verse 33

1 "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye

shall see all these things, know that it is near, even at the doors." Forasmuch as He had said, "Immediately after the tribulation of those days;" but they sought of this, after how long a time it should be, and desired to know in particular the very day, therefore He puts also the similitude of the fig tree, indicating that the interval was not great, but that in quick succession would occur His advent also. And this He declared not by the parable alone, but by the words that follow, saying, "know that it is near, even at the doors." Whereby He foretells another thing also, a spiritual summer, and a calm that should be on that day (after the present tempest) for the righteous; but to the sinners the contrary, winter after summer, which He declares in what follows, saying, that the day shall come upon them, when they are living in luxury

² But not for this intent only did He put forward this about the fig tree, in order to declare the interval; for it was possible to have set this before them in other ways as well; but that he might hereby also confirm His saying, as assuredly thus to come to pass. For as this of the fig tree is of necessity, so that too. For thus, wherever He is minded to speak of that which will assuredly come to pass, He brings forward the necessary courses of nature, both Himself, and the blessed Paul imitating Him. Therefore also when speaking of His resurrection, He saith, "When the corn of wheat hath fallen into the earth, except it die, it abideth alone; but if it die, it bringeth forth much fruit." Whereby also the blessed Paul being instructed uses the same similitude, "Thou fool," he saith, "that which thou sowest is not quickened, except it die."

³ After this, that they might not straightway return to it again, and say, "When?" he brings to their remembrance the things that had been said, saying, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled!" All these things. What things? I pray thee. Those about Jerusalem, those about the wars, about the famines, about the pestilences, about the earthquakes, about the false Christs, about the false prophets, about the sowing of the gospel everywhere, the seditions, the tumults, all the other things, which we said were to occur until His coming. How then, one may ask, did He say, "This generation?" Speaking not of the generation then living, but of that of the believers. For He is wont to distinguish a generation not by times only, but also by the mode of religious service, and practice; as when He saith, "This is the generation of them that seek the Lord."

⁴ For what He said above, "All these must come to pass," and again, "the gospel shall be preached," this He declares here also, saying, All these things shall surely come to pass, and the generation of the faithful shall remain, cut off by none of the things that have been mentioned. For both Jerusalem shall perish, and the more part of the Jews shall be destroyed, but over this generation shall nothing prevail, not famine, not pestilence, not earthquake, nor the tumults of wars, not false Christs, not false prophets, not deceivers, not traitors, not those that cause to offend, not the false brethren, nor any other such like temptation whatever. Then to lead them on more in faith, He saith, "Heaven and earth shall pass away, but my words shall not pass away;" that is, it were more easy for these firm, fixed, and immoveable bodies to be blotted out, than for ought of my words to fall to the ground. And he who gainsays these things, let him test His sayings, and when he hath found them true (for so he surely will find them) from what is past, let him believe also the things to come, and let him search out all things with diligence, and he will see the actual events bearing witness to the truth of the prophecy. And the elements He hath brought forward, at once to declare, that the church is of more honor than Heaven and earth, and at the same time to indicate Himself by this also to be maker of all. For since He was speaking of the end, a thing disbelieved by many, He brought forward Heaven and earth, indicating His unspeakable power, and showing with great authority, that He is Lord of all, and by these things rendering His sayings deserving of credit, even with those who are much given to doubt.

⁵ "But of that day and hour knoweth no man, no, not the angels of Heaven, neither the Son, but the Father. By saying, not the angels, He stopped their mouths, that they should not seek to learn what these angels know not; and by saying, "neither the Son," forbids them not only to learn, but even to inquire. For in proof that therefore He said this, see after His resurrection, when He saw they were become over curious, how He stopped their mouths more decidedly. For now indeed He hath mentioned infallible signs, many and endless; but then He saith merely, "It is not for you to know times or seasons. And then that they might not say, we are driven to perplexity, we are utterly scorned, we are not held worthy so much as of this, He says, "which the Father hath put in His own power. And this, because He was exceedingly careful to honor them, and to conceal nothing from them. Therefore He refers it to His Father, both to make the thing awful, and to exclude that of

which He had spoken from their inquiry. Since if it be not this, but He is ignorant of it, when will He know it? Will it be together with us? But who would say this? And the Father He knoweth clearly, even as clearly as He knoweth the Son; and of the day is He ignorant?

6 Moreover, "the Spirit indeed searcheth even the deep things of God," and doth not He know so much as the time of the judgment? But how He ought to judge He knoweth, and of the secrets of each He hath a full perception; and what is far more common than that, of this could He be ignorant? And how, if "all things were made by Him, and without Him was not even one thing made," was He ignorant of the day? For He who made the worlds, it is quite plain that He made the times also; and if the times, even that day. How then is He ignorant of that which He made? 7 2. And ye indeed say that ye know even His substance, but that the Son not even the day, the Son, who is always in the bosom of the Father; and yet His substance is much greater than the days, even infinitely greater. How then, while assigning to yourselves the greater things, do you not allow even the less to the Son, "in whom are hid all the treasures of wisdom and knowledge." But neither do you know what God is in His substance, though ten thousand times ye talk thus madly, neither is the Son ignorant of the day, but is even in full certainty thereof. For this cause, I say, when He had told all things, both the times and the seasons, and had brought it to the very doors ("for it is near," He saith, "even at the doors"), He was silent as to the day. For if thou seek after the day and hour, thou shall not hear them of me, saith He; but if of times and preludes, without hiding anything, I will tell thee all exactly.

8 For that indeed I am not ignorant of it, I have shown by many things; having mentioned intervals, and all the things that are to occur, and how short from this present time until the day itself (for this did the parable of the fig tree indicate), and I lead thee to the very vestibule; and if I do not open unto thee the doors, this also I do for your good. And that thou mayest learn by another thing also, that the silence is not a mark of ignorance on His part, see, together with what we have mentioned, how He sets forth another sign also. "But as in the days of Not they were eating and drinking, marrying and giving in marriage, until the day that the flood came, and took all away; so shall also the coming of the Son of Man be." And these things He spake, showing that He should come on a sudden, and unexpectedly, and when the more part were living luxuriously. For Paul too saith

this, writing on this wise, "When they shall speak of peace and safety, then sudden destruction cometh upon them;" and to show how unexpected, He said, "as travail upon a woman with child." How then doth He say, "after the tribulation of those days?" For if there be luxury then, and peace, and safety, as Paul saith, how doth He say, "after the tribulation of those days?" If there be luxury, how is there tribulation? Luxury for them that are in a state of insensibility and peace. Therefore He said not, when there is peace, but "when they speak of peace and safety," indicating their insensibility to be such as of those in Noah's time, for that amid such evils they lived in luxury.

9 But not so the righteous, but they were passing their time in tribulation and dejection. Whereby He shows, that when Antichrist is come, the pursuit of unlawful pleasures shall be more eager among the transgressors, and those that have learnt to despair of their own salvation. Then shall be gluttony, then revellings, and drunkenness. Wherefore also most of all He puts forth an example corresponding to the thing For like as when the ark was making, they believed not, saith He; but while it was set in the midst of them, proclaiming beforehand the evils that are to come, they, when they saw it, lived in pleasure, just as though nothing dreadful were about to take place; so also now, Antichrist indeed shall appear, after whom is the end, and the punishments at the end, and vengeance intolerable; but they that are held by the intoxication of wickedness shall not so much as perceive the dreadful nature of the things that are on the point of being done. Wherefore also Paul saith, "as travail upon a woman with child," even so shall those fearful and incurable evils come upon them.

10 And wherefore did He not speak of the ills in Sodom? It was His will to introduce an example embracing all men, and disbelieved after it was foretold. So therefore, as by the more part the things to come are disbelieved, He confirms those things by the past, terrifying their minds. And together with the points I have mentioned, He shows this also, that of the former things also He was the doer. Then again He sets another sign, by all which things He makes it evident, that He is not ignorant of the day. And what is the sign? "Then shall two be in the field; one shall be taken, and one left. Two women shall be grinding at the mill, one shall be taken, and one left. Watch therefore, for ye know not what hour your Lord doth come." And all these things are both proofs that He knew, and calculated to turn them from their inquiry. So for this cause He spake also of the days of Not, for this cause He

said too, "Two shall be on the bed," signifying this, that He should come upon them thus unexpectedly, when they were thus without thought, and "two women grinding at the mill," which also of itself is not the employment of them that are taking thought.

¹¹ And together with this, He declares that as well servants as masters should be both taken and left, both those who are at ease, and those in toil, as well from the one rank as from the other; even as in the Old Testament He saith, "From him that sitteth upon the throne to the captive woman that is at the mill." For since He had said, that hardly are the rich saved, He shows that not even these are altogether lost, neither are the poor saved all of them, but both out of these and out of those are men saved, and lost. And to me He seems to declare, that at night will be the advent. For this Luke too saith. Seest thou how accurately He knows all things? After this again, that they may not ask about it, He added, "Watch therefore, for ye know not what hour your Lord doth come." He said not, "I know not," but, "ye know not." For when He had brought them well nigh to the very hour, and had placed them there, again He deters them from the inquiry, from a desire that they should be striving always. Therefore He saith, "Watch," showing that for the sake of this, He did not tell it.

¹² "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." For this intent He tells them not, in order that they may watch, that they may be always ready; therefore He saith, When ye look not for it, then He will come, desiring that they should be anxiously waiting, and continually. in virtuous action. But His meaning is like this: if the common sort of men knew when they were to die, they would surely strive earnestly at that hour. 3. In order therefore that they may strive, not at that hour only, therefore He tells them not either the common hour, or the hour of each, desiring them to be ever looking for this, that they may be always striving. Wherefore He made the end of each man's life also uncertain.

¹³ After this, He openly calls Himself Lord, having nowhere spoken so distinctly. But here He seems to me also to put to shame the careless, that not even as much care as they that expect a thief have taken for their money, not even this much do these take for their own soul. For they indeed, when they

expect it, watch, and suffer none of the things in their house to be carried off; but ye, although knowing that He will come, and come assuredly, continue not watching, saith He, and ready so as not to be carried away hence unprepared. So that the day cometh unto destruction for them that sleep. For as that man, if he had known, would have escaped, so also ye, if ye be ready, escape free. Then, as He had fallen upon the mention of the judgment, He directs His discourse to the teachers next, speaking of punishment and honors; and having put first them that do right, He ends with them that continue in sin, making His discourse to close with that which is alarming.

14 Wherefore He first saith this, "Who then is the faithful and wise servant, whom his Lord shall set over His household to give them their meat in theirs due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods." Tell me, is this too the language of one who is in ignorance? For if because He said, "neither doth the Son know," thou sayest He is ignorant of it; as He saith, "who then?" what wilt thou say? Wilt thou say He is ignorant of this too? Away with the thought. For not even one of them that are frantic would say this. And yet in the former case one might assign a cause; but here not even this. And what when He said, "Peter, lovest thou me?" asking it, knew He not so much as this? nor when He said, "Where have ye laid Him?"

15 And the Father too will be found to be saying such things. For He Himself likewise saith, "Adam, where art thou?" and, "The cry of Sodom and Gomorrah is waxed great before me. I will go down therefore, and see whether their doings be according to their cry which cometh unto me, and if not, I will know." And elsewhere He saith, "Whether they will hear, whether they will understand." And in the gospel too, "It may be they will reverence my Son:" all which are expressions of ignorance. But not in ignorance did He say these things, but as compassing objects such as became Him: in the case of Adam, that He might drive him to make an excuse for his sin: in that of the Sodomites, that He might teach us never to be positive, till we are present at the very deeds; in that of the prophet, that the prediction might not appear in the judgment of the foolish a kind of compulsion to disobedience; and in the parable in the gospel, that He might show that they ought to have done this, and to have revered the Son: but here, as well that they may not be curious, nor over busy again, as that He might indicate

that this was a rare and precious thing. And see of what great ignorance this saying is indicative, if at least He know not even him that is set over. For He blesses him indeed, "For blessed," saith He, "is that servant;" but He saith not who this is. "For who is he," He saith, "whom His Lord shall set over?" and, "Blessed is he whom He shall find so doing."

¹⁶ But these things are spoken not of money only, but also of speech, and of power, and of gifts, and of every stewardship, wherewith each is entrusted. This parable would suit rulers in the state also, for every one is bound to make full use of what he hath for the common advantage. If it be wisdom thou hast, if power, if wealth, if what it may, let it not be for the hurt of thy fellow-servants, neither for thine own ruin. For this cause, therefore, He requires both things of him, wisdom, and fidelity: for sin arises from folly also. He calls him faithful then, because he hath purloined nothing, neither mispent his Lord's goods without aim or fruit; and wise, because he knew how to dispense the things given him, according as was fit. For indeed we have need of both things, as well not to purloin the goods of our Master, as also to dispense them as is fit. But if the one be wanting, the other halteth. For if he be faithful and steal not, yet were to waste and to spend upon that which concerned him not, great were the blame; and if he should know how to dispense it well, yet were to purloin, again there is no common charge against him.

¹⁷ And let us also that have money listen to these things. For not unto teachers only doth He discourse, but also unto the rich. For either sort were entrusted with riches; those that teach with the more necessary wealth, ye with what is inferior. When then at the time that the teachers are scattering abroad the greater, ye are not willing to show forth your liberality even in the less, or rather not liberality but honesty (for ye give the things of another), what excuse will you have? But now, before the punishment of them that do the contrary things, let us hear the honor of him that approveth himself. "For verily I say unto you, He will set him over all His goods." What can be equal to this honor? what manner of speech will be able to set forth the dignity, the blessedness, when the King of Heaven, He that possesseth all things, is about to set a man over "all His goods?" Wherefore also He calleth him wise, because he knew, not to give up great things for small, but having been temperate here, hath attained to Heaven.

18 4. After this, as He ever doth, not by the honor only laid up for the good, but also by the punishment threatened against the wicked, doth He correct the hearers. Wherefore also He added, "But and if the evil servant say in his heart, my Lord delayeth His coming; and shall begin to smite his fellow servants, and shall eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." But if any one should say, "Seest thou what a thought hath entered into his mind, because of the day's not being known, "my Lord," he saith, "delayeth His coming?" we should affirm, that it was not because the day is not known, but because the servant is evil. Else wherefore came not this thought into the heart of the faithful and wise servant. For what, even though the Lord tarry, O wretched man, surely thou lookest that He will come. Why then dost thou not take care?

19 Hence then we learn, that He cloth not so much as tarry. For this judgment is not the Lord's, but that of the evil servant's mind, wherefore also he is blamed for this. For in proof that He doth not tarry, hear Paul saying, "The Lord is at hand, be careful for nothing;" and, "He that cometh will come, and will not tarry." But do thou hear also what followeth, and learn how continually He reminds them of their ignorance of the day, showing that this is profitable to the servants, and fitted to waken and thoroughly to rouse them. For what though some gained nothing hereby? For neither by other things profitable for them were some profited, but nevertheless He ceaseth not to do His part. What then is the purport of that which followeth? "For He shall come in a day when he looketh not for Him, and in an hour that he is not aware of;" and shall inflict upon him extreme punishment. Seest thou how even everywhere He puts this, the fact of their ignorance, indicating that it was profitable, and by this making them always earnest minded? For this is the point at which He labors, that we should be always on the watch; and since it is always in luxury that we are supine, but in afflictions we are braced up, therefore everywhere He saith this, that when there is relaxation, then come the terrors. And as further back He showed this by the example of Noah, even so here He saith it is, when that servant is drunken, when he is beating, and that his punishment shall be intolerable.

20 But let us not regard only the punishment appointed for him, but let us look to this other point too, lest we ourselves also be unawares to ourselves doing the same things. For to this servant are they like, who have money, and give not to the needy. For thou too art steward of thine own possessions, not less than he who dispenses the alms of the church. As then he has not a right to squander at random and at hazard the things given by you for the poor, since they were given for the maintenance of the poor; even so neither mayest thou squander thine own. For even though thou hast received an inheritance from thy father, and hast in this way all thou possessest: even thus all are God's. And then thou for thy part desirest that what thou hast given should be thus carefully dispensed, and thinkest thou not that God will require His own of us with greater strictness, or that He suffers them to be wasted at random? These things are not, they are not so. Because for this end, He left these things in thine hand, in order "to give them their meat in due season." But what meaneth, "in due season?" To the needy, to the hungry. For like as thou gavest to thy fellow-servant to dispense, even so doth the Lord will thee too to spend these things on what is needful. Therefore though He was able to take them away from thee, He left them, that thou mightest have opportunity to show forth virtue; that bringing us into need one of another, He might make our love for one another more fervent.

21 But thou, when thou hast received, so far from giving, dost even beat. And yet if not to give be blame, what excuse is there for beating? But this, it seems to me, He speaks, hinting at the insolent, and the covetous, and indicating the charge to be heavy, when they beat them, whom they were commanded to feed. 5. But He seemeth to be here hinting also at those that live in luxury, since for luxury too there is laid up a great punishment. "For He eateth and drinketh, it is said, "with the drunken, pointing at gluttony. For not for this purpose didst thou receive, that thou should spend it on luxury, but that thou shouldest lay it out on alms. What! are they thine own things which thou hast? With the goods of the poor hast thou been entrusted, though thou be possessed of them by honest labor, or though it be by inheritance from thy father. What, could not God have taken away these things from thee? But He doth not this, to give thee power to be liberal to the poor.

22 But mark thou, I pray thee, how throughout all the parables He punishes them that lay not out their money upon the needy. For neither had the virgins robbed other men's goods, but they had not given their own; neither

had he that buried the one talent embezzled, but he had not doubled; neither are they that overlooked the hungry punished, because they seized the possessions of others, but because they did not lay out their own, like as also this servant. Let us hearken, as many as please the belly, as many as lay out on costly banquets the riches that pertain not at all to us, but belong to the needy. For do not, because out of great love to man thou art commanded to give as of thine, therefore suppose these things to be indeed thine own. He lent them to thee, that thou mightest be able to approve thyself. Do not then suppose them to be thine, when giving Him His own. For neither, if thou hadst lent to any one, that he might go and be able to find means of gain, wouldest thou say the money was his. To thee then also hath God given, that thou mightest traffic for Heaven. Make not then the exceeding greatness of His love to man a cause of ingratitude.

23 Consider of what prayer it were a worthy object, to be able to find after baptism a way to do away one's sins. If He had not said this, Give alms, how many would have said, Would it were possible to give money, and so be freed from the ills to come! But since this hath become possible, again are they become supine. "But I give," thou sayest. And what is this? Thou hast not yet given as much as she, who cast in the two mites; or rather not so much as the half, nor a very small part of what she gave, but thou layest out the greater part on useless expenses, on banquets, and drunkenness, and extreme extravagance; now bidding, now bidden; now spending, now constraining others to spend; so that the punishment is even rendered twofold for thee, both from what thyself doest, and what thou movest others to do. See at any rate how He Himself blames His servant for this. "For he eateth," He saith, "and drinketh with the drunken." For not the drunken only, but those that are with them, doth He punish, and very fitly, because (together with corrupting their own selves) they make light also of the salvation of others. But nothing does so much provoke God, as for us to be inclined to overlook the things that concern our neighbor. Wherefore showing His anger, He commands him to be cut asunder. Therefore He also affirmed love to be a distinguishing mark of His disciples, since it is altogether necessary that he who loveth should take thought for the things of his beloved.

24 To this way then let us hold, for this is especially the way that leads up to Heaven, which renders men followers of Christ, which makes them, as far as possible, like God. See at any rate how these virtues are more needful,

which have their dwelling by this way. And, if ye will, let us make an inquiry into them, and let us bring forth the sentences from the judgment of God. Let there be then two ways of most holy life, and let the one secure the goodness of him that practises it, but the other of his neighbor also. Let us see whether is the more approved and leads us to the summit of virtue. Surely he, who seeks his own things only, will receive even from Paul endless blame, and when I say from Paul, I mean from Christ, but the other commendations and crowns. Whence is this evident? Hear what His language is to one, what to the other. "Let no man seek his own, but every man another's wealth." Seest thou he rejects the one, and brings in the other? Again, "Let every one of you please his neighbor for good to edification." Then comes also the praise beyond words with an admonition, "For even Christ pleased not Himself."

²⁵ Even these judgments then are sufficient to show the victory; but that this may be done even superabundantly, let us see amongst good works, which are confined to ourselves, and which pass over from us to others also. Fasting then, and lying on the bare ground, and keeping virginity, and a self-denying life, these things bring their advantage to the persons themselves who do them; but those that pass from ourselves to our neighbors are almsgiving, teaching, charity. Hear then Paul in this matter also saying, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing profited." ⁶ Seest thou it in itself gloriously celebrated, and crowned? But if ye be willing, from a third point also let us compare them; and let the one fast, and deny himself, and be a martyr, and be burnt to death, but let another delay his martyrdom for his neighbor's edification; and let him not only delay it, but let him even depart without martyrdom; who will be the more approved after his removal hence? We need not have many words, nor a long circumlocution. For the blessed Paul is at hand, giving his judgment, and saying, "To depart and to be with Christ is better, nevertheless to abide in the flesh is more needful for you;" even to his removal unto Christ did he prefer his neighbor's edification. For this is in the highest sense to be with Christ, even to be doing His will, but nothing is so much His will, as that which is for one's neighbor's good.

²⁶ Wilt thou that I tell thee a fourth proof also of these things? "Peter, lovest thou me," saith He; "Feed my sheep:" and having asked him a third

time, declared this to be an infallible proof of love. But not to priests only is this said, but to every one of us also, who are also entrusted with a little flock. For do not despise it, because it is a little flock: For "my Father," He saith. "hath pleasure in them." Each of us hath a sheep, let him lead that to the proper pastures. And let the man, as soon as he has risen from his bed, seek after nothing else, but how He may do and say something whereby he may render his whole house more reverent. The woman again, let her be indeed a good housekeeper; but before attending to this, let her have another more needful care, that the whole household may work the works of Heaven. For if in worldly matters, before attending to the affairs of our household, we labor diligently to pay public dues, that we may not for our undutifulness in these matters be beaten and dragged to the market places, and suffer ten thousand unseemly things; much more ought we to do this in things spiritual, and to render what is due to God, the King of all, first, that we may not come to that place, "where is gnashing of teeth."

27 And after these virtues let us seek, which together with our own salvation will be able in the greatest degree to profit our neighbor. Such is almsgiving, such is prayer, or rather even this latter is by the former made efficacious, and furnished with wings. "For thy prayers," it is said, "and thine alms are come up for a memorial before God." But not prayers only, but fasting also hath its strength from hence. Shouldest thou fast without almsgiving; the act is not so much as counted for fasting; but such a one is worse than a gluttonous man and a drunkard; and so much worse, as cruelty is a more grievous thing than luxury. And why do I speak of fasting? Though thou practise self-denial, though thou practise virginity, thou art set without the bridechamber. if thou hast not almsgiving. And yet what is equal to virginity, which not even in the new dispensation hath come under the compulsion of law, on account of its high excellence? but nevertheless it is cast out, when it hath not almsgiving. But if virgins are cast out, because they have not this in due abundance, who will be able without this to obtain pardon? There is no man, but he must quite of necessity perish, who hath not this.

28 For, if in worldly matters no man lives for himself, but artisan, and soldier, and husbandman, and merchant, all of them contribute to the common good, and to their neighbor's advantage; much more ought we to do this in things spiritual. For this is most properly to live: since he at least who is living for himself only, and overlooking all others, is useless, and is not so

much as a human being, nor of our race. What then, thou wouldest say, if I neglect my own interests, while seeking after the good of the rest? It is not possible, for one who seeks after the good of the rest to overlook his own; for he who seeks after the good of the rest pains no man, but pities all, helps them to the utmost of his powers; will rob no man, will covet the goods of no man, will not steal, will not bear false witness; will abstain from all wickedness, will apply himself to all virtue, and will pray for his enemies, and do good to them that plot against him, and will neither revile any, nor speak ill of them, though he hear from them ten thousand evil things; but will speak the words of the apostle: "Who is weak, and I am not weak? who is offended, and I burn not?" But when looking to our own good, it is not quite sure that the good of the rest will follow.

29 By all which things being persuaded that it is not possible for one to be saved, who hath not looked to the common good, and seeing this man that was cut asunder, and him that buried his talent, let us choose this way, that we may also attain unto eternal life, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory, world without end. Amen.

HOMILY 78

Matthew Chapter 25, Verse 1-Matthew Chapter 25, Verse 30

1 "Then shall the kingdom of Heaven," He saith, "be likened unto ten virgins, which took their lamps. and went forth to meet the bridegroom. But five of them were wise, and the other five foolish, which took not," He saith, "oil. "Then, while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet Him. And the five arose, and being in perplexity, said to the wise, Give us of your oil. But they consented not, saying, Not so, lest there be not enough for us and you; go to them that sell, and buy. "And while they were gone for this, the bridegroom came, and those went in; but these came afterwards, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day, nor the hour. "Then He spake again another parable. A man travelling into a far country, called his own servants, and delivered unto them his goods; to one five talents, to another two, to another one, to every man according to his several ability, and took his journey. Then, when the two had brought him the double, he that had been entrusted with the one talent brought it alone,

and being blamed saith, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and hid thy talent; lo!

² there thou hast that is thine. His Lord answered and said, Thou wicked servant, thou knewest that I reap where I have not sown, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I might have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents. For to him that hath shall be given, and he shall have more abundantly; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." ³ These parables are like the former parable of the faithful servant, and of him that was ungrateful and devoured his Lord's goods. For there are four in all, in different ways admonishing us about the same things, I mean about diligence in almsgiving, and about helping our neighbor by all means which we are able to use, since it is not possible to be saved in another way. But there He speaks more generally of all assistance which should be rendered to one's neighbor; but as to the virgins, he speaketh particularly of mercifulness in alms, and more strongly than in the former parable. For there He punishes him that beats, and is drunken, and scatters and wastes his lord's goods, but here even him that doth not help, nor spends abundantly his goods upon the needy. For they had oil indeed, but not in abundance, wherefore also they are punished.

⁴ But wherefore doth He set forth this parable in the person of the virgins, and doth not merely suppose any person whatever? Great things had He spoken of virginity, saying, "There are eunuchs, who have made themselves eunuchs for the kingdom of Heaven's sake; and, "He that is able to receive, let him receive it. He knew also that the generality of men would have a great opinion of it. For indeed the work is by nature great, and is shown so by this, that neither under the old dispensation was it fulfilled by these ancient and holy men, nor under the new was it brought under the compulsion of the law. For He did not command this, but left it to the choice of his hearers. Wherefore Paul also said "Now, concerning virgins I have no commandment of the Lord. "For though I praise him that attains thereto, yet I constrain not him that is not willing, neither do I make the thing an injunction. Since then the thing is both great in itself and hath great honor

with the multitude, lest any one attaining to this should feel as though he had attained to all, and should be careless about the rest, He putteth forth this parable sufficient to persuade them, that virginity, though it should have everything else, if destitute of the good things arising out of almsgiving, is cast out with the harlots, and He sets the inhuman and merciless with them.

5 And most reasonably, for the one was overcome by the love of carnal pleasure, but these of money. But the love of carnal pleasure and of money are not equal, but that of carnal pleasure is far keener and more tyrannical. And the weaker the antagonist, the less excusable are these that are overcome thereby. Therefore also He calls them foolish, for that having undergone the greater labor, they have betrayed all for want of the less. But by lamps here, He meaneth the gift itself of virginity, the purity of holiness; and by oil, humanity, almsgiving, succor to them that are in need. 6 "Then, while the bridegroom tarried, they all slumbered and slept." He shows that the time intervening will not be short, leading His disciples away from the expectation that His kingdom was quite immediately to appear. For this indeed they hoped, therefore He is continually holding them back from this hope. And at the same time He intimates this too, that death is a sleep. For they slept, He saith. "And about midnight there was a cry made." Either He was continuing the parable, or again He shows that the resurrection will be at night. But the cry Paul also indicates, saying, "With a shout, with a voice of an archangel, with the last trump, He shall come down from Heaven." And what mean the trumpets, and what saith the cry? "The bridegroom cometh." When therefore they had trimmed their lamps, the foolish say unto the wise, "Give us of your oil." Again He calls them foolish, showing that nothing can be more foolish than they who are wealthy here, and depart naked thither, where most of all we have need of humanity, where we want much oil. But not in this respect only were they foolish, but also because they looked to receive it there, and sought it out of season; and yet nothing could be more humane than those virgins, who for this especially were approved. Neither do they seek for it all, for, "Give us," they say, "of your oil;" and the urgency of their need is indicated; "for our lamps," they say, "are going out." But even so they failed, and neither the humanity of those whom they asked, nor the easiness of their request, nor their necessity and want, made them obtain.

7 But what now do we learn from hence? That no man can protect us there, if we are betrayed by our works, not because he will not, but because

he cannot. For these too take refuge in the impossibility. This the blessed Abraham also indicated, saying, "Between us and you there is a great gulf," so that not even when willing is it permitted them to pass it. "But go to them that sell, and buy." And who are they that sell? The poor. And where are these? Here, and then should they have sought them, not at that time. 2. Seest thou what great profit arises to us from the poor? shouldst thou take them away, thou wouldest take away the great hope of our salvation. Wherefore here must we get together the oil, that it may be useful to us there, when the time calls us. For that is not the time of collecting it, but this. Spend not then your goods for nought in luxury and vainglory. For thou wilt have need of much oil there.

8 Having heard these things, those virgins went their way; but they profited nothing. And this He saith, either pursuing the parable, and working it up; or also by these things showing, that though we should become humane after our departure, we shall gain nothing from thence towards our escape. Therefore neither did their forwardness avail these virgins, because they went to them that sell not here, but there; nor the rich man, when he became so charitable, as even to be anxious about his relations. For he that was passing by him that was laid at the gate, is eager to rescue from perils and from hell them whom he did not so much as see, and entreats that some be sent to tell them these things. But nevertheless, he derived no benefit from thence, as neither did these virgins. For when they having heard these things went their way, the bridegroom came, and they that were ready went in with Him, but the others were shut out. After their many labors, after their innumerable toils, and that intolerable fight, and those trophies which they had set up over the madness of natural appetite, disgraced, and with their lamps gone out, they withdrew, bending down their faces to the earth. For nothing is more sullied than virginity not having mercy; so that even the multitude are wont to call the unmerciful dark. Where then was the profit of virginity, when they saw not the bridegroom? and not even when they had knocked did they obtain, but they heard that fearful saying, "Depart, I know you not." And when He hath said this, nothing else but hell is left, and that intolerable punishment; or rather, this word is more grievous even than hell. This word He speaks to them also that work iniquity?

9 "Watch therefore, for ye know not the day nor the hour." Seest thou how continually He adds this, showing how awful our ignorance concerning

our departure hence? Where now are they, who throughout all their life are remiss, but when they are blamed by us, are saying, At the time of my death, I shall leave money to the poor. Let them listen to these words, and be amended. For indeed at that time many have failed of this, having been snatched away at once, and not permitted so much as to give charge to their relations touching what they wished to be done. This parable was spoken with respect to mercy in alms; but the one that comes after this, to them that neither in money, nor in word, nor in protection, nor in any other things whatever, are willing to assist their neighbors, but withhold all. And wherefore can it be that this parable brings forward a king, but that a bridegroom? That thou mightest learn how close Christ is joined unto the virgins that strip themselves of their possessions; for this indeed is virginity. Wherefore Paul also makes this as a definition of the thing. "The unmarried woman careth for the things of the Lord;" such are his words: and, "For that which is comely, and that ye may attend upon the Lord without distraction. These things we advise," he saith.

¹⁰ And if in Luke the parable of the talents is otherwise put, this is to be said, that the one is really different from the other. For in that, from the one capital different degrees of increase were made, for from one pound one brought five, another ten; wherefore neither did they obtain the same recompense; but here, it is the contrary, and the crown is accordingly equal. For he that received two gave two, and he that had received the five again in like manner; but there since from the same beginning one made the greater, one the less, increase; as might be expected, in the rewards also, they do not enjoy the same. But see Him everywhere, not requiring it again immediately. For in the case of the vineyard, He let it out to husbandmen, and went into a far country; and here He committed to them the talents, and took His journey, that thou mightest learn His long-suffering. And to me He seems to say these things, to intimate the resurrection. But here it is no more a vineyard and husbandmen, but all servants. For not to rulers only, nor to Jews, but to all, doth He address His discourse. And they who bring a return unto Him confess frankly, both what is their own, and what their Master's. And the one saith, Lord, "Thou gavest me five talents;" and the other saith, "two," indicating that from Him they received the source of their gain, and they are very thankful, and reckon all to Him.

¹¹ What then saith the Master? "Well done, thou good" (for this is goodness to look to one's neighbor) "and faithful servant; thou wast faithful over few things, I will set thee over many things: enter thou into the joy of thy Lord," meaning by this expression all blessedness. But not so that other one, but how? "I knew that thou art a hard man, reaping where thou sowedst not, and gathering where thou strawedst not: and I was afraid, and hid thy talent: lo, there thou hast that is thine." What then the Master? "Thou oughtest to have put my money to the exchangers," that is, "that oughtest to have spoken, to have admonished, to have advised." But are they disobedient? Yet this is nought to thee. ¹² What could be more gentle than this? For men indeed do not so, but him that hath put out the money at usury, even him do they make also responsible to require it again. But He not so; but, Thou oughtest, He saith, to have put it out, and to have committed the requiring of it again to me. And I should have required it with increase; by increase upon the hearing, meaning the showing forth of the works. Thou oughtest to have done that which is easier, and to have left to me what is more difficult. Forasmuch then as he did not this, "Take," saith He, "the talent from him, and give it to him that hath ten talents? For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." What then is this? He that hath a gift of word and teaching to profit thereby, and useth it not, will lose the gift also; but he that giveth diligence, will gain to himself the gift in more abundance; even as the other loseth what he had received. But not to this is the penalty limited for him that is slothful, but even intolerable is the punishment, and with the punishment the sentence, which is full of a heavy accusation. For "cast ye," saith He, "the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Seest thou how not only the spoiler, and the covetous, nor only the doer of evil things, but also he that doeth not good things, is punished with extreme punishment.

¹³ Let us hearken then to these words. As we have opportunity, let us help on our salvation, let us get oil for our lamps, let us labor to add to our talent. For if we be backward, and spend our time in sloth here, no one will pity us any more hereafter, though we should wail ten thousand times. He also that had on the filthy garments condemned himself, and profited nothing. He also that had the one talent restored that which was committed to his charge, and yet was condemned. The virgins again entreated, and came unto

Him and knocked, and all in vain, and without effect. Knowing then these things, let us contribute alike wealth, and diligence, and protection, and all things for our neighbor's advantage. For the talents here are each person's ability, whether in the way of protection, or in money, or in teaching, or in what thing soever of the kind. Let no man say, I have but one talent, and can do nothing; for thou canst even by one approve thyself. For thou art not poorer than that widow; thou art not more uninstructed than Peter and John. who were both "unlearned and ignorant men;" but nevertheless, since they showed forth a zeal, and did all things for the common good, they attained to Heaven. For nothing is so pleasing to God, as to live for the common advantage.

¹⁴ For this end God gave us speech, and hands, and feet, and strength of body, and mind, and understanding, that we might use all these things, both for our own salvation, and for our neighbor's advantage. For not for hymns only and thanksgivings is our speech serviceable to us, but it is profitable also for instruction and admonition. And if indeed we used it to this end, we should be imitating our Master; but if for the opposite ends, the devil. Since Peter also, when he confessed the Christ, was blessed, as having spoken the words of the Father; but when he refused the cross, and dissuaded it, he was severely reproved, as savoring the things of the devil. But if where the saying was of ignorance, so heavy is the blame, when we of our own will commit many sins, what favor shall we have? ¹⁵ Such things then let us speak, that of themselves they may be evidently the words of Christ. For not only if I should say, "Arise, and walk;" neither if I should say, "Tabitha, arise," then only do I speak Christ's words, but much more if being reviled I bless, if being despitefully used I pray for him that doeth despite to me. Lately indeed I said, that our tongue is a hand laying hold on the feet of God; but now much more do I say, that our tongue is a tongue imitating the tongue of Christ, if it show forth the strictness that becometh us, if we speak those things which He wills. But what are the things which He wills us to speak? Words full of gentleness and meekness, even as also He Himself used to speak, saying to them that were insulting Him, "I have not a devil;" and again, "If I have spoken evil, bear witness of the evil." If thou also speak in this way; if thou speak for thy neighbor's amendment, thou wilt obtain a tongue like that tongue. And these things God Himself saith; "For he that bringeth out the precious from the vile, shall be as my mouth;" such are His words.

16 When therefore thy tongue is as Christ's tongue, and thy mouth is become the mouth of the Father, and thou art a temple of the Holy Ghost, then what kind of honor could be equal to this? For not even if thy mouth were made of gold, no nor even of precious stones, would it shine like as now, when lit up with the ornament of meekness. For what is more lovely than a mouth that knoweth not how to insult, but is used to bless and give good words? But if thou canst not bear to bless him that curses thee, hold thy peace, and accomplish but this for the time; and proceeding in order, and striving as thou oughtest, thou wilt attain to that other point also, and wilt acquire such a mouth, as we have spoken of. 17 4. And do not account the saying to be rash. For the Lord is loving to man, and the gift cometh of His goodness. It is rash to have a mouth like the devil, to have a tongue resembling that of an evil demon, especially for him that partakes of such mysteries, and communicates of the very flesh of the Lord. Reflecting then on these things, become like Him, to the utmost of thy power. No longer then will the devil be able so much as to look thee in the face, when thou art become such a one as this. For indeed he recognizes the image of the King, he knows the weapons of Christ, whereby he was worsted. And what are these? Gentleness and meekness. For when on the mountain Christ overthrew and laid low the devil who was assaulting him, it was not by making it known that He was Christ, but He entrapped him by these sayings, He took him by gentleness, he turned him to flight by meekness. Thou also must do this; shouldest thou see a man become a devil, and coming against thee, even so do thou likewise overcome. Christ gave thee also power to become like Him, so far as thy ability extends. Be not afraid at hearing this. The fear is not to be like Him. Speak then after His manner, and thou art become in this respect such as He, so far as it is possible for one who is a man to become so.

18 Wherefore greater is he that thus speaks, than he that prophesies. For this is entirely a gift, but in the other is also thy labor and toil. Teach thy soul to frame thee a mouth like to Christ's mouth. For it can create such things, if it will; it knows the art, if it be not remiss. And how is such a mouth made? one may ask. By what kind of colorings? by what kind of material? By no colorings, indeed, or material; but by virtue only, and meekness, and humility. Let us see also how a devil's mouth is made; that we may never frame that. How then is it made? By curses, by insults, by envy, by perjury. For when any one speaks his words, he takes his tongue. What kind of

excuse then shall we have; or rather, what manner of punishment shall we not undergo; when this our tongue, wherewith we are allowed to taste of the Lord's flesh, when this, I say, we overlook, speaking the devil's words?

19 Let us not overlook it, but let us use all diligence, in order to train it to imitate its Lord. For if we train it to this, it will place us with great confidence at Christ's judgment seat. Unless any one know how to speak thus, the judge will not so much as hear him. For like as when the judge chances to be a Roman, he will not hear the defense of one who knows not how to speak thus; so likewise Christ, unless thou speak after His fashion, will not hear thee, nor give heed. Let us learn therefore to speak in such wise as our Judge is wont to hear; let it be our endeavor to imitate that tongue. And shouldest thou fall into grief, take heed lest the tyranny of despondency pervert thy tongue, but that thou speak like Christ. For He too mourned for Lazarus and Judas. Shouldest thou fall into fear, seek again to speak even as He. For He Himself fell into fear for thy sake, with regard to His manhood. Do thou also say, "Nevertheless, not as I will, but as Thou wilt."

20 And if thou shouldest lament, weep calmly as He. Shouldest thou fall into plots and sorrows, treat these too as Christ. For indeed He had plots laid against Him, and was in sorrow, and saith, "My soul is exceeding sorrowful, even unto death." And all the examples He presented to thee. in order that thou shouldest continually observe the same measures, and not destroy the rules that have been given thee. So shalt thou be able to have a mouth like His mouth, so while treading on the earth, thou wilt show forth a tongue like to that of Him who sits on high; thou wilt maintain the limits He observed in despondency, in anger, in suffering, in agony. How many are they of you that desire to see His form? Behold, it is possible, not to see Him only, but also to become like Him; if we are in earnest.

21 Let us not delay then. He doth not so readily accept prophets' lips, as those of meek and forbearing men. "For many will say unto me," He saith, "Have we not prophesied in Thy name? And I will say unto them, I know you not." But the lips of Moses, because he was exceeding gentle and meek ("for Moses," it is said, "was a meek man above all the men which were upon the face of the earth"), He so accepted and loved, as to say, "Face to face, mouth to mouth. did He speak, as a man speaketh unto his friend." Thou wilt not command devils now, but thou shalt then command the fire of hell, if thou keep thy mouth like to Christ's mouth. Thou shalt command the abyss of

fire, and shalt say unto it, "Peace, be still," and with great confidence shalt set foot in the Heavens, and enjoy the kingdom; unto which God grant all of us to attain, by the grace and love towards man of our Lord Jesus Christ, with whom, be unto the Father, together with the Holy Ghost, glory, might, honor, now and always, and world without end. Amen.

HOMILY 79

Matthew Chapter 25, Verse 31-Matthew Chapter 25, Verse 41

¹ "When the Son of Man shall come in the glory of His Father, and all the holy angels with Him, then shall He sit," saith He, "upon the throne of His glory, and He shall divide the sheep from the kids;" [and the one He will accept, because they fed Him, when an hungered, and gave Him drink when thirsty, and took Him in when a stranger, and clothed Him when naked, and visited Him when sick, and came to see Him when in prison: and He will give the kingdom to them. But the others, accusing them for the opposite things, He will send into the eternal fire, prepared for the devil and his angels.] Unto this most delightful portion of Scripture, which we do not cease continually revolving, let us now listen with all earnestness and compunction, this wherewith His discourse ended, even as the last thing, reasonably; for great indeed was His regard for philanthropy and mercy. Wherefore in what precedes He had discoursed concerning this in a different way; and here now in some respects more clearly, and more earnestly, not setting forth two nor three nor five persons, but the whole world; although most assuredly the former places, which speak of two persons, meant not two persons, but two portions of mankind, one of them that disobey, the other of the obedient. But here He handleth the word more fearfully, and with fuller light. Wherefore neither doth He say, "The kingdom is likened," any more, but openly shows Himself, saying, "When the Son of Man shall come in His glory." For now is He come in dishonor, now in affronts and reproaches; but then shall He sit upon the throne of His glory.

² And continually doth He make mention of glory. For since the cross was near, a thing that seemed to be matter of reproach, for this cause He raises up the hearer; and brings before his sight the judgment seat, and setteth round him all the world. And not in this way only doth He make His discourse awful, but also by showing the Heavens opened. For all the angels will be present with Him, He saith, themselves also to bear witness, in how many things they had ministered, when sent by the Lord for the salvation of

men. And everything will help to render that day fearful. Then, "shall be gathered together," He saith, "all nations," that is, the whole race of men. "And He shall separate them one from another, as the shepherd his sheep." For now they are not separated, but all mingled together, but the division then shall be made with all exactness. And for a while it is by their place that He divides them, and makes them manifest; afterwards by the names He indicates the dispositions of each, calling the one kids, the other sheep, that He might indicate the unfruitfulness of the one, for no fruit will come from kids; and the great profit from the other, for indeed from sheep great is the profit, as well from the milk, as from the wool, and from the young, of all which things the kid is destitute.

³ But while the brutes have from nature their unfruitfulness, and fruitfulness, these have it from choice, wherefore some are punished, and the others crowned. And He doth not punish them, until He hath pleaded with them; wherefore also, when He hath put them in their place, He mentions the charges against them. And they speak with meekness, but they have no advantage from it now; and very reasonably, because they passed by a work so much to be desired. For indeed the prophets are everywhere saying this, "I will have mercy and not sacrifice," and the lawgiver by all means urged them to this, both by words, and by works; and nature herself taught it. But mark them, how they are destitute not of one or two things only, but of all. For not only did they fail to feed the hungry, or clothe the naked; but not even did they visit the sick, which was an easier thing.

⁴ And mark how easy are His injunctions. He said not, "I was in prison, and ye set me free; I was sick, and ye raised me up again;" but, "ye visited me," and, "ye came unto me." And neither in hunger is the thing commanded grievous. For no costly table did He seek, but what is needful only, and His necessary food, and He sought in a suppliant's garb, so that all things were enough to bring punishment on them; the easiness of the request, for it was bread; the pitiable character of Him that requesteth, for He was poor; the sympathy of nature, for He was a man; the desirableness of the promise, for He promised a kingdom; the fearfulness of the punishment, for He threatened hell. The dignity of the one receiving, for it was God, who was receiving by the poor; the surpassing nature of the honor, that He vouchsafed to condescend so far; His just claim for what they bestowed. for of His own was He receiving. But against all these things covetousness once for all

blinded them that were seized by it; and this though so great a threat was set against it.

5 For further back also He saith, that they who receive not such as these shall suffer more grievous things than Sodom; and here He saith, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." What sayest Thou? they are Thy brethren; and how dost Thou call them least. Why, for this reason they are brethren, because they are lowly, because they are poor, because they are outcast. For such doth He most invite to brotherhood, the unknown, the contemptible, not meaning by these the monks only, and them that have occupied the mountains, but every believer; though he be a secular person, yet if he be hungry, and famishing, and naked, and a stranger, His will is he should have the benefit of all this care. For baptism renders a man a brother, and the partaking of the divine mysteries.

6 2. Then, in order that thou mayest see in another way also the justice of the sentence, He first praises them that have done right, and saith, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. For I was an hungered, and ye gave me meat," and all that follows. For that they may not say, we had it not, He condemns them by their fellow-servants; like as the virgins by the virgins, and the servant that was drunken and gluttonous by the faithful servant, and him that buried his talent, by them that brought the two, and each one of them that continue in sin, by them that have done right. And this comparison is sometimes made in the case of an equal, as here, and in the instance of the virgins, sometimes of him that hath advantage, as when he said, "The men of Nineveh shall rise up and shall condemn this generation, because they believed at the preaching of Jonas; and, behold, a greater than Jonas is here;" and, "The queen of the south shall condemn this generation, because she came to hear the wisdom of Solomon;" and of an equal again, "They shall be your judges;" and again of one at advantage, "Know ye not, that we shall judge angels, how much more things that pertain to this life?"

7 And here, however, it is of an equal; for he compares rich with rich, and poor with poor. And not in this way only doth He show the sentence justly passed, by their fellow-servants having done what was right when in the same circumstances, but also by their not being obedient so much as in these things in which poverty was no hindrance; as, for instance, in giving drink to the thirsty, in looking upon him that is in bonds, in visiting the sick. And

when He had commended them that had done right, He shows how great was originally His bond of love towards them. For, "Come," saith He, "ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To how many good things is this same equivalent, to be blessed, and blessed of the Father? And wherefore were they counted worthy of such great honors? What is the cause? "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink;" and what follows.

8 Of what honor, of what blessedness are these words? And He said not, Take, but, "Inherit," as one's own, as your Father's, as yours, as due to you from the first. For, before you were, saith He, these things had been prepared, and made ready for you, forasmuch as I knew you would be such as you are. And in return for what do they receive such things? For the covering of a roof, for a garment, for bread, for cold water, for visiting, for going into the prison. For indeed in every case it is for what is needed; and sometimes not even for that. For surely, as I have said, the sick and he that is in bonds seeks not for this only, but the one to be loosed, the other to be delivered from his infirmity. But He, being gracious, requires only what is within our power, or rather even less than what is within our power, leaving to us to exert our generosity in doing more.

9 But to the others He saith, "Depart from me, ye cursed," (no longer of the Father; for not He laid the curse upon them, but their own works), "into the everlasting fire, prepared," not for you, but "for the devil and his angels." For concerning the kingdom indeed, when He had said, "Come, inherit the kingdom," He added, "prepared for you before the foundation of the world;" but concerning the fire, no longer so, but, "prepared for the devil." I, saith He, prepared the kingdom for you, but the fire no more for you, but "for the devil and his angels;" but since ye cast yourselves therein, impute it to yourselves. And not in this way only, but by what follows also, like as though He were excusing Himself to them, He sets forth the causes. "For I was an hungered, and ye gave me no meat," For though He that came to thee had been thine enemy, were not His sufferings enough to have overcome and subdued even the merciless? hunger, and cold, and bonds, and nakedness, and sickness. and to wander everywhere houseless? These things are sufficient even to destroy enmity. But ye did not these things even to a friend, being at once friend, and benefactor, and Lord. Though it be a dog we see hungry, often we are overcome; and though we behold a wild beast, we are subdued;

but seeing the Lord, art thou not subdued? And wherein are these things worthy of defense?

¹⁰ For if it were this only, were it not sufficient for a recompense? (I speak not of hearing such a voice, in the presence of the world, from Him that sitteth on the Father's throne, and of obtaining the kingdom), but were not the very doing it sufficient for a reward? But now even in the presence of the world, and at the appearing of that unspeakable glory, He proclaims and crowns thee, and acknowledges thee as His sustainer and host, and is not ashamed of saying such things, that He may make the crown brighter for thee. So for this cause, while the one are punished justly, the others are crowned by grace. For though they had done ten thousand things, the munificence were of grace, that in return for services so small and cheap, such a heaven, and a kingdom, and so great honor, should be given them.

¹¹ "And it came to pass, when Jesus had finished these sayings, He said unto His disciples, Ye know that after two days is the passover, and the Son of Man is betrayed to be crucified." In good season again doth He speak of the passion, when He had reminded them of the kingdom, and of the recompense there, and of the deathless punishment; as though He had said, Why are ye afraid at the dangers that are for a season, when such good things await you? 3. But mark thou, I pray thee, how He hath in all His first sayings after a new manner worked up and thrown into the shade what was most painful to them. For He said not, Ye know that after two days I am betrayed, but, "Ye know that after two days is the passover," to show that what is done is a mystery and that a feast and celebration is being kept for the salvation of the world, and that with foreknowledge He suffered all, So then, as though this were sufficient consolation for them, He did not even say anything to them now about a resurrection; for it was superfluous, after having discoursed so much about it, to speak of it again. And moreover, as I said. He shows that even His very passion is a deliverance from countless evils, having by the passover reminded them of the ancient benefits in Egypt.

¹² "Then were assembled together the chief priests, and the scribes, and the elders of the people, in the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill Him. But they said, Not on the feast day, lest there be an uproar among the people." Seest thou the unspeakable corruption of the Jewish state? Attempting unlawful acts, they come to the high priest, desiring to obtain their authority

from that quarter, whence they ought to have found hindrance. And how many high priests were there? For the law wills there should be one, but then there were many. Whence it is manifest, that the Jewish constitution had begun to dissolve. For Moses, as I said, commanded there should be one, and that when he was dead there should be another, and by the life of this person He measured the banishment of them that had involuntarily committed manslaughter. How then were there at that time many high priests? They were afterwards made for a year. And this the evangelist declared, when he was speaking of Zacharias, saying, that he was of the course of Abia. Those therefore doth he here call high priests, who had been high priests.

¹³ What did they consult together? That they might seize Him secretly, or that they might put Him to death? Both; for they feared the people. Wherefore also they waited for the feast to be past; for "they said, Not on the feast day." For the devil, lest he should make the passion conspicuous, was not willing it should take place at the passover; but they, lest there should be an uproar. Mark them then ever fearing, not the ills from God, neither lest any greater pollution should arise to them from the season, but in every case the ills from men. Yet for all this, boiling with anger, they changed their purpose again. For though they had said, "Not at the feast time;" when they found the traitor, they waited not for the time, but slew Him at the feast. But why did they take Him then? They were boiling with rage, as I said; and they expected then to find Him, and all things they did as blinded. For though He Himself made the greatest use of their wickedness for His own dispensation, they were not surely for this guiltless, but deserving of inflictions without number for their temper of mind. At least when all should be set free, even the guilty, then these men slew the guiltless, Him that had conferred on them countless benefits, and who for a time had neglected the Gentiles for their sake. But O loving-kindness! them that were thus depraved, them that were thus froward, and full of countless evils, He again saves, and sends the apostles to be slain in their behalf, and by the apostles makes entreaty. "For we are ambassadors for Christ."

¹⁴ Having then such patterns as these, I say not, let us die for our enemies, for we ought to do even this; but since we are too feeble for this, I say for the present, at least let us not look with an evil eye upon our friends, let us not envy our benefactors. I say not for the present, let us do good to them that evil entreat us, for I desire even this; but since you are too gross for this, at

least avenge not yourselves. What is our condition, a scene. and acting? Wherefore can it be that ye set yourselves directly against the acts enjoined? It is not for nought that all else hath been written and how many things He did at the very cross sufficient to recall them to Him; but that thou mightest imitate His goodness, that thou mightest emulate His lovingkindness. For indeed He east them to the ground, and restored the servant's ear, and discoursed with forbearance; and great miracles did He show forth, when lifted up, turning aside the sunbeams, bursting the rocks, raising the dead, frightening by dreams the wife of him that was judging Him, at the very judgment showing forth all meekness (which was of power not less than miracles to gain them over), forewarning them of countless things in the judgment hall; on the very cross crying aloud, "Father, forgive them their sin." And when buried. how many things did He show forth for their salvation? And having risen again, did he not straightway call the Jews? did He not give them remission of sins? did He not set before them countless blessings? What can be more strange than this? They that crucified Him, and were breathing murder, after they crucified Him, became sons of God.

¹⁵ What can be equal to this tenderness? On hearing these things let us hide our faces, to think that we are so far removed from Him whom we are commanded to imitate. Let us at least see how great the distance, that we may at any rate condemn ourselves, for warring with these, in behalf of whom Christ gave His life, and not being willing to be reconciled to them, whom that He might reconcile He refused not even to be slain; unless this too be some expense, and outlay of money, which ye object in almsgiving. 4. Consider of how many things thou art guilty; and so far from being backward to forgive them that have injured thee, thou wilt even run unto them that have grieved thee, in order that thou mayest have a ground for pardon, that thou mayest find a remedy for thine own evil deeds.

¹⁶ The sons of the Greeks, who look for nothing great, have often shown self-command toward these: and thou who art to depart hence with such hopes, shrinkest, and art slow to act; and that which time effects, this thou endurest not to do before the time for God's law, but willest this passion to be quenched without reward, rather than for a reward? For neither, if this should have arisen from the time, wilt thou have any advantage, but rather great will be the punishment, because, what time hath effected, this the law of God persuaded thee not to do. But if thou sayest that thou burnest with

the memory of the insult; call to mind if any good hath been done thee by him that hath offended thee, and how many ills thou hast occasioned to others. Hath he spoken ill of thee, and disgraced thee? Consider also that thou hast spoken thus of others. How then wilt thou obtain pardon, which thou bestowest not on others? But hast thou spoken ill of no one? But thou hast heard men so speaking, and allowed it. Neither is this guiltless.

¹⁷ Wilt thou learn how good a thing it is not to remember injuries, and how this more than anything pleases God? Them that exult over persons, justly chastised by Himself, He punishes. And yet they are justly chastised; but thou shouldest not rejoice over them. So the prophet having brought many accusations, added this also, saying, "They felt nothing for the affliction of Joseph;" and again, "She that inhabiteth Enan, came not forth I to lament for the place near her." And yet both Joseph (that is, the tribes that were sprung from him), and the neighbors of these others, were punished according to the purpose of God; nevertheless, it is His will that we sympathize even with these. For if we, being evil, when we are punishing a servant, if we should see one of his fellow slaves laughing, we at the same time are provoked the more, and turn our anger against him; much more will God punish them that exult over those whom He chastises. But if upon them that are chastised by God it is not right to trample, but to grieve with them, much more with them that have sinned against us. For this is love's sign; love God prefers to all things. For as in the royal purple, those are precious amongst the flowers and dyes, which make up this robing; so here too, these virtues are the precious ones, which preserve love. But nothing maintains love so much as the not remembering them that have sinned against us.

¹⁸ "Why? did not God guard the other side also? Why? did He not drive him that hath done the wrong to him that is wronged? Doth He not send him from the altar to the other, and so after the reconciliation invite him to the table?" But do not therefore wait for the other to come, since thus thou hast lost all. For to this intent most especially doth He appoint unto thee an unspeakable reward, that thou mayest prevent the other, since, if thou art reconciled by his entreaties, the amity is no longer the result of the divine command, but of the other party's diligence. Wherefore also thou goest away uncrowned, while he receives the rewards. What sayest thou? Hast thou an enemy, and art thou not ashamed? Why is not the devil enough for us, that

we bring upon ourselves those of our own race also? Would that not even he had been minded to war against us; would that not even he were a devil!

¹⁹ Knowest thou not how great the pleasure after reconciliation? For what, though in our enmity it appear not great? For that it is sweeter to love him that doth us wrong than to hate him, after the enmity is done away thou shalt be able to learn full well. 5. Why then do we imitate the mad, devouring one another, warring against our own flesh? Hear even under the Old Testament, how great regard there was for this, "The ways of revengeful men are unto death. One man keepeth anger against another, and doth he seek healing of God?" "And yet He allowed, 'eye for eye,' and 'tooth for tooth,' how then doth He find fault?" Because He allowed even those things, not that we should do them one to another, but that through the fear of suffering, we might abstain from the commission of crime. And besides, those acts are the fruits of a short-lived anger, but to remember injuries is the part of a soul that practises itself in evil.

²⁰ But hast thou suffered evil? yet nothing so great, as thou wilt do to thyself by remembering injuries. And besides, it is not so much as possible for a good man to suffer any evil. For suppose there to be any man, having both children and a wife, and let him practise virtue, and let him have moreover many occasions of being injured, as well abundance of possessions, as sovereign power, and many friends, and let him enjoy honor; only let him practise virtue, for this must be added, and let us in supposition lay plagues upon him. And let some wicked man come unto him, and involve him in losses. What then is that to him who accounts money nothing? Let him kill his children. What this to him, who learns to be wise touching the resurrection? Let him slay his wife; what is this to him who is instructed not to sorrow for them that are fallen asleep? let him cast him into dishonor. What this to him who accounts the things present, the flower of the grass? If thou wilt, let him also torture his body, and cast him into prison, what this to him that hath learnt, "Though our outward man perish, yet the inward man is renewed;" and that "tribulation worketh approval?"

²¹ Now I had undertaken that he should receive no harm; but the account as it proceeded hath shown that he is even advantaged, being renewed, and becoming approved. Let us not then vex ourselves with others, injuring ourselves, and rendering our soul weak. For the vexation is not so much from our neighbors' wickedness, as from our weakness. Because of this, should any

one insult us, we weep, and frown; should any one rob us, we suffer the same like those little children, which the more clever of their companions provoke for nothing, grieving them for small causes; but nevertheless these too, if they should see them vexed, continue to tease them, but if laughing, they on the contrary leave off. But we are more foolish even than these, lamenting for these things, about which we ought to laugh. Wherefore I entreat, let us let go this childish mind, and lay hold of Heaven. For indeed, Christ willeth us to be men, perfect men. On this wise did Paul also command, "Brethren, be not children in understanding," he saith, "howbeit in malice be ye children."

²² Let us therefore be children in malice, and flee wickedness, and lay hold on virtue, that we may attain also to the good things eternal, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, world without end. Amen.

HOMILY 80

Matthew Chapter 26, Verse 6 And Matthew Chapter 26, Verse 7

¹ "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat." This woman seems indeed to be one and the same with all the evangelists, yet she is not so; but though with the three she cloth seem to me to be one and the same, yet not so with John, but another person, one much to be admired, the sister of Lazarus. But not without purpose did the evangelist mention the leprosy of Simon, but in order that He might show whence the woman took confidence, and came unto Him. For inasmuch as the leprosy seemed a most unclean disease, and to be abhorred, and yet she saw Jesus had both healed the man (for else He would not have chosen to have tarried with a leper), and had gone into his house; she grew confident, that He would also easily wipe off the uncleanness of her soul. And not for nought doth He name the city also, Bethany, but that thou mightest learn, that of His own will He cometh to His passion. For He who before this was fleeing through the midst of them; then, at the time when their envy was most kindled, comes near within about fifteen furlongs; so completely was His former withdrawing Himself a part of a dispensation.

² The woman therefore having seen Him, and having taken confidence from thence came unto Him. For if she that had the issue of blood, although conscious to herself of nothing like this, yet because of that natural seeming

uncleanness, approached Him trembling and in fear; much more was it likely this woman should be slow, and shrink back because of her evil conscience. Wherefore also it is after many women, the Samaritan, the Canaanite, her that had the issue of blood, and other besides, that she cometh unto Him, being conscious to herself of much impurity; and then not publicly but in a house. And whereas all the others were coming unto Him for the healing of the body alone, she came unto Him by way of honor only, and for the amendment of the soul. For neither was she at all afflicted in body, so that for this most especially one might marvel at her.

3 And not as to a mere man did she come unto Him; for then she would not have wiped His feet with her hair, but as to one greater than man can be. Therefore that which is the most honorable member of the whole body, this she laid at Christ's feet, even her own head. "But when His disciples saw it, they had indignation," such are the words, "saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But when Jesus understood it, He said, Why trouble ye the woman? for she hath wrought a good work upon me? For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

4 And whence had they this thought? They used to hear their Master saying, "I will have mercy, and not sacrifice," and blaming the Jews, because they omitted the weightier matters, judgment, and mercy, and faith, and discoursing much on the mount concerning almsgiving, and from these things they inferred with themselves, and reasoned, that if He accepts not whole burnt offerings, neither the ancient worship, much more will He not accept the anointing of oil. But though they thus thought, He knowing her intention suffers her. For indeed great was her reverence, and unspeakable her zeal; wherefore of this exceeding condescension, He permitted the oil to be poured even on His head. For if He refused not to become man, and to be borne in the womb, and to be fed at the breast, why marvellest thou, if He doth not utterly reject this? For like as the Father suffered a savor of meat, and smoke, even so did He the harlot, accepting, as I have already said, her intention. For Jacob too anointed a pillar to God, and oil was offered in the sacrifices, and the priests were anointed with ointment.

5 But the disciples not knowing her purpose found fault unseasonably, and by the things they laid to her charge, they show the woman's munificence. For saying, that it might have been sold for three hundred pence, they showed how much this woman had spent on the ointment, and how great generosity she had manifested. Wherefore He also rebuked them, saying, "Why trouble ye the woman?" And He adds a reason, as it was His will again to put them in mind of His passion, "For she did it," He said, "for my burial." And another reason. "For ye have the poor always with you, but me ye have not always;" and, "Wheresoever the gospel shall be preached, that shall be told also which this woman hath done." Seest thou how again He declares beforehand the going forth unto the Gentiles, in this way also consoling them for His death, if after the cross His power was so to shine forth, that the gospel should be spread abroad in every part of the earth.

6 Who then is so wretched as to set his face against so much truth? For lo! what He said is come to pass, and to whatever part of the earth thou mayest go, thou wilt see her celebrated. And yet neither was the person that did it distinguished, nor had what was done many witnesses, neither was it in a theatre, but in a house, that it took place, and this a house of some leper, the disciples only being present. 2. Who then proclaimed it, and caused it to be spread abroad? It was the power of Him who is speaking these words. And while of countless kings and generals the noble exploits even of those whose memorials remain have sunk into silence; and having overthrown cities, and encompassed them with walls, and set up trophies, and enslaved many nations, they are not known so much as by hearsay, nor by name, though they have both set up statues, and established laws; yet that a woman who was a harlot poured out oil in the house of some leper, in the presence of ten men, this all men celebrate throughout the world; and so great a time has passed, and yet the memory of that which was done hath not faded away, but alike Persians and Indians, Scythians and Thracians, and Sarmatians, and the race of the Moors, and they that dwell in the British Islands, spread abroad that which was done secretly in a house by a woman that had been a harlot.

7 Great is the loving-kindness of the Lord. He endureth an harlot, an harlot kissing his feet, and moistening them with oil, and wiping them with her hair, and He receives her, and reproves them that blame her. For neither was it right that for so much zeal the woman should be driven to despair.

8 But mark thou this too, how far they were now raised up above the world,

and forward in almsgiving. And why was it He did not merely say, "She hath wrought a good work," but before this, "Why trouble ye the woman?" That they might learn not at the beginning to require too high principles of the weaker sort. Therefore neither doth He examine the act merely itself by itself, but taking into account the person of the woman. And indeed if He had been making a law, He would not have brought in the woman, but that thou mightest learn that for her sake these things were said, that they might not mar her budding faith, but rather cherish it, therefore He saith it, teaching us whatever good thing may be done by any man, though it be not quite perfect, to receive it, and encourage it, and advance it, and not to seek all perfection at the beginning. For, that at least He Himself would rather have desired this, is manifest from the fact, that He required a bag to be borne, who had not where to lay His head. But then the time demanded not this, that He should correct the deed, but that He should accept it only. For even as, if any one asked Him, without the woman's having done it, He would not have approved this; so, after she had done it, He looks to one thing only, that she be not driven to perplexity by the reproof of the disciples, but that she should go from His care, having been made more cheerful and better. For indeed after the oil had been poured out, their rebuke had no seasonableness.

9 Do thou then likewise, if thou shouldest see any one provide sacred vessels and offer them, and loving to labor upon any other ornament of the church, about its walls or floor; do not command what has been made to be sold, or overthrown, lest thou spoil his zeal. But if, before he had provided them, he were to tell thee of it, command it to be given to the poor; forasmuch as He also did this not to spoil the spirit of the woman, and as many things as He says, He speaks for her comfort. Then because He had said, 'She hath done it for my burial;' that He might not seem to perplex the woman, by making mention of such a thing as this, His burial and death, I mean; see how by that which follows He recovers her, saying, "What she hath done shall be spoken of in the whole world."

10 And this was at once consolation to His disciples, and comfort and praise to her. For all men, He saith, shall celebrate her hereafter; and now too hath she announced beforehand my passion, by bringing unto me what was needed for a funeral, let not therefore any man reprove her. For I am so far from condemning her as having done amiss, or from blaming her as having not acted rightly, that I will not suffer what hath been done to lie

hid, but the world shall know that which has been done in a house, and in secret. For in truth the deed came of a reverential mind, and fervent faith, and a contrite soul. And wherefore did He promise the woman nothing spiritual; but the perpetual memory? From this He is causing her to feel a confidence about the other things also. For if she hath wrought a good work, it is quite evident she shall receive a due reward.

11 "Then went one of the twelve, he that was called Judas Iscariot, unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you?" Then. When? When these things were spoken, when He had said, it is for my burial, and not even thereby was he moved to compunction, neither when he heard that the Gospel should be preached everywhere did he fear (and yet it was the language of unspeakable power), but when women showed so much honor, and women that had been harlots, then he wrought the devil's works. But what can be the reason they mention his surname? Because there was also another Judas. And they do not shrink from saying, He was of the twelve; so entirely do they hide none of those things which seem to be matters of reproach. And yet they might have said merely this, that he was one of the disciples, for there were others besides. But now they add, of the twelve, as though they had said, of the first company of those selected as the best, of them with Peter and John. Because for one thing did they care, for truth alone, not for concealing what things were done.

12 For this cause many of the signs they pass by, but of the things that appear to be matters of reproach they conceal nothing; but though it be word, though it be deed, though it be what you will of this kind, they proclaim it with confidence. 3. And not these only, but even John himself, who utters the higher doctrines. For he most of all tells us of the affronts and the reproachful things that were done unto Him. And see how great is the wickedness of Judas, in that he comes unto them of his own accord, in that he does this for money, and for such a sum of money. But Luke saith, that he conferred with the chief captains. For after that the Jews became seditious, the Romans set over them those that should provide for their good order For their government had now undergone a change according to the prophecy.

13 To these then he went and said, "What will ye give me, and I will deliver him unto you. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him." For indeed he was afraid of the multitude, and desired to seize him alone. Oh madness!

how did covetousness altogether blind him! For he that had often seen Him when He went through the midst, and was not seized, and when He afforded many demonstrations of His Godhead and power, looked to lay hold on Him; and this while He was using like a charm for him so many, both awful and soothing words, to put an end to this evil thought. For not even at the supper did He forbear from this care of him, but unto the last day discoursed to him of these things. But he profited nothing. Yet not for that did the Lord cease to do His part. Knowing this, then, let us also not intermit to do all things unto them that sin and are remiss, warning, teaching, exhorting, admonishing, advising, though we profit nothing. For Christ indeed foreknew that the traitor was incorrigible, yet nevertheless He ceased not to supply what could be done by Himself, as well admonishing as threatening and bewailing over him, and nowhere plainly, nor openly, but in a concealed way. And at the very time of the betrayal, He allowed him even to kiss Him, but this benefited him nothing. So great an evil is covetousness, this made him both a traitor, and a sacrilegious robber.

¹⁴ Hearken, all ye covetous, ye that have the disease of Judas; hearken, and beware of the calamity. For if he that was with Christ, and wrought signs, and had the benefit of so much instruction, because he was not freed from the disease, was sunk into such a gulf; how much more shall ye, who do not so much as listen to the Scripture, who are constantly riveted to the things present, become an easy prey to this calamity, unless ye have the advantage of constant care. Every day was that man with Him, who had not where to lay His head, and every day was he instructed by deeds, and by words, not to have gold, nor silver, nor two coats; and yet he was not taught self restraint; and how dost thou expect to escape the disease, if thou hast not the benefit of earnest attention, and dost not use much diligence? For terrible, terrible is the monster, yet nevertheless, if thou be willing, thou wilt easily get the better of him. For the desire is not natural; and this is manifest from them that are free from it. For natural things are common to all; but this desire has its origin from remissness alone; hence it takes its birth, hence it derives its increase, and when it has seized upon those who look greedily after it, it makes them live contrary to nature.

¹⁵ For when they regard not their fellow countrymen, their friends, their brethren, in a word all men, and with these even themselves, this is to live against nature. Whence it is evident that the vice and disease of covetousness,

wherein Judas, being entangled, became a traitor, is contrary to nature. And how did he become such a one, you may say, having been called by Christ? Because God's call is not compulsory, neither does it force the will of them who are not minded to choose virtue, but admonishes indeed, and advises, and does and manages all things, so as to persuade men to become good; but if some endure not, it does not compel. But if thou wouldest learn from what cause he became such as he was, thou wilt find him to have been ruined by covetousness. ¹⁶ And how was he taken by this calamity? one may say. Because he grew remiss. For hence arise such changes, as on the other hand, those for the better from diligence. How many for instance that were violent, are now more gentle than lambs? how many lascivious persons have become afterwards continent? how many, heretofore covetous, yet now have cast away even their own possessions? And the contrary again has been the result of remissness. For Gehazi also lived with a holy man, and he too became depraved from the same disease. For this calamity is the most grievous of all. Hence come robbers of tombs, hence menslayers, hence wars and fightings, and whatsoever evil thou mayest mention, it cometh hence. And in every respect is such a one useless, whether it be requisite to lead an army or to guide a people: or rather not in public matters only, but also in private. If he is to marry a wife, he will not take the virtuous woman, but the vilest of all; if he have to buy a house, not that which becomes a free man, but what can bring much rent; if he is to buy slaves, or what else it may be, he will take the worst.

¹⁷ And why do I speak of leading an army, and guiding a people, and managing households; for should he be a king, he is the most wretched of all men, and a pest to the world, and the poorest of all men. For he will feel like one of the common sort, not accounting all men's possessions to be his, but himself to be one of all; and when spoiling all men's goods, thinks himself to have less than any. For measuring the things present by his desire for those whereof he is not yet possessed, he will account the former nothing compared to the latter. Wherefore also one saith, "There is not a more wicked thing than a covetous man." ¹⁸ ⁴. For such a one both setteth himself to sale, and goeth about, a common enemy of the world, grieving that the earth doth not bear gold instead of the corn, and the fountains instead of streams, and the mountains instead of stone; vexed at the fruitfulness of the seasons, troubled at common benefits; shunning every means whence one cannot ob-

tain money; undergoing all things whence one can scrape together so much as two farthings; hating all men, the poor and the rich; the poor, lest they should come and beg of him; the rich, because he hath not their possessions. All men he accounts to be possessed of what is his, and as though he had been injured by all, so is he displeased with all. He knows not plenty, he has no experience of satiety, he is more wretched than any, even as, on the other hand, he that is freed from these things, and practises self-restraint, is the most enviable. For the virtuous man, though he be a servant, though a prisoner, is the most happy of all men. For no one shall do him ill, no not though all men should come together out of the world, setting in motion arms and camps, and warring with him. But he that is depraved and vile, and such as we have described, though he be a king, though he have on a thousand diadems, will suffer the utmost extremities, even from a common hand. So feeble is vice, so strong is virtue.

19 Why then dost thou mourn, being in a state of poverty. Why wailest thou keeping a feast, for indeed it is an occasion of feasting. Why weepst thou, for poverty is a festival, if thou be wise. Why lamentest thou, thou little child; for such a one we should call a little child. Did such a person strike thee? What is this, he made thee more able to endure? But did he take away thy money? He hath removed the greater part of thy burden. But hath he cut off thine honor? Again thou tellest me of another kind of freedom. Hear even those without teaching wisdom touching these things, and saying, "Thou hast suffered no ill, if thou show no regard to it." But hath he taken away that great house of thine, which hath enclosures about it? But behold the whole earth is before thee, the public buildings, whether thou wouldest have them for delight, or for use. And what is more pleasing or more beautiful than the firmament of Heaven.

20 How long are ye poor and needy? It is not possible for him to be rich, who is not wealthy in his soul; like as it is not possible for him to be poor, who hath not the poverty in his mind. For if the soul is a nobler thing than the body, the less noble parts have not power to affect it after themselves; but the noble part draws over unto herself, and changes those that are not so noble. For so the heart, when it has received any hurt, affects the whole body accordingly; if its temperament be disordered, it mars all, if it be rightly tempered, it profits all. And if any of the remaining parts should have become corrupt, while this remains sound, it easily shakes off what is evil in

them also. And that I may further make what I say more plain, what is the use, I pray thee, of verdant branches, when the root is withering? and what is the harm of the leaves being withered above, while this is sound? So also here there is no use of money, while the soul is poor; neither harm from poverty, when the soul is rich. And how can a soul, one may say, be rich, being in want of money? Then above all times might this be; for then also is it wont to be rich.

²¹ For if, as we have often shown, this is a sure proof of being rich, to despise wealth, and to want nothing; and of poverty again, to want, and any one would more easily despise money in poverty than in wealth, it is quite evident that to be in poverty rather makes one to be rich. For indeed that the rich man sets his heart on money more than the poor man, is surely plain to every one; like as the drunken man is thirsty, rather than he that hath partaken of drink sufficiently. For neither is his desire such as to be quenched by too much; but, on the contrary, it is its nature to be inflamed by this. For fire likewise, when it has received more food, then most of all waxes fierce; and the tyranny of wealth, when thou hast cast into it more gold, then most especially is increased.

²² If then the desiring more be a mark of poverty; and he that is in the possession of riches is like this; he is especially in poverty. Seest thou that the soul then most of all is poor, when it is rich; and then is rich, when it is in poverty? And if thou wilt, let us exercise our reasoning in persons also, and let there be two, the one having ten thousand talents, the other ten, and from both let us take away these things. Who then will grieve the most? He that hath lost the ten thousand. But he would not have grieved more, unless he had loved it more; but if he loves more, he desires more; but if he desires more, he is more in poverty. For this do we most desire, of which we are most in want, for desire is from want. For where there is satiety, there cannot be desire. For then are we most thirsty, when we have most need of drink.

²³ And all these things have I said, to show that if we be vigilant, no one shall harm us; and that the harm arises not from poverty but from ourselves. Wherefore I beseech you with all diligence to put away the pest of covetousness, that we may both be wealthy here, and enjoy the good things eternal, unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 81

Matthew Chapter 26, Verse 17 And Matthew Chapter 26, Verse 18

¹ "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples." By the first day of the feast of unleavened bread, he means the day before that feast for they are accustomed always to reckon the day from the evening, and he makes mention of this in which in the evening the passover must be killed; for on the fifth day of the week they came unto Him. And this one calls the day before the feast of unleavened bread, speaking of the time when they came to Him, and another saith on this wise, "Then came the day of unleavened bread, when the passover must be killed;" by the word "came," meaning this, it was nigh, it was at the doors, making mention plainly of that evening. For they began with the evening, wherefore also each adds, when the passover was killed.

² And they say, "Where wilt Thou that we prepare for Thee to eat the passover?" So even from this it is manifest, that He had no house, no place of sojourning; and I suppose neither had they. For surely they would have entreated him to come there. But neither had they any, having now parted with all things. But wherefore did He keep the passover? To indicate by all things unto the last day, that He is not opposed to the law. And for what possible reason doth He send them to an unknown person? To show by this also that He might have avoided suffering. For He who prevailed over this man's mind, so that he received them, and that by words; what would He not have done with them that crucified Him, if it had been His will not to suffer? And what He did about the ass, this He did here also. For there too He saith, "If any man say aught unto you, ye shall say, that the Lord hath need of them;" and so likewise here, "The Master saith, I will keep the passover at thy house." But I marvel not at this only, that he received Him, being unknown, but that expecting to bring upon himself such enmity and implacable hostility, he despised the enmity of the multitude.

³ After this, because they knew him not, He gave them a sign, like as the prophet touching Saul, saying, "Thou shall find one going up and carrying a bottle;" and here, "carrying a pitcher." And see again the display of his power. For He did not only say, "I will keep the passover," but He adds another thing

also, "My time is at hand." And this He did, at once continually reminding His disciples of the passion, so that exercised by the frequency of the prediction, they should be prepared for what was to take place; and at the same time to show to themselves, and to him that was receiving Him, and to all the Jews, which I have often mentioned, that not involuntarily doth He come to His passion. And He adds, "with my disciples," in order that both the preparation should be sufficient, and that the man should not suppose that He was concealing Himself.

⁴ "Now when the even was come, He sat down with the twelve disciples." Oh the shamelessness of Judas! For he too was present there, and came to partake both of the mysteries, and of the meal, and is convicted at the very table, when although he had been a wild beast, he would have become tame. For this cause the evangelist also signifies, that while they are eating, Christ speaks of His betrayal, that both by the time and by the table he might show the wickedness of the traitor. For when the disciples had done, as Jesus had appointed them, "when the even was come, He sat down with the twelve. And as they did eat, He said," we are told, "Verily, I say unto you, that one of you shall betray me." And before the supper, He had even washed his feet. And see how He spares the traitor. For He said not, such a one shall betray me; but, "one of you," so as again to give him power of repentance by concealment And He chooseth to alarm all, for the sake of saving this man. Of you, the twelve, saith He, that are everywhere present with me, whose feet I washed, to whom I promised so many things.

⁵ Intolerable sorrow thereupon seized that holy company. And John indeed saith, they "were in doubt, and looked one upon another," and each of them asked in fear concerning himself, although conscious to themselves of no such thing. But this evangelist saith, that "being exceeding sorrowful, they began every one of them to say unto Him, Is it I, Lord? And He answered and said, He it is, to whom I shall give a sop, when I have dipped it." Mark at what time He discovered him. It was when it was His will to deliver the rest from this trouble, for they were even dead with the fear, wherefore also they were instant with their questions. But not only as desiring to deliver them from their distress He did this, but also as willing to amend the traitor. For since after having often heard it generally, he continued incorrigible, being past feeling, He being minded to make him feel more, takes off his mask.

6 For when being sorrowful they began to say, "Is it I, Lord? He answered and said, He that dippeth with me in the dish, the same shall betray me. The Son of Man goeth, as it is written of Him, but woe to the man by whom the Son of Man is betrayed. It had been good for that man if he had not been born." Now some say that he was so bold as not to honor his Master, but to dip with Him: but to me Christ seems to have done this too, to shame him the more, and bring him over to a better disposition. For this act again has something more in it. 2. But these things we ought not to pass by at random, but they should be infixed in our minds, and wrath would find no place at any time. For who, bearing in mind that supper, and the traitor sitting at meat with the Saviour of all, and Him who was to be betrayed thus meekly reasoning, would not put away all venom of wrath and anger? See at any rate how meekly He conducts Himself towards him, "The Son of Man goeth, as it is written of Him."

7 And these things again He said, both to restore the disciples, that they might not think the thing was a sign of weakness, and to amend the traitor. "But woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." See again in His rebukes His unspeakable meekness. For not even here with invective, but more in the way of compassion, doth He apply what He saith, but in a disguised way again; and yet not his former senselessness only, but his subsequent shamelessness was deserving of the utmost indignation. For after this conviction he saith, "Is it I, Lord?" Oh insensibility! He inquires, when conscious to himself of such things. For the evangelist too, marvelling at his boldness, saith this. What then saith the most mild and gentle Jesus? "Thou sayest." And yet He might have said, O thou unholy, thou all unholy one; accursed, and profane; so long a time in travail with mischief, who hast gone thy way, and made satanical compacts, and hast agreed to receive money, and hast been convicted by me too, dost thou yet dare to ask? But none of these things did He say; but how? "Thou sayest?" fixing for us hounds and rules of long suffering.

8 But some one will say, Yet if it was written that He was to suffer these things, wherefore is Judas blamed, for he did the things that were written? But not with this intent, but from wickedness. For if thou inquire not concerning the motive, thou wilt deliver even the devil from the charges against him. But these things are not, they are not so. For both the one and the other are deserving of countless punishments, although the world was saved. For

neither did the treason of Judas work out salvation for us, but the wisdom of Christ, and the good contrivance of His fair skill, using the wickednesses of others for our advantage. "What then," one may say, "though Judas had not betrayed Him, would not another have betrayed Him?" And what has this to do with the question? "Because if Christ must needs be crucified, it must be by the means of some one, and if by some one, surely by such a person as this. But if all had been good, the dispensation in our behalf had been impeded." Not so. For the All wise knows how He shall bring about our benefits, even had this happened. For His wisdom is rich in contrivance, and incomprehensible. So for this reason, that no one might suppose that Judas had become a minister of the dispensation, He declares the wretchedness of the man. But some one Will say again, "And if it had been good if he had never been born, wherefore did He suffer both this man, and all the wicked, to come into the world?" When thou oughtest to blame the wicked, for that having the power not to become such as they are, they have become wicked, thou leavest this, and busiest thyself, and art curious about the things of God; although knowing that it is not by necessity that any one is wicked.

9 "But the good only should be born," he would say, "and there were no need of hell, nor punishment, nor vengeance, nor trace of vice, but the wicked should either not be born at all, or being born should straightway depart." First then, it were well to repeat to thee the saying of the apostle, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" But if thou still demandest reasons, we would say this, that the good are more admired for being among the bad; because their long-suffering and great self-command is then most shown. But thou takest away the occasion of their wrestlings, and conflicts, by saying these things. "What then, in order that these may appear good, are others punished?" saith he. God forbid, but for their own wickedness. For neither because they were brought into the world did they become wicked, but on account of their own wickedness; wherefore also they are punished. For how should they fail to be deserving of punishment, seeing they have so many teachers of virtue, and gain nothing therefrom. For like as the noble and good are worthy of double honor, because they both became good, and took no hurt from the wicked; so also the worthless deserve twofold punishment, both because they became wicked,

when they might have become good (they show it who have become such), and because they gained nothing from the good.

¹⁰ But let us see what saith this wretched man, when convicted by his Master. What then saith he? "Is it I, Rabbi?" And why did he not ask this from the beginning? He thought to escape knowledge by its being said, "one of you;" but when He had made him manifest, he ventured again to ask, confiding in the clemency of his Master, that He would not convict him. 3. O blindness! Whereunto hath it led him? Such is covetousness, it renders men fools and senseless, yea reckless, and dogs instead of men, or rather even more fierce than dogs, and devils after being dogs. This man at least received unto him the devil even when plotting against him, but Jesus, even when doing him good, he betrayed, having already become a devil in will, For such doth the insatiable desire of gain make men, out of their mind, frenzy-smiten, altogether given up to gain, as was the case even with Judas.

¹¹ But how do Matthew and the other evangelists say, that, when he made the agreement touching the treason, then the devil seized him; but John, that "after the sop Satan entered into him." And John himself knew this, for further back he saith, "The devil having now put into the heart of Judas, that he should betray Him." How then doth he say, "After the sop Satan entered into him?" Because he enters not in suddenly, nor at once, but makes much trial first, which accordingly was done here also. For after having tried him in the beginning, and assailed him quietly, after that he saw him prepared to receive him, he thenceforth wholly breathed himself into him, and completely got the better of him. But how, if they were eating the passover, did they eat it contrary to the law? For they should not have eaten it, sitting down to their meat. What then can be said? That after eating it, they then sat down to the banquet.

¹² But another evangelist saith, that on that evening He not only ate the passover, but also said, "With desire I have desired to eat this passover with you," that is, on that year. For what reason? Because then the salvation of the world was to be brought about, and the mysteries to be delivered, and the subjects of sorrow to be done away with by His death; so welcome was the cross to Him. But nothing softened the savage monster, nor moved, nor shamed him. He pronounced him wretched, saying, "Woe to that man." He alarmed him again, saying, "It were good for him if he had not been born." He put him to shame, saying, "To whom I shall give a sop, when I have

dipped it." And none of these things checked him, but he was seized by covetousness, as by some madness, or rather by a more grievous disease. For indeed this is the more grievous madness.

¹³ For what would the madman do like this He poured not forth foam out of his mouth but he poured forth the murder of his Lord. He distorted not his hands, but stretched them out for the price of precious blood. Wherefore his madness was greater, because he was mad being in health. But he doth not utter sayest thou, sounds without meaning. And what is more without meaning than this language. "What will ye give me, and I will deliver Him unto you?" "I will deliver," the devil spake by that mouth. But he did not smite the ground with his feet struggling? Nay, how much better so to struggle, than thus to stand upright. But sayest thou, he did not cut himself with stones? Yet how much better, than to do such things as these! ¹⁴ Will ye, that we bring forward the possessed and the covetous, and make a comparison between the two. But let no one account what is done a reproach to himself. For we do not reproach the nature, but we lament the act. The possessed was never clad with garments, cutting himself with stones, and running, he rushes over rough paths, driven headlong of the devil. Do not these things seem to be dreadful? What then, if I shall show the covetous doing more grievous things than these to their own soul, and to such a degree more grievous, that these are considered child's play compared with those. Will you indeed shun the pest? Come then, let us see if they are in any respect in a more tolerable state than they. In none, but even in a more grievous condition; for indeed they are more objects of shame than ten thousand naked persons. For it were far better to be naked as to clothing, than being clad with the fruits of covetousness, to go about like them that celebrate the orgies for Bacchus. For like as they have on madmen's masks and clothes, so have these also. And much as the nakedness of the possessed is caused by madness, so doth madness produce this clothing, and the clothing is more miserable than the nakedness.

¹⁵ And this I will hereby endeavor to prove. For whom should we say was more mad, amongst madmen themselves; one who should cut himself, or one who together with himself should hurt those who met him? It is quite clear that it is this last. The madmen then strip themselves of their clothing, but these all that meet them. "But these tear their clothes to pieces." And how readily would every one of those that are injured consent that his garment

should be torn, rather than be stripped of all his substance? "But those do not aim blows at the face." In the first place, the covetous do even this, and if not all, yet do all inflict by famine and penury more grievous pains on the belly. "But those bite not with the teeth." Would that it were with teeth, and not with the darts of covetousness fiercer than teeth. "For their teeth are weapons and darts." For who will feel most pained, he that was bitten once, and straightway healed, or he that is for ever eaten up by the teeth of penury? For penury when involuntary is more grievous than furnace or wild beast.

¹⁶ "But those rush not into the deserts like the possessed of devils." Would it were the deserts, and not the cities, that they overran, and so all in the cities enjoyed security. For now in this respect again, they are more intolerable than all the insane, because they do in the cities these things which the others do in the deserts, making the cities deserts, and like as in a desert, where there is none to hinder, so plundering the goods of all men. "But they do not pelt with stones them that meet them." And what is this? Of stones it were easy to beware; but of the wounds which by paper and ink they work to the wretched poor (framing writings full of blows without number), who, out of those that fall in with them, can ever easily beware? ¹⁷ 4. And let us see also what they do to themselves. They walk naked up and down the city, for they have no garment of virtue. But if this doth not seem to them to be a disgrace, this again is of their exceeding madness, for that they have no feeling of the unseemliness, but while they are ashamed of having their body naked, they bear about the soul naked, and glory in it. And if you wish, I will tell you also the cause of their insensibility. What then is the cause? They are naked amongst many that are thus naked, wherefore neither are they ashamed, like as neither are we in the baths. So that if indeed there were many clothed with virtue, then would their shame appear more. But now this above all is a worthy subject for many tears, that because the bad are many, bad things are not even esteemed as a disgrace. For besides the rest, the devil hath brought about this too, not to allow them to obtain even a sense of their evil deeds, but by the multitude of them that practise wickedness, to throw a shade over their disgrace; since if it came to pass that he was in the midst of a multitude of persons practising self-restraint, such a one would see his nakedness more.

¹⁸ That they are more naked than the possessed is evident from these things; and that they go into the deserts, neither this again could any one gainsay. For the wide and broad way is more desert than any desert. For

though it have many that journey on yet none from amongst men, but serpents, scorpions, wolves, adders, and asps. Such are they that practise wickedness. And this way is not only desert, but much more rugged than that of the mad. And this is hereby evident. For stones and ravines and crags do not so wound those that mount them, as robbery and covetousness the souls that practise them. And that they live by the tombs, like the possessed, or rather that they themselves are tombs, is plain by this. What is a tomb? A stone having a dead body lying in it. Wherein then do these men's bodies differ from those stones? or rather, they are more miserable even than they. For it is not a stone containing a dead body, but a body more insensible than stones, bearing about a dead soul. Wherefore one would not be wrong in calling them tombs. For so did our Lord too call the Jews, for this reason most especially; He went on at least to say, "Their inward parts are full of ravening and covetousness."

¹⁹ Would ye that I show next, how they also cut their heads with stones? Whence then first, I pray thee, wilt thou learn this? From the things here, or from the things to come? But of the things to come they have not much regard; we must speak then of the things here. For are not anxieties more grievous than many stones, not wounding heads, but consuming a soul. For they are afraid, test those things should justly go forth out of their house, which have come unto them unjustly; they tremble in fear of the utmost ills, are angry, are provoked, against those of their own house, against strangers; and now despondency, now fear, now wrath, comes upon them in succession, and they are as if they were crossing precipice after precipice, and they are earnestly looking day by day for what they have not yet acquired. Wherefore neither do they feel pleasure in the things they have, both by reason of not feeling confidence about the security of them, and because with their whole mind they are intent upon what they have not yet seized. And like as one continually thirsting, though he should drink up ten thousand fountains, feeleth not the pleasure, because he is not satisfied; so also these, so far from feeling pleasure, are even tormented, the more they heap around themselves; from their not feeling any limit to such desire.

²⁰ And things here are like this; but let us speak also of the day to come. For though they give not heed, yet it is necessary for us to speak. In the day to come then, one will see everywhere such men as these undergoing punishment. For when He saith, "I was an hungered, and ye gave me no meat; I was

thirsty, and ye gave me no drink;" He is punishing these; and when He saith, "Depart into the eternal fire prepared for the devil," He is sending thither them that make a bad use of riches. And the wicked servant, who gives not to his fellow-servants the goods of his Lord, is of the number of these men, and he that buried his talent, and the five virgins. And whithersoever thou shalt go, thou wilt see the covetous punished. And now they will hear, "There is a void between us and you;" now, "Depart from me into the fire that is prepared." And now being cut asunder, they will go away, where there is gnashing of teeth, and from every place one may see them driven, and finding a place nowhere, but gathered in hell alone.

21 5. What then is the use of the right faith to us for salvation, when we hear these things? There, gnashing of teeth, and outer darkness, and the fire prepared for the devil, and to be cut asunder, and to be driven away; here, enmities, evil speakings, slanders, perils, cares, plots, to be hated of all, to be abhorred of all, even of the very persons that seem to flatter us. For as good men are admired not by the good only but even by the wicked; so bad men, not the good only, but also the worthless, hate. And in proof that this is true, I would gladly ask of the covetous, whether they do not feel painfully one toward another; and account such more their enemies than those that have done them the greatest wrong; whether they do not also accuse themselves, whether they do not account the thing an affront, if any one brings this reproach upon them. For indeed this is an extreme reproach, and a sure proof of much wickedness; for if thou dost not endure to despise wealth, of what wilt thou ever get the better? of lust, or of the mad desire of glory, or anger, or of wrath? And how would any be persuaded of it? For as to lust, and anger, and wrath, many impute it even to the temperament of the flesh, and to this do students of medicine refer the excesses thereof; and him that is of a more hot and languid temperament, they affirm to be more lustful; but him that runs out into a drier kind of ill temperament, eager, and irritable, and wrathful. But with respect to covetousness, no one ever heard of their having said any such thing. So entirely is the pest the effect of mere remissness, and of a soul past feeling.

22 Therefore, I beseech you, let us give diligence to amend all such things, and to give an opposite direction to the passions that come upon us in every age. But if in every part of our life we sail past the labors of virtue, everywhere undergoing shipwrecks; when we have arrived at the harbor destitute of spir-

itual freight, we shall undergo extreme punishment. For our present life is an out stretched ocean. And as in the sea here, there are different bays exposed to different tempests, and the 'gean is difficult because of the winds, the Tyrrhenian strait because of the confined space, the Charybdis that is by Africa because of the shallows, the Propontis, which is without the Euxine sea, on account of its violence and currents, the parts without Cadiz because of the desolation, and tracklessness, and unexplored places therein, and other portions for other causes; so also is it in our life.

23 And the first sea to view is that of our childish days, having much tempestuousness, because of its folly, its facility, because it is not steadfast. Therefore also we set over it guides and teachers, by our diligence adding what is wanting to nature, even as there by the pilot's skill. After this age succeeds the sea of the youth, where the winds are violent as in the 'gean, lust increasing upon us. And this age especially is destitute of correction; not only because he is beset more fiercely, but also because his faults are not reprov'd, for both teacher and guide after that withdraw. When therefore the winds blow more fiercely, and the pilot is more feeble, and there is no helper, consider the greatness of the tempest. After this there is again another period of life, that of men, in which the cares of the household press upon us, when there is a wife, and marriage, and begetting of children, and ruling of a house, and thick falling showers of cares. Then especially both covetousness flourishes and envy.

24 When then we pass each part of our life with shipwrecks, how shall we suffice for the present life? how shall we escape future punishment. For when first in the earliest age we learn nothing healthful, and then in youth we do not practise sobriety, and when grown to manhood do not get the better of covetousness, coming to old age as to a hold full of bilgewater, and as having made the barque of the soul weak by all these shocks, the planks being separated, we shall arrive at that harbor, bearing much filth instead of spiritual merchandise, and to the devil we shall furnish laughter, but lamentation to ourselves, and bring upon ourselves the intolerable punishments. That these things may not be, let us brace ourselves up on every side, and, withstanding all our passions, let us cast out the lust of wealth, that we may also attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory forever and ever. Amen.

HOMILY 82

Matthew Chapter 26, Verse 26-Matthew Chapter 26, Verse 28

¹ "And as they were eating, Jesus took bread, and gave thanks, and brake it, and gave it to the disciples, and said, Take, eat; This is my body." "And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it; This is my blood of the New Testament, Which is shed for many, for the remission of sins." Ah! how great is the blindness of the traitor! Even partaking of the mysteries, he remained the same; and admitted to the most holy table, he changed not. And this Luke shows by saying, that after this Satan entered into him, not as despising the Lord's body, but thenceforth laughing to scorn the traitor's shamelessness. For indeed his sin became greater from both causes, as well in that he came to the mysteries with such a disposition, as that having approached them, he did not become better, either from fear, or from the benefit, or from the honor. But Christ forbid him not, although He knew all things, that thou mightest learn that He omits none of the things that pertain to correction. Wherefore both before this, and after this, He continually admonished him, and checked him, both by deeds, and by words; both by fear, and by kindness; both by threatening, and by honor. But none of these things withdrew him from that grievous pest.

² Wherefore thenceforth He leaves him, and by the mysteries again reminds the disciples of His being slain, and in the midst of the meal His discourse is of the cross, by the continual repeating of the prediction, making His passion easy to receive. For if, when so many things had been done and foretold, they were troubled; if they had heard none of these things, what would they not have felt? "And as they were eating, He took bread, and brake it." Why can it have been that He ordained this sacrament then, at the time of the passover? That thou mightest learn from everything, both that He is the lawgiver of the Old Testament, and that the things therein are foreshadowed because of these things. Therefore, I say, where the type is, there He puts the truth. But the evening is a sure sign of the fullness of times, and that the things were now come to the very end.

³ And He gives thanks, to teach us how we ought to celebrate this sacrament, and to show that not unwillingly doth He come to the passion, and to teach us whatever we may suffer to bear it thankfully, thence also suggesting good hopes. For if the type was a deliverance from such bondage, how much more will the truth set free the world, and will He be delivered up for the be-

nefit of our race. Wherefore, I would add, neither did He appoint the sacrament before this, but when henceforth the rites of the law were to cease. And thus the very chief of the feasts He brings to an end, removing them to another most awful table, and He saith, "Take, eat, This is my body, Which is broken for many." ⁴ And how were they not confounded at hearing this? Because He had before told unto them many and great things touching this. Wherefore that He establishes no more, for they had heard it sufficiently, but he speaks of the cause of His passion, namely, the taking away of sins. And He calls it blood of a New Testament, that of the undertaking, the promise, the new law. For this He undertook also of old, and this comprises the Testament that is in the new law. And like as the Old Testament had sheep and bullocks, so this has the Lord's blood. Hence also He shows that He is soon to die, wherefore also He made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again He tells the cause of His death, "which is shed for many for the remission of sins;" and He saith, "Do this in remembrance of me." Seest thou how He removes and draws them off from Jewish customs. For like as ye did that, He saith, in remembrance of the miracles in Egypt, so do this likewise in remembrance of me. That was shed for the preservation of the first-born, this for the remission of the sins of the whole world. For, "This," saith He, "is my blood, which is shed for the remission of sins."

⁵ But this He said, indicating thereby, that His passion and His cross are a mystery, by this too again comforting His disciples. And like as Moses saith, "This shall be to you for an everlasting memorial," so He too, "in remembrance of me," until I come. Therefore also He saith, "With desire I have desired to eat this passover," that is, to deliver you the new rites, and to give a passover, by which I am to make you spiritual. And He Himself drank of it. For lest on hearing this, they should say, What then? do we drink blood, and eat flesh? and then be perplexed (for when He began to discourse concerning these things, even at the very sayings many were offended), therefore lest they should be troubled then likewise, He first did this Himself, leading them to the calm participation of the mysteries. Therefore He Himself drank His own blood. What then must we observe that other ancient rite also? some one may say. By no means. For on this account He said, "Do this," that He might withdraw them from the other. For if this worketh remission of sins, as it surely doth work it, the other is now superfluous.

6 As then in the case of the Jews, so here also He hath bound up the memorial of the benefit with the mystery, by this again stopping the mouths of heretics. For when they say, Whence is it manifest that Christ was sacrificed? together with the other arguments we stop their mouths from the mysteries also. For if Jesus did not die, of what are the rites the symbols? 2. Seest thou how much diligence hath been used, that it should be ever borne in mind that He died for us? For since the Marcionists, and Valentinians, and Manichaeans were to arise, denying this dispensation, He continually reminds us of the passion even by the mysteries, (so that no man should be deceived); at once saving, and at the same time teaching by means of that sacred table. For this is the chief of the blessings; wherefore Paul also is in every way pressing this.

7 Then, when He had delivered it, He saith, "I will not drink of the fruit of this wine, until that day when I drink it new with you in my Father's kingdom." For because He had discoursed with them concerning passion and cross, He again introduces what He has to say of His resurrection, having made mention of a kingdom before them, and so calling His own resurrection. And wherefore did He drink after He was risen again? Lest the grosser sort might suppose the resurrection was an appearance. For the common sort made this an infallible test of His having risen again. Wherefore also the apostles also persuading them concerning the resurrection say this, "We who did eat and drink with Him." To show therefore that they should see Him manifestly risen, again, and that He should be with them once more, and that they themselves shall be witnesses to the things that are done, both by sight, and by act, He saith, "Until I drink it new with you," you bearing witness. For you shall see me risen again.

8 But what is "new." In a new, that is, a strange manner, not having a passible body, but now immortal and incorruptible, and not needing food. It was not then for want that He both ate and drank after the resurrection, for neither did His body need these things any more, but for the full assurance of His resurrection. And wherefore did He not drink water after He was risen again, but wine. To pluck up by the roots another wicked heresy. For since there are certain who use water in the mysteries; to show that both when He delivered the mysteries He had given wine, and that when He had risen and was setting before them a mere meal without mysteries, He used wine, "of the fruit," He saith, "of the vine." But a vine produces wine, not water. "And

when they had sung an hymn, they went out unto the Mount of Olives." Let them hear this, as many as, like swine eating at random, rudely spurn the natural table, and rise up in drunkenness, whereas it were meet to give thanks, and end with an hymn

9 Hear this, as many as wait not again for the last prayer of the mysteries, for this is a symbol of that. He gave thanks before He gave it to His disciples, that we also may give thanks. He gave thanks, and sang an hymn after the giving, that we also may do this selfsame thing. But for what reason doth He go forth unto the mountain? Making Himself manifest, that He may be taken, in order not to seem to hide himself. For He hastened to go to the place which was also known to Judas. Then "He saith unto them, All ye shall be offended in me." After this He mentions also a prophecy, "For it is written, I will smite the shepherd, and the sheep shall be scattered abroad:" at once persuading them ever to give heed to the things that are written, and at same time making it plain that He was crucified, according to God's purpose; and by everything showing He was no alien from the old covenant, nor from the God preached therein, but that what is done is a dispensation, and that the prophets all proclaimed all things beforehand from the beginning that are comprised in the matter, so that they be quite confident about the better things also.

10 And He teaches us to know what the disciples were before the crucifixion, what after the crucifixion. For indeed they who, when He was crucified, were not able so much as to stand their ground, these after His death were mighty, and stronger than adamant. And this self-same thing is a demonstration of His death, the fright and cowardice, I mean, of His disciples. For if when so many things have been both done and said, still some are shameless, and say that He was not crucified; if none of these things had come to pass, to what pitch of wickedness would they not have proceeded? So for this reason, not by His own sufferings only, but by what took place with respect to the disciples, He confirms the word concerning His death, and by the mysteries also, in every way confounding those that are diseased with the pest of Marcion. For this reason He suffers even the chief apostle to deny Him. But if He was not bound nor crucified, whence sprung the fear to Peter, and to the rest of the apostles.

11 He suffers them not however, on the other hand, to wait until the sorrows, but what saith He? "But after I am risen again, I will go before you into

Galilee." For not from Heaven doth He appear at once, neither will He depart into any distant country, but in the same nation, in which He had also been crucified, nearly in the same place, so as hereby again to assure them that He that was crucified was the very same that rose again, and in this way to comfort them more abundantly when in sorrow. Therefore also He said "in Galilee," that being freed from the fears of the Jews they might believe His saying. For which cause indeed He appeared there. "But Peter answered and said, Though all men should be offended because of Thee, yet will I never be offended." ¹² 3. What sayest thou, O Peter? the prophet said, "The sheep shall be scattered;" Christ hath confirmed the saying, and sayest thou, No? Is not what passed before enough, when Thou saidst, "Far be it from Thee," and thy mouth was stopped? For this then He suffers him to fall, teaching him thereby to believe Christ in all things, and to account His declaration more trustworthy than one's own conscience. And the rest too reaped no small benefit from his denial, having come to know manes weakness, and God's truth. For when He foretells anything, we must no longer be subtle, nor lift up ourselves above the common sort. For, "thy rejoicing," it is said, "thou shall have in thyself, and not in another." For where he should have prayed, and have said, Help us, that we be not cut off, he is confident in himself, and saith, "Though all men should be offended in Thee, yet will I never;" though all should undergo this, I shall not undergo it, which led him on by little and little to self-confidence. Christ then, out of a desire to put down this, permitted his denial. For since he neither submitted to Him nor the prophet (and yet for this intent He brought in the prophet be sides, that they may not gainsay), but nevertheless since he submitted not to His words, he is instructed by deeds.

¹³ For in proof that for this intent He permitted it, that He might amend this in him, hear what He saith, "I have prayed for thee, that thy faith fail not." For this He said sharply reproving him, and showing that his fall was more grievous than the rest, and needed more help. For the matters of blame were two; both that he gainsaid; and, that he set himself before the other; or rather a third too, namely, that he attributed all to himself. To cure these things then, He suffered the fall to take place, and for this cause also leaves the others, and addresses Himself earnestly to him. For, "Simon," saith He, "Simon, behold Satan hath desired to have you that he may sift you as wheat;" that is, that he may trouble, confound, tempt you; but "I have prayed

for thee, that thy faith fail not." And why, if Satan desired all, did He not say concerning all, I have prayed for you? Is it not quite plain that it is this, which I have mentioned before, that it is as reproving him, and showing that his fall was more grievous than the rest, that He directs His words to him?

¹⁴ And wherefore said He not, But I did not suffer it, rather than, "I have prayed?" He speaks from this time lowly things, on His way to His passion, that He may show His humanity. For He that has built His church upon Peter's confession, and has so fortified it, that ten thousand dangers and deaths are not to prevail over it; He that hath given him the keys of Heaven, and hath put him in possession of so much authority, and in no manner needed a prayer for these ends (for neither did He say, I have prayed, but with His own authority, "I will build my church, and I will give thee the keys of Heaven"), how should He need to pray, that He might brace up the shaken soul of a single man? Wherefore then did He speak in this way? For the cause which I mentioned, and because of their weakness, for they had not as yet the becoming view of Him.

¹⁵ How then was it that He denied? he said not, that thou mayest not deny, but that thy faith fail not, that thou perish not utterly. For this came from His care. For indeed fear had driven out all else, for it was beyond measure, and it became beyond measure, since God had to an exceeding degree deprived him of His help, and He did exceedingly deprive him thereof, because there was to an exceeding degree in him the passion of self-will and contradiction. In order then that He might pluck it up by the roots, therefore He suffered the terror to overtake him. For in proof that this passion was grievous in him, he was not content with his former words, gainsaying both prophet and Christ, but also after these things when Christ had said unto him, "Verily I say unto thee, that this night,²) before the cock crow, thou shalt deny me thrice," he replieth, "Though I should die with Thee, I will not deny Thee in any wise."³) And Luke signifies moreover, that the more Christ warned him, so much the more did Peter exceedingly oppose Him.

¹⁶ What mean these things, O Peter? When He was saying, "One of you shall betray me," thou didst fear lest thou shouldest be the traitor, and didst constrain the disciple to ask, although conscious to thyself of no such thing; but now, when He is plainly crying out, and saying, "All shall be offended," art thou gainsaying it, and not once only, but twice and often? For this is

what Luke saith. Whence then did this come to him? From much love, from much pleasure. I mean, that after that he was delivered from that distressing fear about the betrayal, and knew the traitor, he then spoke confidently, and lifted himself up over the rest, saying, "Though all men shall be offended, yet will I not be offended."⁴) And in some degree too his conduct sprung from jealousy, for at supper they reasoned "which of them is the greater,"⁵) to such a degree did this passion trouble them. Therefore He checked him, not compelling him to the denial, God forbid! but leaving him destitute of His help, and convicting human nature.

¹⁷ See at any rate after these things how he was subdued. For after the resurrection, when he had said, "And what shall this man do?"⁶) and was silenced, he ventured no more to gainsay as here, but held his peace. Again, towards the assumption,⁷) when he heard, "It is not for you to know times or seasons,"⁸) again he holds his peace, and contradicts not. After these things, on the house, and by the sheet, when he heard a voice saying to him, "What God hath cleansed, call not thou common,"⁹) even though he knew not for the time what the saying could be, he is quiet, and strives not. 4. All these things did that fall effect, and whereas before that he attributes all to himself, saying, "Though all men shall be offended, yet will I not be offended;" and, "If I should die, I will not deny Thee" when he should have said, If I receive the assistance from Thee);-yet after these things altogether the contrary, "Why do ye give heed to us, as though by our own power or holiness we had made him to walk?¹⁰)

¹⁸ Hence we learn a great doctrine, that a man's willingness is not sufficient, unless any one receive the succor from above; and that again we shall gain nothing by the succor from above, if there be not a willingness. And both these things do Judas and Peter show; for the one, though he had received much help, was profited nothing, because he was not willing, neither contributed his part; but this one, though he was ready in mind, because he received no assistance, fell. For indeed of these two things is virtue's web-woven. Wherefore I entreat you neither when you have cast all upon God) to sleep yourselves, nor, when laboring earnestly, to think to accomplish all by your own toils. For neither is it God's will that we should be supine ourselves, therefore He worketh it not all Himself; nor yet boasters, therefore He did not give all to us; but having removed what was hurtful in either way, left that which is useful for us. Therefore He suffered even the chief apostle to

fall, both rendering him more humbled in mind, and training him thenceforth to greater love. "For to whom more is forgiven," it is said, "he loveth more."¹)

¹⁹ Let us then in everything believe God, and gainsay Him in nothing, though what is said seem to be contrary to our thoughts and senses, but let His word be of higher authority than both reasonings and sight. Thus let us do in the mysteries also, not looking at the things set before us, but keeping in mind His sayings. For His word cannot deceive, but our senses are easily beguiled. That hath never failed, but this in most things goeth wrong. Since then the word saith, "This is my body," let us both be persuaded and believe, and look at it with the eyes of the mind. For Christ hath given nothing sensible, but though in things sensible yet all to be perceived by the mind. So also in baptism, the gift is bestowed by a sensible thing, that is, by water; but that which is done is perceived by the mind, the birth, I mean, and the renewal. For if thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives, in things sensible.

²⁰ How many now say, I would wish to see His form, the mark, His clothes, His shoes. Lo! thou seest Him, Thou touchest Him, thou eatest Him. And thou indeed desirest to see His clothes, but He giveth Himself to thee not to see only, but also to touch and eat and receive within thee. Let then no one approach it with indifference, no one faint-hearted, but all with burning hearts, all fervent, all aroused. For if Jews standing, and having on their shoes and their staves in their hands, ate with haste, much more oughtest thou to be watchful. For they indeed were to go forth to Palestine, wherefore also they had the garb of pilgrims, but thou art about to remove unto Heaven. 5. Wherefore it is needful in all respects to be vigilant, for indeed no small punishment is appointed to them that partake unworthily. ²¹ Consider how indignant thou art against the traitor, against them that crucified Him. Look therefore, lest thou also thyself become guilty of the body and blood of Christ. They slaughtered the all-holy body, but thou receivest it in a filthy soul after such great benefits. For neither was it enough for Him to be made man, to be smitten and slaughtered, but He also commingleth Himself with us, and not by faith only, but also in very deed maketh us His body. What then ought not he to exceed in purity that hath the benefit of this sacrifice, than what sunbeam should not that hand be more pure which is to sever this

flesh, the mouth that is filled with spiritual fire, the tongue that is reddened by that most awful blood? Consider with what sort of honor thou wast honored, of what sort of table thou art partaking. That which when angels behold, they tremble, and dare not so much as look up at it without awe on account of the brightness that cometh thence, with this we are fed with this we are commingled, and we are made one body and one flesh with Christ. "Who shall declare the mighty works of the Lord, and cause all His praises to be heard?"²⁾ What shepherd feeds his sheep with his own limbs? And why do I say, shepherd? There are often mothers that after the travail of birth send out their children to other women as nurses; but He endureth not to do this, but Himself feeds us with His own blood, and by all means entwines us with Himself.

²² Mark it, He was born of our substance. But, you say, this is nothing to all men; though it does concern all. For if He came unto our nature, it is quite plain that it was to all; but if to all, then to each one. And how was it, you say, that all did not reap the profit therefrom. This was not of His doing, whose choice it was to do this in behalf of all, but the fault of them that were not willing. With each one of the faithful doth He mingle Himself in the mysteries, and whom He begat, He nourishes by Himself, and putteth not out to another; by this also persuading thee again, that He had taken thy flesh. Let us not then be remiss, having been counted worthy of so much both of love and honor. See ye not the infants with how much eagerness they lay hold of the breast? with what earnest desire they fix their lips upon the nipple? With the like let us also approach this table, and the nipple of the spiritual cup. Or rather, with much more eagerness let us, as infants at the breast, draw out the grace of the spirit, let it be our one sorrow, not to partake of this food. The works set before us are not of man's power. He that then did these things at that supper, this same now also works them. We occupy the place of servants. He who sanctifieth and changeth them is the same. Let then no Judas be present, no covetous man. If any one be not a disciple, let him withdraw, the table receives not such. For "I keep the passover," He saith, "with my disciples."¹⁾

²³ This table is the same as that, and hath nothing less. For it is not so that Christ wrought that, and man this, but He doth this too. This is that upper chamber, where they were then; and hence they went forth unto the mount of Olives. Let us also go out unto the hands of the poor, for this spot

is the mount of Olives. For the multitude of the poor are olive-trees planted in the house of God, dropping the oil, which is profitable for us there, which the five virgins had, and the others that had not received perished thereby. Having received this, let us enter in that with bright lamps we may meet the bridegroom; having received this, let us go forth hence. Let no inhuman person be present, no one that is cruel and merciless, no one at all that is unclean. ²⁴ 6. These things I say to you that receive, and to you that minister. For it is necessary to address myself to you also, that you may with much care distribute the gifts there. There is no small punishment for you, if being conscious of any wickedness in any man, you allow him to partake of this table. "His blood shall be required at your hands." ²⁵ 2) Though any one be a general, though a deputy, though it be he himself who is invested with the diadem, and come unworthily, forbid him, the authority thou hast is greater than his. Thou, if thou wert entrusted to keep a spring of water clean for a flock, and then wert to see a sheep having much mire on its mouth, thou wouldest not suffer it to stoop down unto it and foul the stream: but now being entrusted with a spring not of water, but of blood and of spirit, if thou seest any having on them sin, which is more grievous than earth and mire, coming unto it, art thou not displeased? dost thou not drive them off? and what excuse canst thou have?

²⁵ For this end God hath honored you with this honor, that ye should discern these things. This is your office, this your safety, this your whole crown, not that ye should go about clothed in a white and shining vestment. And whence know I, you may say, this person, and that person? I speak not of the unknown, but of the notorious. Shall I say something more fearful. It is not so grievous a thing for the energumens to be within, as for such as these, whom Paul affirms to trample Christ under foot, and to "account the blood of the covenant unclean. and to do despite to the grace of the Spirit." For he that hath fallen into sin and draws nigh, is worse than one possessed with a devil. For they, because they are possessed are not punished, but those, when they draw nigh unworthily, are delivered over to undying punishment. Let us not therefore drive away these only, but all without exception, whomsoever we may see coming unworthily.

²⁶ Let no one communicate who is not of the disciples. Let no Judas receive, lest he suffer the fate of Judas. This multitude also is Christ's body. Take heed, therefore, thou that ministerest at the mysteries, lest thou pro-

voke the Lord, not purging this body. Give not a sword instead of meat. Nay, though it be from ignorance that he come to communicate, forbid him, be not afraid. Fear God, not man. If thou shouldest fear man, thou wilt be laughed to scorn even by him, but if God, thou wilt be an object of respect even to men. But if thou darest not to do it thyself, bring him to me; I will not allow any to dare do these things. I would give up my life rather than impart of the Lord's blood to the unworthy; and will shed my own blood rather than impart of such awful blood contrary to. what is meet.

27 But if any hath not known the bad man, after much inquiry, it is no blame. For these things have been said about the open sinners. For if we amend these, God will speedily discover to us the unknown also; but if we let these alone, wherefore should He then make manifest those that are hidden. But these things I say, not that we repel them only, nor cut them off, but in order that we may amend them, and bring them back, that we may take care of them. For thus shall we both have God propitious, and shall find many to receive worthily; and for our own diligence, and for our care for others, receive great reward; unto which God grant we may all attain by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 83

Matthew Chapter 26, Verse 36–Matthew Chapter 26, Verse 38

1 "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy: and He saith unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. " Because they clung to Him inseparably, therefore He saith, "Tarry ye here, while I go away and pray." For it was usual with Him to pray apart from them. And this He did teaching us in our prayers, to prepare silence for ourselves and great retirement. And He takes with Him the three, and saith unto them, "my soul is exceeding sorrowful, even unto death." Wherefore doth He not take all with Him? That they might not be cast down; but these He taketh that had been spectators of His glory. However, even these He dismisses: "And He went on a little farther, and prayeth, saying, Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt. And He cometh unto them, and findeth them sleeping, and saith unto Peter, What, could ye not watch

with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

²Not without reason doth He inveigh against Peter most, although the others also had slept; but to make him feel by this also, for the cause which I mentioned before. Then because the others also said the same thing (for when Peter had said (these are the words), "Though I must die with Thee, I will not deny Thee; likewise also," it is added, "said all the disciples"); He addresses Himself to all, convicting their weakness. For they who are desiring to die with Him, were not then able so much as to sorrow with Him wakefully, but sleep overcame them. ³And He prays with earnestness, in order that the thing might not seem to be acting. And sweats flow over him for the same cause again, even that the heretics might not say this, that He acts the agony. Therefore there is a sweat like drops of blood, and an angel appeared strengthening Him, and a thousand sure signs of fear, lest any one should affirm the words to be reigned. For this cause also was this prayer. By saying then, "If it be possible, let it pass from me," He showed His humanity; but by saying, "Nevertheless not as I will, but as Thou wilt," He showed His virtue and self-command, teaching us even when nature pulls us back, to follow God. For since it was not enough for the foolish to show His face only, He uses words also. Again, words sufficed not alone, but deeds likewise were needed; these also He joins with the words, that even they who are in a high degree contentious may believe, that He both became man and died. For if, even when these things are so, this be still disbelieved by some, much more, if these had not been. See by how many things He shows the reality of the incarnation: by what He speaks, by what He suffers. After that He cometh and saith to Peter, as it is said, "What, couldest thou not watch one hour with me? All were sleeping, and He rebukes Peter, hinting at him, in what He spake.

⁴And the words, "with me," are not employed without reason; it is as though He had said, Thou couldest not watch with me one hour, and wilt thou lay down thy life for me? and what follows also, intimates this self-same thing. For "Watch," saith He, "and pray not to enter into temptation. See how He is again instructing them not to be self-confident, but contrite in mind, and to be humble, and to refer all to God. ⁵And at one time He addresses Himself to Peter, at another to all in common. And to him He saith, "Simon, Simon, Satan hath desired to have you, that he may sift you as

wheat; but I have prayed for thee;" and to all in common, "Pray that ye enter not into temptation;" every way plucking up their self-will, and making them earnest-minded. Then, that He might not seem to make His language altogether condemnatory, He saith, "The spirit indeed is ready, but the flesh is weak." For even although thou dost desire to despise death, yet thou wilt not be able, until God stretch forth His hand, for the carnal mind draws down. And again He prayed in the same way, saying, "Father, if this cannot pass from me except I drink it, Thy will be done," showing here, that He fully harmonizes with God's will, and that we must always follow this, and seek after it.

⁶ "And He came and found them asleep." For besides that it was late at night, their eyes also were weighed down by their despondency. And the third time He went and spake the same thing, establishing the fact, that He was become man. For the second and third time is in the Scriptures especially indicative of truth; like as Joseph also said to Pharaoh, "Did the dream appear to thee the second time? For truth was this done, and that thou mightest be assured that this shall surely be." Therefore He too once, and twice, and three times spake the same thing, for the sake of proving the incarnation. And wherefore came He the second time? In order to reprove them, for that they were so drowned in despondency, as not to have any sense even of His presence. He did not however reprove them, but stood apart from them a little, showing their unspeakable weakness, that not even when they had been rebuked, were they able to endure. But He doth not awake and rebuke them again, lest He should smite them that were already smitten, but He went away and prayed, and when He is come back again, He saith, "Sleep on now, and take your rest." And yet then there was need to be wakeful, but to show that they will not bear so much as the sight of the dangers, but will be put to flight and desert Him from their terror, and that He hath no need of their succor, and that He must by all means be delivered up, "Sleep on now," He saith, "and take your rest; behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners."

⁷ He shows again that what is done belongs to a divine dispensation. 2. But He doth not this only, but also, by saying, "into the hands of sinners," He cheers up their minds, showing it was the effect of their wickedness, not of His being liable to any charge. "Rise, let us be going; behold, he is at hand that doth betray me." For by all means He taught them, that the matter was

not of necessity, nor of weakness, but of some secret dispensation. For, as we see, He fore-knew that Judas would come, and so far from flying, He even went to meet him. At any rate, "While He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Seemly surely are the instruments of the priests! "with swords and staves" do they come against Him! And Judas, it is said, with them, one of the twelve. Again he calleth him "of the twelve," and is not ashamed. Now he that betrayed Him gave them a sign, saying, "Whomsoever I shall kiss, that same is He, hold Him fast." Oh! what depravity had the traitor's soul received. For with what kind of eyes did he then look at his Master? with what mouth did he kiss Him? Oh! accursed purpose; what did he devise? What did he dare? What sort of sign of betrayal did he give? Whomsoever I shall kiss, he saith. He was emboldened by his Master's gentleness, which more than all was sufficient to shame him, and to deprive him of all excuse for that he was betraying one so meek.

8 But wherefore doth He say this? Because often when seized by them He had gone out through the midst, without their knowing it. Nevertheless, then also this would have been done, if it had not been His own will that He should be taken. It was at least with a view to teach them this, that He then blinded their eyes, and Himself asked, "Whom seek ye?" And they knew Him not, though being with lanterns and torches, and having Judas with them. Afterwards, as they had said, "Jesus;" He saith, "I am He" whom ye seek: and here again, "Friend, wherefore art thou come?" For after having shown His own strength, then at once He yielded Himself. But John saith, that even to the very moment He continued to reprove him, saying, "Judas, betrayest thou the Son of Man with a kiss?" Art thou not ashamed even of the form of the betrayal? saith He. Nevertheless, forasmuch as not even this checked him, He submitted to be kissed, and gave Himself up willingly; and they laid their hands on Him, and seized Him that night on which they ate the passover, to such a degree did they boil with rage, and were mad. However, they would have had no strength, unless He had Himself suffered it. Yet this delivers not Judas from intolerable punishment, but even more exceedingly condemns him, for that though he had received such proof of His power, and lenity, and meekness, and gentleness, he became fiercer than any wild beast.

9 Knowing then these things, let us flee from covetousness. For that, that it was, which then drove him to madness; that exercises them who are taken

thereby in the most extreme cruelty and inhumanity. For, when it makes them to despair of their own salvation, much more doth it cause them to overlook that of the rest of mankind. And so tyrannical is the passing, as sometimes to prevail over the keenest lust. Wherefore indeed I am exceedingly ashamed, that to spare their money, may indeed have bridled their unchastity, but for the fear of Christ they were not willing to live chastely and with gravity. ¹⁰ Wherefore I say, let us flee from it; for I will not cease for ever saying this. For why, O man, dost thou gather gold? Why dost thou make thy bondage more bitter? Why thy watching more grievous? Why thy anxiety more painful? Account for thine own the metals buried in the mines, those in the kings' courts. For indeed if thou hadst all that heap, thou wouldest keep it only, and wouldest not use it. For if now thou hast not used the things thou possessest, but abstainest from them as though they belonged to others, much more would this be the case with thee, if thou hadst more. For it is the way of the covetous, the more they heap up around them, the more to be sparing of it. "But I know," sayest thou, "that these things are mine." The possession then is in supposition only, not in enjoyment. But I should be an object of fear to men, sayest thou. Nay, but thou wouldest by this become a more easy prey both to rich and poor, to robbers, and false accusers, and servants, and in general to all that are minded to plot against thee. For if thou art desirous to be an object of fear, cut off the occasions by which they are able to lay hold of thee and pain thee, whoever have set their hearts thereon. Hearest thou not the parable that saith, that the poor and naked man, not even a hundred men gathered together are ever able to strip? For he hath his poverty as his great est protection, which not even the king shall ever be able to subdue and take.

¹¹ 3. The covetous man indeed all join in vexing. And why do I say men, when moths and worms war against such a man? And why do I speak of moths? Length of time is enough alone, even when no one troubles him, to do the greatest injury to such a man. What then is the pleasure of wealth? For I see its discomforts, but do thou tell me the pleasure of it. And what are its discomforts? sayest thou: anxieties, plots, enmities, hatred, fear; to be ever thirsting and in pain. For if any one were to embrace a damsel he loves, but were not able to satisfy his sire, he undergoes the utmost torment. Even so also doth the rich man. For he hath plenty, and is with her, but cannot satisfy all his desire; but the same result takes place as some wise man mentions;

"The lust of eunuch to deflower a virgin;" and, "Like an eunuch embracing a virgin and groaning;" so are all the rich.

¹² Why should one speak of the other things? how such a one is displeasing to all, to his servants, his laborers, his neighbors, to them that handle public affairs, to them that are injured, to them that are not injured, to his wife most of all, and to his children more than to any. For not as men does he bring them up, but more miserably than menials and purchased slaves. And countless occasions for anger, and vexation, and insult, and ridicule against himself, doth he bring about, being set forth as a common laughing stock to all. So the discomforts are these, and perhaps more than these; before one could never go through them all in discourse, but experience will be able to set them before us. But tell me the pleasure from hence. "I appear to be rich," he saith, "and am reputed to be rich." And what kind of pleasure to be so reputed? It is a very great name for envy. I say a name, for wealth is a name only void of reality.

¹³ "Yet he that is rich," saith he, "indulges and delights himself with this notion." He delights himself in those things about which he ought to grieve. "To grieve? wherefore?" asks he. Because this renders him useless for all purposes, and cowardly and unmanly both with regard to banishment and to death, for he holds this double, longing more for money than for light. Such a one not even Heaven delights, because it beareth not gold; nor the sun, forasmuch as it puts not forth golden beams. But there are some, saith he, who do enjoy what they possess, living in luxury, in gluttony, in drunkenness, spending sumptuously. You are telling me of persons worse than the first. For the last above all are the men, who have no enjoyment. For the first at least abstains from other evils, being bound to one love; but the others are worse than these, besides what we have said, bringing in upon themselves a crowd of cruel masters, and doing service every day to the belly, to lust, to drunkenness, to other kinds of intemperance, as to so many cruel tyrants, keeping harlots, preparing expensive feasts, purchasing parasites, flatterers, turning aside after unnatural lusts, involving their body and their soul in a thousand diseases springing therefrom.

¹⁴ For neither is it on what they want they spend their goods, but on ruining the body, and on ruining also the soul therewith; and they do the same, as if any one, when adorning his person, were to think he was spending his money on his own wants. So that he alone enjoys pleasure and is mas-

ter of his goods, who uses his wealth for a proper object; but these are slaves and captives, for they aggravate both the passions of the body and the diseases of the soul. What manner of enjoyment is this, where is siege and war, and a storm worse than all the raging of the sea? For if wealth find men fools, it renders them more foolish; if wanton, more wanton. And what is the use of understanding, thou wilt say, to the poor man? As might be expected thou art ignorant; for neither doth the blind man know what is the advantage of light. Listen to Solomon, saying, "As far as light excelleth darkness, so doth wisdom excel folly."

15 But how shall we instruct him that is in darkness? For the love of money is darkness, permitting nothing that is to appear as it is, but otherwise. For much as one in darkness, though he should see a golden vessel, though a precious stone, though purple garments, supposes them to be nothing, for he sees not their beauty; so also he that is in covetousness, knows not as he ought the beauty of those things that are worthy of our care. Disperse then I pray thee the mist that arises from this passion, and then wilt thou see the nature of things. But nowhere do these things so plainly appear as in poverty, nowhere are those things so disproved which seem to be, and are not, as in self-denial. 4. But oh! foolish men; who do even curse the poor, and say that both houses and living are disgraced by poverty, confounding all things. For what is a disgrace to a house? I pray thee. It hath no couch of ivory, nor silver vessels, but all of earthenware and wood. Nay, this is the greatest glory and distinction to a house. For to be indifferent about worldly things, often occasions all a man's leisure to be spent in the care of his soul.

16 When therefore thou seest great care about outward things, then be ashamed at the great unseemliness. For the houses of them that are rich most of all want seemliness. For when thou seest tables covered with hangings, and couches inlaid with silver, much as in the theatre, much as in the display of the stage, what can be equal to this unseemliness? For what kind of house is most like the stage, and the things on the stage? The rich man's or the poor man's? Is it not quite plain that it is the rich man's? This therefore is full of unseemliness. What kind of house is most like Paul's, or Abraham's? It is quite evident that it is the poor man's. This therefore is most adorned, and to be approved. And that thou mayest learn that this is, above all, a house's adorning, enter into the house of Zacchaeus, and learn, when Christ was on the point of entering therein, how Zacchaeus adored it. For he did not run to

his neighbors begging curtains, and seats, and chairs made of ivory, neither did he bring forth from his closets Laconian hangings; but he adorned it with an adorning suitable to Christ. What was this? "The half of my goods I will give, he saith, "to the poor; and whomsoever I have robbed, I will restore fourfold." On this wise let us too adorn our houses, that Christ may enter in unto us also. These are the fair curtains, these are wrought in Heaven, they are woven there. Where these are, there is also the King of Heaven. But if thou adorn it in another way, thou art inviting the devil and his company.

17 He came also into the house of the publican Matthew. What then did this man also do? He first adorned himself by his readiness, and by his leaving all, and following Christ. So also Cornelius adorned his house with prayers and alms; wherefore even unto this day it shines above the very palace. For the vile state of a house is not in vessels lying in disorder, nor in an untidy bed, nor in walls covered with smoke, but in the wickedness of them that dwell therein. And Christ sheweth it, for into such a house, if the inhabitant be virtuous, He is not ashamed to enter; but into that other, though it have a golden roof, He will never enter. So that while this one is more gorgeous than the palace, receiving the Lord of all, that with its golden roof and columns is like filthy drains and sewers, for it contains the vessels of the devil.

18 But these things we have spoken not of those who are rich for a useful purpose, but of the grasping, and the covetous. For neither is there amongst these, diligence nor care about the things needful, but about pampering the belly, and drunkenness, and other like unseemliness; but with the others about self-restraint. Therefore nowhere did Christ enter into a gorgeous house, but into that of the publican and chief publican, and fisherman, leaving the kings' palaces, and them that are clothed with soft raiment. If then thou also desirest to invite Him, deck thy house with alms, with prayers, with supplications, with vigils. These are the decorations of Christ the King, but those of mammon, the enemy of Christ. Let no one be ashamed then of a humble house, if it hath this furniture; let no rich man pride himself on having a costly house, but let him rather hide his face, and seek after this other, forsaking that, that both here he may receive Christ, and there enjoy the eternal tabernacles, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 84

Matthew Chapter 26, Verse 51-Matthew Chapter 26, Verse 54

¹ "And, behold, one of them which were with Jesus stretched forth his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear." Then said Jesus unto him, Put up again thy sword unto his place, for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot pray to the Father, and He shall presently give me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be?" Who was this "one," who cut off the ear? John saith that it was Peter. For the act was of his fervor. But this other point is worth inquiry, wherefore they were bearing swords? For that they bore them is evident not hence only, but from their saying when asked, "here are two." But wherefore did Christ even permit them to have swords? For Luke affirms this too, that He said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And when they said, "Nothing," He said unto them, "But now, he that hath a purse, let him take it, and a scrip, and he that hath no sword, let him sell his garment, and buy one." And when they said, "Here are two swords," He said unto them, "It is enough."

² Wherefore then did He suffer them to have them? To assure them that He was to be betrayed. Therefore He saith unto them, "Let him buy a sword," not that they should arm themselves, far from it; but by this, indicating His being betrayed. And wherefore doth He mention a scrip also? He was teaching them henceforth to be sober, and wakeful, and to use much diligence on their own part. For at the beginning He cherished them (as being inexperienced) with much putting forth of His power but afterwards bringing them forth as young birds out of the nest, He commands them to use their own wings. Then, that they might not suppose that it was for weakness He is letting them alone, in commanding them also to work their part, He reminds them of the former things, saying, "When I sent you without purse, lacked ye anything?" that by both they might learn His power, both wherein He protected them, and wherein He now leaveth them to themselves by degrees.

³ But whence were the swords there? They were come forth from the supper, and from the table. It was likely also there should be swords because of the lamb, and that the disciples, hearing that certain were coming forth against Him, took them for defense, as meaning to fight in behalf of their Master, which was of their thought only. Wherefore also Peter is rebuked for

using it, and with a severe threat. For he was resisting the servant who came, warmly indeed, yet not defending himself, but doing this in behalf of his Master. Christ however suffered not any harm to ensue. For He healed him, and showed forth a great miracle, enough to indicate at once both His forbearance and His power, and the affection and meekness of His disciple. For then he acted from affection, now with dutifulness. For when he heard, "Put up thy sword into its sheath," he obeyed straightway, and afterwards nowhere doeth this.

⁴ But another saith, that they moreover asked, "Shall we smite?" but that He for-bad it, and healed the man, and rebuked His disciple, and threatened, that He might move him to obedience. "For all they that take the sword," He said, "shall die with the sword." And he adds a reason, saying, "Think ye that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels? But that the Scriptures might be fulfilled." By these words He quenched their anger, indicating that to the Scriptures also, this seemed good. Wherefore there too He prayed, that they might take meekly what befell Him, when they had learnt that this again is done according to God's will. And by these two things, He comforted them, both by the punishment of them that are plotting against Him, "For all they," He saith, "that take the sword shall perish with the sword;" and by His not undergoing these things against His will, "For I can pray, He saith, "to my Father."

⁵ And wherefore did He not say, "Think ye that I cannot destroy them all?" Because He was more likely to be believed in saying what He did say; for not yet had they the right belief concerning Him. And a little while before He had said, "My soul is exceeding sorrowful even unto death," and, "Father, let the cup pass from me;" and He had appeared in an agony and sweating, and strengthened by an angel. Since then He had shown forth many tokens of human nature, He did not seem likely to speak so as to be believed, if He had said, "Think ye that I cannot destroy them." Therefore He saith, "What, think ye that I cannot pray to my Father?" And again He speaks it humbly, in saying, "He will presently give me twelve legions of angels." For if one angel slew one hundred and eighty-five armed thousands, what need of twelve legions against a thousand men? But He frames His language with a view to their terror and weakness, for indeed they were dead with fear. Wherefore also He brings against them the Scriptures, saying, "How then shall the

Scriptures be fulfilled?" alarming them by this also. For if this be approved by the Scriptures, do ye oppose and fight against them?

62. And to His disciples He saith these things; but to the others, "Are ye come out as against a thief with swords and staves for to take me? I sat daily teaching in the temple, and ye laid no hold on me." See how many things He doeth that might awaken them. He cast them to the ground, He healed the servant's ear, He threatened them with being slain; "For they shall perish with the sword," He saith, "who take the sword." By the healing of the ear, He gave assurance of these things also; from every quarter, both from the things present, and from the things to come, manifesting His power, and showing that it was not a work of their strength to seize Him. Wherefore He also adds, "I was daily with you, and sat teaching, and ye laid no hold on me;" by this also making it manifest, that the seizure was of His permission. He passed over the miracles, and mentions the teaching, that He might not seem to boast.

7 When I taught, ye laid no hold on me; when I held my peace, did ye come against me? I was in the temple, and no one seized me, and now do ye come upon me late and at midnight with swords and staves? What need was there of these weapons against Him, who was with you always? by these things teaching them, that unless He had voluntarily yielded, not even then would they have succeeded o For neither could they (who were not able to hold Him when in their hands, and who, when they had got Him in the midst of them, had not prevailed) even then have succeeded, unless He had been willing. After this, He solves also the difficulty why He willed it then. For, "this was done," He saith, "that the Scriptures of the prophets might be fulfilled." See how even up to the last hour, and in the very act of being betrayed, He did all things for their amendment, healing, prophesying, threatening. "For," He saith, "they shall perish by the sword." To show that He is suffering voluntarily, He saith, "I was daily with you teaching;" to manifest His accordance with the Father, He adds, "That the Scriptures of the prophets might be fulfilled."

8 But wherefore did they not lay hold on Him in the temple? Because they would not have dared in the temple, on account of the people. Wherefore also He went forth without, both by the place and by the time giving them security, and even to the last hour taking away their excuse. For He who, in order that He might obey the prophets, gave up even Himself, how did He

teach things contrary to them? "Then all His disciples," it is said, "forsook Him, and fled." For when He was seized, they remained; but when He had said these things to the multitudes, they fled. For thenceforth they saw that escape was no longer possible, when He was giving Himself up to them voluntarily, and saying, that this was done according to the Scriptures. And when these were fled, "they lead Him away to Caiaphas; but Peter followed, and entered in to see what the end should be."

9 Great was the fervor of the disciple; neither did he fly when he saw them flying, but stood his ground, and went in with Him. And if John did so too, yet he was "known to the high priest." And why did they lead Him away there where they were all assembled? That they might do all things with consent of the chief priests. For he was then high priest, and all were waiting for Christ there, to such a degree did they spend the whole night, and give up their sleep for this object. For neither did they then eat the passover, but watched for this other purpose. For John, when he had said that "it was early," added, "they entered into the judgment hall, lest they should be defiled, but that they might eat the passover." What must we say then? That they ate it on another day, and broke the law, on account of their eager desire about this murder. For Christ would not have transgressed as to the time of the passover, but they who were daring all things, and trampling under foot a thousand laws. For since they were exceedingly boiling with rage, and having often attempted to seize Him, had not been able; having then taken Him unexpectedly, they chose even to pass by the passover, for the sake of satiating their murderous lust.

10 Wherefore also they were all assembled together, and it was a council of pestilent men, and they ask some questions, wishing to invest this plot with the appearance of a court of justice. For "neither did their testimonies agree together;" so reigned was the court of justice, and all things full of confusion and disorder. "But false witnesses came, and said, This fellow said, I will destroy this temple, and in three days I will raise it." And indeed He had said, "In three days," but He said not, "I will destroy," but, "Destroy," and not about that temple but about His own body. What then doth. the high priest? Willing to press Him to a defense, that by that he might take Him, he saith, "Hearest Thou not what these witness against Thee? But He held His peace." For the attempts at defense were unprofitable, no man hearing. For this was a

show only of a court of justice, but in truth an onset of robbers, assailing Him without cause, as in a cave, or on a road.

¹¹ Wherefore "He held His peace," but the other continued, saying, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of the living God. But He said, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds. Then the high priest rent his clothes, saying, He hath spoken blasphemy." And this he did to add force to the accusation, and to aggravate what He said, by the act. For since what had been said moved the hearers to fear, what they did about Stephen, stopping their ears, this high priest doth here also. 3. And yet what kind of blasphemy was this? For indeed before He had said, when they were gathered together, "The Lord said unto my Lord. Sit Thou on my right hand," and interpreted the saying, and they dared say nothing, but held their peace, and from that time forth gainsaid Him no more. Why then did they now call the saying a blasphemy? And wherefore also did Christ thus answer them? To take away all their excuse, because unto the last day He taught that He was Christ, and that He sitteth at the right hand of the Father, and that He will come again to judge the world, which was the language of one manifesting His full accordance with the Father.

¹² Having rent therefore his clothes, he saith, "What think ye?" He gives not the sentence from himself, but invites it from them, as in a case of confessed sins, and manifest blasphemy. For, inasmuch as they knew that if the thing came to be inquired into, and carefully decided, it would free Him from all blame, they condemn Him amongst themselves, and anticipate the hearers by saying, "Ye have heard the blasphemy;" all but necessitating and forcing them to deliver the sentence. What then say they? "He is guilty of death;" that having taken Him as condemned, they should thus work upon Pilate thereupon to pass sentence. In which matter those others also being accomplices say, "He is guilty of death;" themselves accusing, themselves judging, themselves passing sentence, themselves being everything then. But wherefore did they not bring forward the Sabbaths? Because He had often stopped their mouths; and moreover they wanted to take Him, and condemn Him by the things then said. And the high priest anticipated them, and gave the sentence as from them, and drew them all on by rending his

vestments, and having led Him away as now condemned unto Pilate, thus did all.

13 Before Pilate at any rate they said nothing of this kind, but what? "If this Man were not a malefactor, we would not have delivered Him up unto thee;" attempting to put Him to death by political accusations. And wherefore did they not slay Him secretly? They were desirous also to bring up an evil report against His fame. For since many had now heard Him, and were admiring Him, and amazed at Him, therefore they endeavored that He should be put to death publicly, and in the presence of all. But Christ hindered it not, but made full use of their wickedness for the establishment of the truth, so that His death should be manifest. And the result was the contrary to what they wished. For they wished to make a show of it, as in this way disgracing Him, but He even by these very things shone forth the more. And much as they said, "Let us put Him to death, lest the Romans come and take away our place and nation;" and after they had put Him to death, this came to pass; so also here; their object was to crucify Him publicly, that they might injure His fame, and the contrary result took place.

14 For in proof that indeed they had power to have put Him to death, even amongst themselves, hear what Pilate saith: "Take ye Him, and judge Him according to your law." But they would not, that He might seem to have been put to death as a transgressor, as an usurper, as a mover of sedition. Therefore also they crucified thieves with Him; therefore also they said, "Write not that this man is King of the Jews; but that He said it." But all these things are done for the truth, so that they might not have so much as any shadow of a defense that is surely shameless. And at the sepulchre too, in the like manner, the seals and the watches made the truth to be the more conspicuous; and the mockings, and the jeerings, and the revilings, wrought again this self-same effect. For such is the nature of error: it is destroyed by those things whereby it plots; thus at least it fell out even here, for they that seemed to have conquered, these most of all were put to shame, and defeated, and ruined; but He that seemed to be defeated, this man above all hath both shone forth, and conquered mightily.

15 Let us not then everywhere seek victory, nor everywhere shun defeat. There is an occasion when victory brings hurt, but defeat profit. For, for instance, in the case of them that are angry; he that hath been very outrageous seems to have prevailed; but this man above all is the one subdued and hurt

by the most grievous passion; but he that hath endured nobly, this man hath got the better and conquered. And while the one hath not had strength to overcome so much as his own disease; the other hath removed another man's; this hath been subdued by his own, that hath got the better even of another's passion; and so far from being burnt up, he quenched the flame of another when raised to a height. But if he had minded to gain what seems to be victory, both he himself would have been overcome; and having inflamed the other, he would have occasioned him to have suffered this more grievously; and, like women, both the one and the other would have been disgracefully and miserably overthrown by their anger. But now he that hath exercised self-control is both freed from this disgrace, and hath erected a glorious trophy over anger both in himself and in his neighbor, through his honorable defeat.

164. Let us not then everywhere seek victory. For he that hath overreached hath conquered the person wronged, but with an evil victory, and one that brings destruction to him that has won it; but he that is wronged, and seems to have been conquered, if he have borne it with self-command, this above all is the one that hath the crown. For often to be defeated is better, and this is the best mode of victory. For whether one overreaches, or smites, or envies, he that is defeated, and enters not into the conflict, this is he who hath the victory. 17 And why do I speak of overreaching and envy? For he also that is dragged to martyrdom, thus conquers by being bound, and beaten, and maimed, and slain. And what is in wars defeat, namely, for the combatant to fall; this with us is victory. For nowhere do we overcome by doing wrongfully, but everywhere by suffering wrongfully. Thus also cloth the victory become more glorious, when we sufferers get the better of the doers. Hereby it is shown that the victory is of God. For indeed it hath an opposite nature to outward conquest. which fact is again above all an infallible sign of strength. Thus also the rocks in the sea, by being struck, break the waves; thus also all the saints were proclaimed, and crowned, and set up their glorious trophies, winning this tranquil victory. "For stir not thyself," He saith, "neither weary thyself. God hath given thee this might, to conquer not by conflict, but by endurance alone. Do not oppose thyself also as he does, and thou hast conquered; conflict not, and thou hast gained the crown. Why dost thou disgrace thyself? Allow him not to say that by conflicting thou hast got the better, but suffer him to be amazed and to marvel at thy invin-

cible power; and to say to all, that even without entering into conflict thou hast conquered."

¹⁸ Thus also the blessed Joseph obtained a good report, everywhere by suffering wrong getting the better of them who were doing it. For his brethren and the Egyptian woman were amongst those that were plotting against him, but over all did this man prevail. For tell me not of the prison, wherein this man dwelt, nor of the kings' courts where she abode, but show me who it is that is conquered, who it is that is defeated, who that is in despondency, who that is in pleasure. For she, so far from being able to prevail over the righteous man, could not master so much as her own passion; but this man prevailed both over her and over that grievous disease. But if thou wilt, hear her very words, and thou shalt see the trophy. "Thou broughtest in unto us here an Hebrew servant to mock us." It was not this man that mocked thee, O wretched and unhappy woman, but the devil that told thee that thou couldest break down the adamant. This thy husband brought not in unto thee an Hebrew servant to plot against thee, but the wicked spirit brought in that unclean lasciviousness; he it was that mocked thee.

¹⁹ What then did Joseph? He held his peace, and thus is condemned, even as Christ is also. For all those things are types of these. And he indeed was in bonds, and she in royal courts. Yet what is this? For he was more glorious than any crowned victor, even while continuing in his bonds, but she was in a more wretched condition than any prisoner, while abiding in royal chambers. But not hence alone may one see the victory, and the defeat, but by the end itself. For which accomplished his desired object? The prisoner, not the high born lady? For he strove to keep his chastity, but she to destroy it. Which then accomplished what he desired? he who suffered wrong, or she who did the wrong. It is quite plain, that it is he who suffered. Surely then this is the one who hath conquered. Knowing then these things, let us follow after this victory, which is obtained by suffering wrong, let us flee from that which is got by doing wrong. For so shall we both live this present life in all tranquility, and great quietness, and shall attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might world without end. Amen.

HOMILY 85

Matthew Chapter 26, Verse 67 And Matthew Chapter 26, Verse 68

¹ "Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?" Wherefore did they these things, when they were to put Him to death? What need of this mockery? That thou mightest learn their intemperate spirit by all things, and that having taken Him like a preys they thus showed forth their intoxication, and gave full swing to their madness; making this a festival, and assaulting Him with pleasure, and showing forth their murderous disposition. But admire, I pray thee, the self command of the disciples, with what exactness they relate these things. Hereby is clearly shown their disposition to love the truth, because they relate with all truthfulness the things that seem to be opprobrious, disguising nothing, nor being ashamed thereof, but rather accounting it very great glory, as indeed it was, that the Lord of the universe should endure to suffer such things for us. This shows both His unutterable tenderness, and the inexcusable wickedness of those men, who had the heart to do such things to Him that was so mild and meek, and was charming them with such words, as were enough to change a lion into a lamb. For neither did He fail in any things of gentleness, nor they of insolence and cruelty, in what they did, in what they said. All which things the prophet Isaiah foretold, thus proclaiming beforehand, and by one word intimating all this insolence. For "like as many were astonished at thee," he saith, "so shall thy form be held inglorious of men, and thy glory of the sons of men."

² For what could be equal to this insolence? On that face which the sea, when it saw it, had revered, from which the sun, when it beheld it on the cross, turned away his rays, they did spit, and struck it with the palms of their hands, and some upon the head; giving full swing in every way to their own madness. For indeed they inflicted the blows that are most insulting of all, buffeting, smiting with the palms of their hands, and to these blows adding the insult of spitting at Him. And words again teeming with much derision did they speak, saying, "prophesy unto us, thou Christ, who is he that smote thee?" because the multitude called Him a prophet. But another saith, that they covered His face with His own garment, and did these things, as though they had got in the midst of them some vile and worthless fellow. And not

freemen only, but slaves also were intemperate with this intemperance towards Him at that time.

3 These things let us read continually, these things let us hear aright, these things let us write in our minds, for these are our honors. In these things do I take a pride, not only in the thousands of dead which He raised, but also in the sufferings which He endured. These things Paul puts forward in every way, the cross, the death, the sufferings, the revilings, the insults, the scoffs. And now he saith, "let us go forth unto Him bearing His reproach;" and now, "who for the joy that was set before Him endured the cross, despising the shame." "Now Peter sat in the court without; and a damsel came unto him, saying, thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith, this man also was there with Jesus of Nazareth. And again he denied with an oath. And after a while came unto him they that stood by, and said unto Peter, surely thou also art one of them, 'for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said, before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly."

4 Oh strange and wonderful acts! When indeed he saw his master seized only, he was so fervent as both to draw his sword, and to cut off the man's ear; but when it was natural for him to be more indignant, and to be inflamed and to burn, hearing such revilings, then he becomes a denier. For who would not have been inflamed to madness by the things that were then done? yet the disciple, overcome by fears, so far from showing indignation, even denies, and endures not the threat of a miserable and mean girl, and not once only, but a second and third time doth he deny Him; and in a short period, and not so much as before judges, for it was without for "when he had gone out into the porch," they asked him, and he did not even readily come to a sense of his fall. And this Luke saith, namely, that Christ looked on him showing that he not only denied Him, but was not even brought to remembrance from within, and this though the cock had crowed; but he needed a further remembrance from his master, and His look was to him instead of a voice; so exceedingly was he full of fear

5 But Mark saith, that when he had once denied, then first the cock crew, but when thrice, then for the second time; for he declares more particularly

the weakness of the disciple, and that he was utterly dead with fear; having learnt these things of his masters himself, for he was a follower of Peter. In which respect one would most marvel at him, that so far from hiding his teacher's faults, he declared it more distinctly than the rest. on this very account, that he was his disciple. 2. How then is what is said true, .when Matthew affirms that Christ said, "Verily I say unto thee, that before the cock crow thou shalt deny me thrice;" and Mark declares after the third denial, that "The cock crew the second time?" Nay, most certainly is it both true and in harmony. For because at each crowing the cock is wont to crow both a third and a fourth time, Mark, to show that not even the sound checked him, and brought him to recollection saith this. So that both things are true. For before the cock had finished the one crowing, he had denied a third time. And not even when reminded of his sin by Christ did he dare to weep openly, lest he should be betrayed by his tears, but "he went out, and wept bitterly."

6 "And when it was day, they led away Jesus from Caiaphas to Pilate." For because they were desirous to put Him to death, but were not able themselves because of the feast, they lead Him to the governor. But mark, I pray thee, how the act was forced on, so as to take place at the feast. For so was it typified from the first. "Then Judas, which had betrayed him, when he saw that He was condemned, repented, and brought again the thirty pieces of silver." This was a charge both against him, and against these men; against him, not because he repented, but because he did so, late, and slowly, and became self-condemned (for that he delivered Him up, he himself confessed); and against them, for that having the power to reverse it, they repented not. But mark, when it is that he feels remorse. When his sin was completed, and had received an accomplishment. For the devil is like this; he suffers not those that are not watchful to see the evil before this, lest he whom he has taken, should repent. At least, when Jesus was saying so many things, he was not. influenced, but when his offense was completed, then repentance came upon him; and not then profitably. For to condemn it, and to throw down the pieces of silver, and not to regard the Jewish people, were all acceptable things; but to hang himself, this again was unpardonable, and a work of an evil spirit. For the devil led him out of his repentance too soon, so that he should reap no fruit from thence; and carries him off, by a most disgraceful death, and one manifest to all, having persuaded him to destroy himself.

7 But mark, I pray thee, the truth shining forth on every side, even by what the adversaries both do and suffer. For indeed even the very end of the traitor stops the mouths of them that had condemned Him, and suffers them not to have so much as any shadow of an excuses that is surely shameless. For what could they have to say, when the traitor is shown to pass such a sentence on himself. But let us see also the words, what is said; "He brought again the thirty pieces of silver to the chief priests, and saith, I have sinned in that I have betrayed innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 8 For neither could he bear his conscience scourging him. But marks I pray thee, the Jews too suffering the same things. For these men also, when they ought to have been amended by what they suffered, do not stop, until they have completed their sin. For his sin had been completed, for it was a betrayal; but theirs not yet. But when they too had accomplished theirs, and had nailed Him to the cross then they also are troubled; at one time saying, "Write not, this is the king of the Jews" (and yet why are ye afraid? why are ye troubled at a dead body that is nailed upon the cross?); at another time they guard over Him, saying, "Lest His disciples steal Him away, and say that He is risen again; so the last error shall be worse than the first." And yet if they do it, the thing is refuted, if it be not true. But how should they say so, which did not dare so much as to stand their ground, when He was seized; and the chief of them even thrice denied Him, not bearing a damsel's threat. But, as I said, the chief priests were now troubled; for that they knew the act was a transgression of the law is manifest, from their saying, "See thou to that."

9 Hear, ye covetous, consider what befell him; how he at the same time lost the money, and committed the sin, and destroyed his own soul. Such is the tyranny of covetousness. He enjoyed not the money. neither the present life, nor that to come, but lost all at once, and having got a bad character even with those very men, so hanged himself. But, as I said, after the act, then some see clearly. See at any rate these men too for a time not willing to have a clear perception of the fact, but saying, "See thou to that:" which thing of itself is a most heavy charge against them. For this is the language of men bearing witness to their daring and their transgression, but intoxicated by their passion, and not willing to forbear their satanical attempts, but senselessly wrapping themselves up in a veil of feigned ignorance.

¹⁰ For if indeed these things had been said after the crucifixion, and His being slain, of a truth even then the saying would have had no reasonable meaning, nevertheless it would not have condemned them so much; but now having Him yet in your own hands, and having power to release Him, how could ye be able to say these things? For this defense would be a most heavy accusation against you. How? and in what way? Because while throwing the whole blame upon the traitor (for they say, "See thou to that"), being able to have set themselves free from this murder of Christ, they left the traitor, and even pressed the crime further, adding the cross to the betrayal. For what hindered them, when they said to him, "See thou to that," themselves to forbear the criminal act? But now they even do the contrary, adding to it the murder and in every thing, both by what they do, and by what they say, entangling themselves in inevitable ills. For indeed after these things, when Pilate left it to them, they choose the robber to be released rather than Jesus; but Him that had done no wrong, but had even conferred on them so many benefits, they slew.

¹¹ 3. What then did that man? When he saw that he was laboring to no profit, and that they would not consent to receive the pieces of silver, "he cast them down in the temple, and went and hanged himself. And the chief priests took the pieces of silver, and said, it is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver, the price of Him that was valued, and gave them for the potter's field, as the Lord appointed me." Seest thou them again self-condemned by their conscience? For because they knew that they had been buying the murder, they put them not into the treasury, but bought a field to bury strangers in. And this also became a witness against them, and a proof of their treason. For the name of the place more clearly than a trumpet proclaimed their blood- guiltiness. Neither did they it at random, but having taking counsel, and in every case in like manner, so that no one should be clear of the deed, but all guilty. But these things the prophecy foretold from of old. Seest thou not the apostles only, but the prophets also declaring exactly those things which were matters of reproach, and every way proclaiming the passion, and indicating it beforehand?

¹² This was the case with the Jews without their being conscious of it. For if they had cast it into the treasury, the thing would not have been so clearly discovered; but now having bought a piece of ground, they made it all manifest even to subsequent generations. Hear ye as many as think to do good works out of murders, and take a reward for the lives of men. These almsgiving are Judaical, or rather they are Satanical. For there are, there are now also they, that take by violence countless things belonging to others, and think that an excuse is made for all if they cast in some ten or a hundred gold pieces. ¹³ Touching whom also the prophet saith, "Ye covered my altar with tears. Christ is not willing to be fed by covetousness, He accepts not this food. Why dost thou insult thy Lord, offering Him unclean things? It is better to leave men to pine with hunger, than to feed them from these sources. That was the conduct of a cruel man, this of one both cruel and insolent. It is better to give nothing, than to give the things of one set of persons to others. For tell me, if you saw any two persons, one naked, one having a garment, and then having stripped the one that had the garment, thou wert to clothe the naked, wouldest thou not have committed an injustice? It is surely plain to every one. But if when thou hast given all that thou hast taken to another, thou hast committed an injustice, and not shown mercy; when thou givest not even a small portion of what thou robbest, and callest the deed alms, what manner of punishment wilt thou not undergo? For if men offering lame brutes were blamed, what favor wilt thou obtain doing things more grievous? For if the chief, making restitution to the owner himself, still doeth an injustice, and so doeth an injustice, as by adding fourfold scarcely to do away the charge against himself, and this under the old covenant; he that is not stealing, but taking by violence, and not even giving to him that is robbed, but instead of him to another;

¹⁴ nor yet giving fourfold, but not so much as the half; and moreover not living under the old dispensation, but under the new; consider how much fire he is heaping together upon his own head. And if he do not as yet suffer his punishment, for this self-same thing I say bewail him, for he is treasuring up against himself a greater wrath, unless he repent. For what? "Think ye," saith He, "that they alone were sinners upon whom the tower fell down? Nay, I say unto you, but except ye repent, ye also shall suffer the same things.

¹⁵ Let us repent then, and give alms pure from covetousness, and in great abundance. Consider that the Jews used to feed eight thousand Levites, and

together with the Levites, widows also and orphans, and they bore many other public charges, and together with these things also served as soldiers; but now there are fields, and houses, and hirings of lodgings, and carriages, and muleteers, and mules, and a great array of this kind in the church on account of you, and your hardness of heart. For this store of the church ought to be with you, and your readiness of mind ought to be a revenue to her; but now two wrong things come to pass, both you continue unfruitful, and God's priests do not practise their proper duties. Was it not possible for the houses and the lands to have remained in the time of the apostles? Wherefore then did they sell them and give away? Because this was a better thing.

16 4. But now a fear seized our fathers (when you were so mad after worldly things, and because of your gatherings, and not dispersing abroad), lest the companies of the widows and orphans, and of the virgins, should perish of famine; therefore were they constrained to provide these things. For it was not their wish to thrust themselves unto what was so unbecoming; but their desire was that your good will should have been a supply for them, and that they should gather their fruits from thence, and that they themselves should give heed to prayers only. But now ye have constrained them to imitate the houses of them that manage public affairs; whereby all things are turned upside down. For when both you and we are entangled in the same things, who is there to propitiate God? Therefore it is not possible for us to open our mouths, when the state of the church is no better than that of worldly men. Have ye not heard that the apostles would not consent so much as to distribute the money that was collected without any trouble? But now our bishops have gone beyond agents, and stewards, and hucksters in their care about these things; and when they ought to be careful and thoughtful about your souls, they are vexing themselves every day about these things, for which the innkeepers, and tax-gatherers, and accountants, and stewards are careful.

17 These things I do not mention for nought in the way of complaint, but in order that there may be some amendment and change, in order that we may be pitied for serving a grievous servitude, in order that you may become a revenue and store for the church. But if ye are not willing, behold the poor before your eyes; as many as it is possible for us to suffice, we will not cease to feed; but those, whom it is not possible, we will leave to you, that ye may not hear those words on the awful day, which shall be spoken to the unmerciful

and cruel. "Ye saw me an hungered, and fed me not." For together with you this inhumanity makes. us laughing-stocks, because leaving our prayers, and our teaching, and the other parts of holiness, we are fighting all our time, some with wine merchants, some with corn-factors, others with them that retail other provisions.

¹⁸ Hence come battles, and strifes, and daily revilings, and reproaches, and jeers, and on each of the priests names are imposed more suitable for houses of secular men; when it would have been fit to take other names in the place of these, and to be named from those things, from which also the apostles ordained, from the feeding of the hungry, from the protection of the injured, from the care of strangers, from succoring them that are despitefully used, from providing for the orphans, from taking part with the widows, from presiding over the virgins; and these offices should be distributed amongst us instead of the care of the lands and houses. These are the stores of the church, these the treasures that become her, and that afford in great degree both ease to us and profit to you; or rather to you ease with the profit. For I suppose that by the grace of God they that assemble themselves here amount to the number of one hundred thousand; and if each bestowed one loaf to some one of the poor, all would be in plenty; but if one farthing only, no one would be poor; and we should not undergo so many revilings and jeers, in consequence of our care about the money. For indeed the saying, "Sell thy goods, and give to the poor, and come and follow me," might be seasonably addressed to the prelates of the church with respect to the property of the church. For in any other way it is not possible to follow Him as we ought, not being freed from all grosser and more worldly care.

¹⁹ But now the priests of God attend at the vintage and harvest, and at the sale and purchase of the produce; and whereas they that served the shadow had an entire immunity from such matters, although entrusted with a more carnal service; we, who are invited to the very inmost shrines of the heavens, and who enter into the true holy of holies, take upon ourselves the cares of tradesmen and retail dealers. Hence great neglect of the Scriptures, and remissness in prayers, and indifference about all the other duties; for it is not possible to be split into the two things with due zeal. Where I pray and beseech you that many fountains may spring up to us from all quarters, and that your forwardness may be to us the threshing floor and the wine press. For in this way both the poor will more easily be supported, and God will be

glorified, and ye will advance unto a greater degree of love to mankind, and will enjoy the good things eternal; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 86

Matthew Chapter 27, Verse 11 And Matthew Chapter 27, Verse 12

¹ "And Jesus stood before the governor; and the governor asked Him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing." Seest thou what He is first asked? which thing most of all they were continually bringing forward in every way? For since they saw Pilate making no account of the matters of the law, they direct their accusation to the state charges. So likewise did they in the case of the apostles, ever bringing forward these things, and saying that they were going about proclaiming king one Jesus, speaking as of a mere man, and investing them with a suspicion of usurpation. Whence it is manifest, that both the rending the garment and the amazement were a pretense. But all things they got up, and plied, in order to bring Him to death.

² This at any rate Pilate then asked. What then said Christ? "Thou sayest." He confessed that He was a king, but a heavenly king, which elsewhere also He spake more dearly, replying to Pilate, "My kingdom is not of this world;" that neither they nor this man should have an excuse for accusing Him of such things. And He gives a reason that cannot be gainsaid, saying, "If I were of this world, my servants would fight, that I should not be delivered." For this purpose I say, in order to refute this suspicion, He both paid tribute, and commanded others to pay it, and when they would make Him a king, He fled. Wherefore then did he not bring forward these things, it may be said, at that time, when accused of usurpation? Because having the proofs from His acts, of His power, His meekness, His gentleness, beyond number, they were willfully blind, and dealt unfairly, and the tribunal was corrupt. For these reasons then He replies to nothing, but holds His peace, yet answering briefly (so as not to get the reputation of arrogance from continual silence) when the high priest adjured Him, when the governor asked, but in reply to their accusations He no longer saith anything; for He was not now likely to persuade them. Even as the prophet declaring this self-same thing from of old, said, "In His humiliation His judgment was taken away."

3 At these things the governor marvelled, and indeed it was worthy of admiration to see Him showing such great forbearance, and holding His peace, Him that had countless things to say. For neither did they accuse Him from knowing of any evil thing in Him, but from jealousy and envy only. At least when they had set false witness, wherefore, having nothing to say, did they still urge their point? and when they saw Judas was dead, and that Pilate had washed his hands of it, why were they not pricked with remorse. For indeed He did many things even at the very time, that they might recover themselves, but by none were they amended. What then saith Pilate? "Hearest thou not how many things these witness against thee?" He wished that He should defend Himself and be acquitted, wherefore also he said these things; but since He answered nothing, he devises another thing again.

4 Of what nature was this? It was a custom for them to release one of the condemned, and by this means he attempted to deliver Him. For if you are not willing to release Him as innocent, yet as guilty pardon Him for the feast's sake. Seest thou order reversed? For the petition in behalf of the condemned it was customary to be with the people, and the granting it with the rulers; but now the contrary hath come to pass, and the ruler petitions the people; and not even so do they become gentle, but grow more savage and bloodthirsty, driven to frenzy by the passion of envy. For neither had they whereof they should accuse Him, and this though He was silent, but they were refuted even then by reason of the abundance of His righteous deeds, and being silent He overcame them that say ten thousand things, and are maddened.

5 "And when he was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with this just man, for I have suffered many things this day in a dream because of Him." See what a thing takes place again, sufficient to recall them all. For together with the proof from the things done, the dream too was no small thing. And wherefore doth he not see it himself? Either because she was more worthy, or because he, if he had seen it, would not have been equally believed; or would not so much as have told it. Therefore it was ordered that the wife should see it, so that it might be manifest to all. And she doth not merely see it, but also suffers many things, that from his feeling towards his wife, the man may be made more reluctant to the murder. And the time too contributed not a little, for on the very night she saw it.

6 But it was not safe, it may be said, for him to let Him go, because they said He made Himself a king. He ought then to have sought for proofs, and a conviction, and for all the things that are infallible signs of an usurpation, as, for instance, whether He levied forces, whether He collected money, whether he forged arms, whether He attempted any other such thing. But he is led away at random, therefore neither doth Christ acquit him of the blame, in saying, "He that betrayeth me unto thee hath greater sin." So that it was from weakness that he yielded and scourged Him, and delivered Him up. He then was unmanly and weak; but the chief priests wicked and criminal. For since he had found out a device, namely, the law of the feast requiring him to release a condemned person, what do they contrive in opposition to that? "They persuaded the multitude," it is said, "that they should ask Barabbas."

7 2. See how much care he taketh for them to relieve them from blame, and how much diligence they employed, so as not to leave to themselves so much as a shadow of an excuse. For which was right? to let go the acknowledged criminal, or Him about whose guilt there was a question? For, if in the case of acknowledged offenders it was fit there should be a liberation, much more in those of whom there was a doubt. For surely this man did not seem to them worse than acknowledged murderers. For on this account, it is not merely said they had a robber; but one noted, that is, who was infamous in wickedness, who had perpetrated countless murders. But nevertheless even him did they prefer to the Saviour of the world, and neither did they reverence the season because it was holy, nor the laws of humanity, nor any other thing of the kind, but envy had once for all blinded them. And besides their own wickedness, they corrupt the people also, that for deceiving them too they might suffer the most extreme punishment.

8 Since therefore they ask for the other, He saith, "What shall I do then with the Christ," in this way desiring to put them to the blush, by giving them the power to choose, that at least out of shame they might ask for Him, and the whole should be of their bountifulness. For though to say, He had not done wrong, made them more contentious, yet to require that He should be saved out of humanity, carries with it persuasion and entreaty that cannot be gainsaid. But even then they said, "Crucify Him. But he said, why, what evil hath He done? but they cried out exceedingly, let Him be crucified. But he, when he saw that he profited nothing, washed his hands, saying, I am

innocent." Why then didst thou deliver Him up? Why didst thou not rescue Him, as the centurion did Paul. For that man too was aware that he would please the Jews; and a sedition had taken place on his account, and a tumult, nevertheless he stood firm against all. But not so this man, but he was extremely unmanly and weak, and all were corrupt together. For neither did this man stand firm against the multitude, nor the multitude against the Jews, and in every way their excuse was taken away. For they "cried out exceedingly," that is, cried out the more, "Let Him be crucified." For they desired not only to put Him to death, but also that it should be on a charge of wickedness, and though the judge was contradicting them, they continued to cry out the same thing.

9 Seest thou how many things Christ did in order to recover them? For like as He often times checked Judas, so likewise did He restrain these men too, both throughout all His Gospel, and at the very time of His condemnation. For surely when they saw the ruler and the judge washing his hands of it, and saying, "I am innocent of this blood," they should have been moved to compunction both by what was said, and by what was done, as well when they saw Judas had hanged himself, as when they saw Pilate himself entreating them to take another in the place of Him. For when the accuser and traitor condemns himself, and he who gives sentence puts off from himself the guilt, and such a vision appears the very night, and even as condemned he begs Him off, what kind of plea will they have? For if they were not willing that He should be innocent, yet they should not have preferred to him even a robber, one that was acknowledged to be such, and very notorious.

10 What then did they? When they saw the judge washing his hands, and saying, "I am innocent," they cried out "His blood be on us, and on our children." Then at length when they had given sentence against themselves, he yielded that all should be done. See here too their great madness. For passion and wicked desire are like this. They suffer not men to see anything of what is right. For be it that ye curse yourselves; why do you draw down the curse upon your children also? Nevertheless, the lover of man, though they acted with so much madness, both against themselves, and against their children, so far from confirming their sentence upon their children, confirmed it not even on them, but from the one and from the other received those that repented, and counts them worthy of good things beyond number. For indeed even Paul was of them, and the thousands that believed in Jerusalem; for,

"thou seest it is said, brother, how many thousands of Jews there are which believe." And if some continued in their sin, to themselves let them impute their punishment.

¹¹ "Then released he Barabbas unto them, but Jesus, when he had scourged Him, he delivered to be crucified." And wherefore did he scourge Him. Either as one condemned, or willing to invest the judgment with due form, or to please them. And yet he ought to have resisted them. For indeed even before this he had said, "Take ye Him, and judge Him according to your law." And there were many things that might have held back him and those men, the signs and the miracles, and the great patience thirdly, he persuaded him to slay and to deny his murder; and did not leave him before he had put on him the crowning act of evil. Wherefore it is necessary for us to resist the beginning. For at any rate, even if the first sins stopped at themselves, not even so were it right to despise the first sins; but now they go on also to what is greater, when the mind is careless. Wherefore we ought to do all things to remove the beginnings of them.

¹² For look not now at the nature of the sin, that it is little, but that it becomes a root of great sin when neglected. For if one may say something marvellous, great sins need not so much earnestness, as such as are little, and of small account. For the former the very nature of the sin causes us to abhor, but the little sins by this very thing cast us into remissness; and allow us not to rouse ourselves heartily for their removal. Wherefore also they quickly become great, while we sleep. This one may see happening in bodies also. So likewise in the instance of Judas, that great wickedness had its birth. For if it had not seemed to him a little thing to steal the money of the poor, he would not have been led on to this treachery. Unless it had seemed to the Jews a little thing to be taken captive by vainglory, they would not have run on the rock of becoming Christ's murderers. And indeed all evils we may see arise from this.

¹³ For no one quickly and at once rusheth out into vices. For the soul hath, yea it hath a shame implanted in us, and a reverence for right things; and it would not at once become so shameless as in one act to cast away everything, but slowly, and by little and little doth it perish, when it is careless. Thus also did idolatry enter in, men being honored beyond measure, both the living and the departed; thus also were idols worshipped; thus too did whoredom prevail, and the other evils. And see. One man laughed un-

seasonably; another blamed him; a third took away the fear. by saying, nothing comes of this. "For what is laughing? What can come of it?" Of this is bred foolish jesting; from that filthy talking; then filthy doings. Again, another being blamed for slandering his neighbors, and reviling, and calumniating, despised it, saying, evil-speaking is nothing. By this he begets hatred unspeakable, revilings without end; by the revilings blows, and by the blows oftentimes murder.

¹⁴ 4. From these little things then that wicked spirit thus brings in the great sins; and from the great despair; having invented this other while not less mischievous than the former. For to sin destroys not so much as to despair. For he that hath offended, if he be vigilant, speedily by repentance amends what hath been done; but he that hath learnt to despond, and doth not repent, by reason thereof fails of this amendment by not applying the remedies from repentance. And he hath a third grievous snare; as when he invests the sin with a show of devotion. And where hath the devil so far prevailed as to deceive to this degree? Hear, and beware of his devices. Christ by Paul commanded "that a woman depart not from her husband, and not to defraud one another, except by consent;" but some from a love of continence forsooth, having withdrawn from their own husbands, as though they were doing something devout, have driven them to adultery. Consider now what an evil it is that they, undergoing so much toil, should be blamed as having committed the greatest injustice, and should suffer extreme punishment, and drive their husbands into the pit of destruction.

¹⁵ Others again, abstaining from meats by a rule of fasting, have by degrees gone so far as to abhor them; which even of itself brings a very great punishment. But this comes to pass, when any hold fast their own prejudices contrary to what is approved by the Scriptures. Those also among the Corinthians thought it was a part of perfection to eat of all things without distinction, even of things forbidden, but nevertheless this was not of perfection, but of the utmost lawlessness. Wherefore also Paul earnestly reproveth them, and pronounces them to be worthy of extreme punishment. Others again think it a sign of piety to wear long hair. And yet this is amongst the things forbidden, and carries with it much disgrace. Again, others follow after excessive sorrow for their sins as a profitable thing; yet it also comes of the devil's wiles, and Judas showed it; at least in consequence thereof he even hanged himself. Therefore Paul again was in fear about him that had com-

mitted fornication, lest any such thing should befall him, and persuaded the Corinthians speedily to deliver him, "lest perhaps such a one should be swallowed up with overmuch sorrow." Then, indicating that such a result cometh of the snares of that wicked one, he saith, "Lest Satan should get an advantage over us, for we are not ignorant of his devices," meaning that he assails us with much craft. Since if he fought against us plainly and openly, the victory would be ready and easy; or rather even now, if we be vigilant, victory will be ready. For indeed against each one: of those ways God hath armed us.

16 For to persuade us not to despise even these little things, hear what warning He gives us, saying, "He that saith to his brother, thou fool, shall be in danger of hell;" and he that hath looked with unchaste eyes is a complete adulterer. And on them that laugh he pronounces a woe, and everywhere He removes the beginning and the seeds of evil, and saith we have to give an account of an idle word. Therefore also Job applied a remedy even for the thoughts of his children, But about not despairing, it is said, "Doth he fall, and not arise? Doth he turn away, and not return?" and, "I do not will the death of the sinner, so much as that he should turn and live:" and, "To-day if ye will hear His voice: " and many other such things, both sayings and examples are set in the Scripture. And in order not to be ruined under the guise of godly fear, hear Paul saying, "Lest perhaps such a one be swallowed up by overmuch sorrow."

17 Knowing therefore these things, let us set for a barrier in all the ways that pervert the unwary the wisdom which is drawn from the Scriptures. Neither say, why, what is it, if I gaze curiously at a beautiful woman? For if thou shouldest commit the adultery in the heart, soon thou wilt venture on that in flesh. Say not, why, what is it if I should pass by this poor man? For if thou pass this man by, thou wilt also the next; if him, then the third. Neither again say, why, what is it, if I should desire my neighbor's goods. For this, this caused Ahab's ruin; although he would have paid a price, yet he took it from one unwilling. For a man ought not to buy by force, but on persuasion. But if he, who would have paid the fair price, was so punished, because he took from one unwilling, he who doeth not so much as this, and taketh by violence from the unwilling, and that when living under grace, of what punishment will he not be worthy?

18 In order therefore that we be not punished, keeping ourselves quite pure from all violence and rapine, and guarding against the sources of sins

together with the sins themselves, let us with much diligence give heed to virtue; for thus shall we also enjoy the good things eternal by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 87

Matthew Chapter 27, Verse 27-Matthew Chapter 27, Verse 29

¹"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers; and they stripped Him, and put on Him a purple robe; and when they had platted a crown of thorns, they put it on His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, king of the Jews." As though on some signal the devil then was entering in triumph into all. For, be it that Jews pining with envy and jealousy were mad against Him, as to the soldiers, whence was it, and from what sort of cause? Is it not clear that it was the devil who was then entering in fury into the hearts of all? For indeed they made a pleasure of their insults against Him, being a savage and ruthless set. I mean that, when they ought to have been awestruck, when they ought to have wept, which even the people did, this they did not, but, on the contrary, were spiteful, and insolent; perhaps themselves also seeking to please the Jews, or it may be doing all in conformity to their own evil nature.

²And the insults were different, and varied For that Divine Head at one time they buffeted, at another they insulted with the crown of thorns, at another they smote with the reed, men unholy and accursed! What plea shall we have after this for being moved by injuries, after Christ suffered these things? For what was done was the utmost limit of insolence. For not one member, but the whole entire body throughout was made an object of insolence; the head through the crown, and the reed, and the buffeting; the face, being spit upon; the cheeks, being smitten with the palms of the hands; the whole body by the stripes, by being wrapped in the robe, and by the pretended worship; the hand by the reed, which they gave him to hold instead of a sceptre; the mouth again by the offering of the vinegar. What could be more grievous than these things? What more insulting?

³For the things that were done go beyond all language. For as though they were afraid lest they should seem to fall short at all in the crime, having killed the prophets with their own hands, but this man with the sentence of a judge, so they do in every deed; and make it the work of their own hands,

and condemn and sentence both among themselves and before Pilate, saying, "His blood be on us and on our children," and insult Him, and do despite unto Him themselves, binding Him, leading Him away, and render themselves authors of the spiteful acts done by the soldiers, and nail Him to the cross. and revile Him, and spit at Him, and deride Him. For Pilate contributed nothing in this matter, but they themselves did every thing, becoming accusers, and judges, and executioners, and all. And these things are read amongst us, when all meet together. For that the heathens may not say, that ye display to people and nations the things that are glorious and illustrious, such as the signs and the miracles, but that ye hide these which are matters of reproach; the grace of the Spirit hath brought it to pass, that in the full festival, when men in multitude and women are present, and all, as one may say, at the great eve of the passover, then all these things should be read; when the whole world is present, then are all these acts proclaimed with a clear voice. And these being read, and made known to all, Christ is believed to be God and, besides all the rest, is worshipped, even because of this, that He vouchsafed to stoop so much for us as actually to suffer these things, and to teach us all virtue.

⁴ These things then let us read continually; for indeed great is the gain, great the advantage to be thence obtained. For when thou seest Him, both by gestures and by deeds, mocked and worshipped with so much derision, and beaten and suffering the utmost insults, though thou be very stone, thou wilt become softer than any wax, and wilt cast out of thy soul all haughtiness. Hear therefore also what follows. For after "they had mocked Him, they led Him to crucify Him," it is said, and when they had stripped Him, they took His garments, and sat down and watched Him, when He should die. And they divide His garments amongst them, which sort of thing is done in the case of very vile and abject criminals, and such as have no one belonging to them, and are in utter desolation. They parted the garments, by which such great miracles were done. But they wrought none now, Christ restraining His unspeakable power. And this was no small addition of insult. For as to one base and abject, as I said, and the vilest of all men; so do they dare to do all things. To the thieves at any rate they did nothing of the kind, but to Christ they dare it all. And they crucified Him in the midst of them, that He might share in their reputation.

5 And they gave Him gall to drink, and this to insult Him, but He would not. But another saith, that having tasted it, He said, "It is finished." And what meaneth, "It is finished?" The prophecy was fulfilled concerning Him. "For they gave me," it is said, "gall for my meat, and for my thirst they gave me vinegar to drink." But neither doth that evangelist indicate that He drank, for merely to taste differs not from not drinking, but hath one and the same signification. But nevertheless not even here doth their contumely stop, but after having stripped and crucified Him, and offered Him vinegar, they proceeded still further, and beholding Him impaled upon the cross, they revile Him, both they themselves and the passers by; and this was more grievous than all, that on the charge of being an impostor and deceiver He suffered these things, and as a boaster, and vainly pretending what He said. Therefore they both crucified Him publicly, that they might make a show of it in the sight of all; and therefore also they did it by the hands of the soldiers, that these things being perpetrated even by a public tribunal, the insult might be the greater.

65. And yet who would not have been moved by the multitude that was following Him, and lamenting Him? Nay, not these wild beasts. Wherefore also He to the multitude vouchsafes an answer, but to these men not so. For after having done what they would, they endeavor also to injure His honor, fearing His resurrection. Therefore they say these things publicly, and crucified thieves with Him, and wishing to prove Him a deceiver, they say, "Thou that destroyest the temple, and buildest it in three days come down from the cross." For since on telling Pilate to remove the accusation (this was the writing, "The king of the Jews"), they prevailed not, but he persevered in saying, "What I have written, I have written," they then endeavor by their derision of Him to show that He is not a king. Wherefore they said those things, and also these. If "He is the king of Israel, let Him come down now from the cross. He saved others, Himself He cannot save," aiming hereby to bring discredit even on His former miracles. And again, "If He be Son of God, and He will have Him, let Him save Him."

7 O execrable; most execrable ! What, were not the prophets prophets, nor the righteous men righteous, because God rescued them not out of their dangers. Nay surely they were, though suffering these things. What then could be equal to your folly? For if the coming of the dangers upon them did not injure their honor with you, how much more in the case of this man,

was it wrong for you to be offended, when both by what He did, by what He said, He was ever correcting beforehand this suspicion of yours. Yet nevertheless, even when these things were said and done, they prevailed nothing, not even at the very time. At any rate, he, who was depraved in such great wickedness, and who had spent his whole life in murders and house-breakings, when these things were being said, then confessed Him, and made mention of a kingdom, and the people bewailed Him. And yet the things that were done seemed to testify the contrary in the eyes of those who knew not the mysterious dispensations, that He was weak and of no power, nevertheless truth prevailed even by the contrary things.

8 Hearing then these things, let us arm ourselves against all rage, against all anger. Shouldest thou perceive thy heart swelling, seal thy breast setting upon it the cross. Call to mind some one of the things that then took place, and thou wilt cast out as dust all rage by the recollection of the things that were done. Consider the words, the actions; consider that He is Lord, and thou servant. He is suffering for thee, thou for thyself; He in behalf of them who had been benefited by Him and had crucified Him, thou in behalf of thyself; He in behalf of them who had used Him spitefully, thou oftentimes at the hands of them who have been injured. He in the sight of the whole city, or rather of the whole people of the Jews, both strangers, and those of the country, before whom He spake those merciful words, but thou in the presence of few; and what was more insulting to Him, that even His disciples forsook Him. For those, who before paid Him attention, had deserted Him, but His enemies and foes, having got Him in the midst of themselves on the cross, insulted, reviled, mocked, derided, scoffed at Him, Jews and soldiers from below, from above thieves on either side: for indeed the thieves insulted, and upbraided Him both of them. How then saith Luke that one "rebuked?" Both things were done, for at first both upbraided Him, but afterwards one did so no more. For that thou mightest not think the thing had been done by any agreement, or that the thief was not a thief, by his insolence he sheweth thee, that up on the cross he was a thief and an enemy, and at once was changed.

9 Considering then all these things, control thyself. For what sufferest thou like what thy Lord suffered? Wast thou publicly insulted? But not like these things. Art thou mocked? yet not thy whole body, not being thus scourged, and stripped. And even if thou wast buffeted, yet not like this. 3.

And add to this, I pray thee, by whom, and wherefore, and when, and who it was; and (the most grievous matter) that these things being done, no one found fault, no one blamed what was done, but on the contrary all rather approved, and joined in mocking Him and in jeering at Him; and as a boaster, impostor, and deceiver, and not able to prove in His works the things that He said, so did they revile Him. But He held His peace to all, preparing for us the most powerful incentives to long suffering. ¹⁰ But we, though hearing such things, are not patient so much as to servants, but we rush and kick worse than wild asses, with respect to injuries against ourselves, being savage and inhuman; but of those against God not making much account. And with respect to friends too we have the same disposition; should any one vex us, we bear it not; should he insult us, we are savage more than wild beasts, we who are reading these things every day. A disciple betrayed Him, the rest forsook Him and fled, they that had been benefited by Him spat at Him, the servants of the high priest smote Him with the palm of the hand, the soldiers buffeted Him; they that passed by jeered Him and reviled Him, the thieves accused Him; and to no man did He utter a word, but by silence overcame all; instructing thee by His actions, that the more meekly thou shalt endure, the more wilt thou prevail over them that do thee evil, and wilt be an object of admiration before all. For who will not admire him that endures with forbearance the insults he receives from them that are using him despitefully? For even as, though any man suffer justly, yet enduring the evil meekly, he is considered by the more part to suffer unjustly; so though one suffer unjustly, yet if he be violent, he will get the suspicion of suffering justly, and will be an object of ridicule, as being dragged captive by his anger, and losing his own nobility. For such a one, we must not call so much as a freeman, though he be lord over ten thousand servants.

¹¹ But did some person exceedingly provoke thee? And what of that? For then should self-control be shown, since when there is no one to vex, we see even the wild beasts gentle; for neither are they always savage, but when any one rouses them. And we therefore, if we are only then quiet, when there is no one provoking us, what advantage have we over them. For they are both oftentimes justly indignant, and have much excuse, for by being stirred and goaded are they roused, and besides these things they are devoid of reason, and have savageness in their nature. But whence, I pray thee, canst thou find a plea for being savage and fierce? What hardship hast thou suffered? Hast

thou been robbed? For this self-same reason shouldest thou endure it, so as to gain more amply. But wast thou deprived of character? And what is this? Thy condition is in no way worsened by this, if thou practise self-command. But if thou sufferest no grievance, whence art thou angry with him that hath done thee no harm, but hath even benefited thee? For they who honor, make them that are not watchful the more vain; but they who insult and despise render those that take heed to themselves more steadfast. For the careless are more injured by being honored than by being insulted. And the one set of persons, if we be sober, become to us authors of self-control, but the others excite our pride, they fill us with boastfulness, vainglory, folly, they make our soul the feeblér.

12 And to this fathers bear witness, who do not flatter their own children so much as they chide them, fearing lest from the praise they should receive any harm, and their teachers use the same remedy to them. So that if we are to avoid any one, it should be those that flatter us rather than those that insult us; for this bait brings greater mischief than insult to them, who do not take heed, and it is more difficult to control this feeling than that. And the reward too is far more abundant from thence, and the admiration greater. For indeed it is more worthy of admiration to see a man insulted, and not moved, than beaten and smitten, and not falling. And how is it possible not to be moved? one may say. Hath any one insulted thee? Place the sign upon thy breast, call to mind all the things that were then done; and all is quenched. Consider not the insults only, but if also any good hath been ever done unto thee, by him that hath insulted thee, and straightway thou wilt become meek, or rather consider before all things the fear of God, and soon thou wilt be mild and gentle.

13 4. Together with these things even from thine own servants take a lesson concerning these matters; and when thou seest thyself insulting, but thy servant holding his peace, consider that it is possible to practise self-control, and condemn thyself for being violent; and in the very time of offering insults learn not to insult; and thus not even when insulted, wilt thou be vexed. Consider that he who is insolent is beside himself and mad, and thou wilt not feel indignant, when insulted, since the possessed strike us, and we, so far from being provoked, do rather pity them. This do thou also; pity him that is insolent to thee, for he is held in subjection by a dreadful monster, rage, by a grievous demon, anger. Set him free as he is wrought upon by a grievous

demon, and going quickly to ruin. For so great is this disease as not to need even time for the destruction of him that is seized with it. Wherefore also one said, "The sway of his fury shall be his fall;" by this most of all showing its tyranny, that in a short time it works great ills, and needs not to continue long with us, so that if in addition to its strength it were apt to last, it would indeed be hard to strive against.

14 I should like to show what the man is who insulteth, what he that practises self-control, and to bring nakedly before you the soul of the one and the other. For thou shouldest see the one like a sea tost with a tempest, but the other like a harbor free from disturbance. For it is not disturbed by these evil blasts, but puts them to rest easily. For indeed they who are insulting, do everything in order to make it sting. When then they fail of that hope, even they are thenceforth at peace, and go away amended. For it is impossible that a man, who is angry, should not utterly condemn himself, even as on the other hand it is impossible for one who is not angry to be self-condemned. For though it be necessary to retaliate, it is possible to do this without anger (and it were more easy and more wise than with anger) and to have no painful feeling. For if we be willing, the good things will be from ourselves, and we shall be with the grace of God sufficient for our own safety and honor.

15 For why seekest thou the glory that cometh from another? Do thou honor thyself, and no one will be able to insult thee; but if thou dishonor thyself, though all should honor thee, thou wilt not be honored. For like as, unless we put ourselves in an evil state, no one else puts us in such a state; even so unless we insult ourselves, no one else can put us to shame. For let any man be great and worthy of admiration, and let all men call him an adulterer, a thief, a violater of tombs, a murderer, a robber, and let him be neither provoked or indignant, nor be conscious to himself of any of these crimes, what disgrace will he thence undergo? None. What then, you may say, if many have such an opinion of him? Not even so is he disgraced, but they bring shame upon themselves, by accounting one, who is not such, to be such. For tell me, if any one think the sun to be dark, doth he bring an ill name on that heavenly body, or on himself? Surely on himself, getting himself the character of being blind or mad, So also they that account wicked men good. and they that make the opposite error, disgrace themselves.

16 Wherefore we ought to give the greater diligence, to keep our conscience clear, and to give no handle against ourselves, nor matter for evil suspicion; but if others will be mad, even when this is our disposition, not to care very much, nor to grieve. For he that hath got the character of a wicked man, being a good man, is in no degree thereby hurt as regards his being such as he is; but he that hath been suspecting another vainly and causelessly, receives the utmost harm; as, on the other hand, the wicked man, if he be supposed to be the contrary, will gain nothing thence, but will both have a heavier judgment, and be led into greater carelessness. For he that is such and is suspected thereof, may perhaps be humbled, and acknowledge his sins; but when he escapes detection, he falls into a state past feeling. For if, while all are accusing them, offenders are hardly stirred up to compunction, when so far from accusing them, some even praise them, at what time will they who are living in vice be able to open their eyes? Hearest thou that Paul also blames for this, that the Corinthians (so far from permitting him that had been guilty of fornication, to acknowledge his own sin), applauding and honoring him, did on the contrary urge him on in vice thereby? Wherefore, I pray, let us leave the suspicions of the multitude, their insults and their honors, and let us be diligent about one thing only, that we be conscious to ourselves of no evil thing, nor insult our own selves. For so both here, and in the world to come, we shall enjoy much glory, unto which God grant we all may attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 88

Matthew Chapter 27, Verse 45-Matthew Chapter 27, Verse 48

1 "Now from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, and said, Eli, Eli, lima sabachthani? that is to say, my God my God, why hast thou forsaken me? Some of them that stood there, when they heard that said, this man calleth for Elias. And straight way one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." This is the sign which before He had promised to give them when they asked it, saying, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas;" meaning His cross, and His death, His burial, and His resurrection. And again, declaring in another way the virtue of the cross, He said, "When ye have lifted up the

Son of Man, then shall ye know that I am He." And what He saith is to this purport: "When ye have crucified me, and think ye have overcome me, then, above all, shall ye know my might."

²For after the crucifixion, the city was destroyed, and the Jewish state came to an end, they fell away from their polity and their freedom, the gospel flourished, the word' was spread abroad to the ends of the world; both sea and land, both the inhabited earth and the desert perpetually proclaim its' power. These things then He meaneth, and those which took place at the very time of the crucifixion. For indeed it was much more marvellous that these things should be done, when He was nailed to the cross, than when He was walking on earth. And not in this respect only was the wonder, but because from heaven also was that done which. they had sought, and it was over all the world, which had never before happened, but in Egypt only, when the passover was to be fulfilled. For indeed those events were a type of these.

³And observe when it took place. At midday, that all that dwell on the earth may know it, when it was day all over the world; which was enough to convert them, not by the greatness of the miracle only, but also by its taking place in due season. For after all their insulting, and their lawless derision, this is done, when they had let go their anger, when they had ceased mocking, when they were satiated with their jeerings, and had spoken all that they were minded; then He shows the darkness, in order that at least so (having vented their anger) they may profit by the miracle. For this was more marvellous than to come down from the cross, that being on the cross He should work these things. For whether they thought He Himself had done it, they ought to have believed and to have feared; or whether not He, but the Father, yet thereby ought they to have been moved to compunction, for that darkness was a token of His anger at their crime. For that it was not an eclipse, but both wrath and indignation, is not hence alone manifest, but also by the time, for it continued three hours, but an eclipse takes place in one moment of time, and they know it, who have seen this; and indeed it hath taken place even in our generation.

⁴And how, you may say, did not all marvel, and account Him to be God? Because the race of man was then held in a state of great carelessness and vice. And this miracle was but one, and when it had taken place, immediately passed away; and no one was concerned to inquire into the cause of it, and

great was the prejudice and the habit of ungodliness. And they knew not what was the cause of that which took place, and they thought perhaps this happened so, in the way of an eclipse or some natural effect. And why dost thou marvel about them that are without, that knew nothing, neither inquired by reason of great indifference, when even those that were in Judaea itself, after so many miracles, yet continued using Him despitefully, although He plainly showed them that He Himself wrought this thing. And for this reason, even after this He speaks, that they might learn that He was still alive, and that He Himself did this, and that they might become by this also more gentle, and He saith, "Eli, Eli, lama sabachthani?" that unto His last breath they might see that He honors His Father, and is no adversary of God. Wherefore also He uttered a certain cry from the prophet, even to His last hour bearing witness to the Old Testament, and not simply a cry from the prophet, but also in Hebrew, so as to be plain and intelligible to them, and by all things He shows how He is of one mind with Him that begat Him.

5 But mark herein also their wantonness, and intemperance, and folly. They thought (it is said) that it was Elias whom He called, and straightway they gave Him vinegar to drink. But another came unto Him, and "pierced His side with a spear." What could be more lawless, what more brutal, than these men; who carried their madness to so great a length, offering insult at last even to a dead body? But mark thou, I pray thee, how He made use of their wickednesses for our salvation. For after the blow the fountains of our salvation gushed forth from thence. "And Jesus, when He had cried with a loud voice, yielded up the Ghost." This is what He said, "I have power to lay down my life, and I have power to take it again," and, "I lay it down of myself." So for this cause He cried with the voice, that it might be shown that the act is done by power. Mark at any rate saith, that "Pilate marvelled if He were already dead:" and that the centurion for this cause above all believed, because He died with power.

6 This cry rent the veil, and opened the tombs, and made the house desolate. And He did this, not as offering insult to the temple (for how should He, who saith, "Make not my Father's house a house of merchandise," but declaring them to be unworthy even of His abiding there; like as also when He delivered it over to the Babylonians. But not for this only were these things done, but what took place was a prophecy of the coming desolation, and of

the change into the greater and higher state; and a sign of His might. ⁷ And together with these things He showed Himself also by what followed after these things, by the raising of the dead. For in the instance of Elisha; one on touching a dead body rose again, but now by a voice He raised them, His body continuing up there, on the cross. And besides, those things were a type of this. For that this might be believed, therefore is that all done. And they are not merely raised, but also rocks are rent, and the earth shaken, that they might learn, that He was able to strike themselves blind, and to rend them in pieces. For He that cleft rocks asunder, and darkened the world, much more could have done these things to them, had it been His will. But He would not, but having discharged His wrath upon the elements, them it was His will to save by clemency. But they abated not their madness. Such is envy, such is jealousy, it is not easily stayed. At that time then they were impudent in setting themselves against the actual appearances; and afterwards even against the things themselves, when a seal being put upon Him, and soldiers watching Him, He rose again, and they heard these things from the very guards; they even gave money, in order both to corrupt others, and to steal away the history of the resurrection.

⁸ Marvel not therefore if at this time also they were perverse, being thus altogether prepared to set themselves impudently against all things; but observe this other point, how great signs He had wrought, some from Heaven, some on earth, some in the very temple, at once marking His indignation, and at the same time showing that what were unapproachable are now to be entered, and that Heaven shall be opened; and the work removed to the true Holy of Holies. And they indeed said, "If He be the King of Israel, let Him come down now from the cross," but He shows that He is King of all the world. And whereas those men said, "Thou that destroyest this temple, and buildest it in three days," He shows that it shall be made forever desolate. Again they said, "He saved others, Himself He cannot save." but He while abiding on the cross proved this most abundantly on the bodies of His servants. For if for Lazarus to rise on the fourth day was a great thing, how much more for all those who had long ago fallen asleep, at once to appear alive, which was a sign of the future resurrection. For, "many bodies of the saints which slept, arose," it is said, "and went into the holy city, and appeared to many." For in order that what was done might not be accounted to be an imagination, they appear, even to many, in the city. And the Centuri-

on too then glorified God, saying, "Truly this was a righteous man. And the multitudes that came together to that sight, returned beating their breasts." So great was the power of the crucified, that after so many mockings, and scoffs, and jeers, both the centurion was moved to compunction, and the people. And some say that there is also a martyrdom of this centurion, who after these things grew to manhood in the faith.

9 "And many women were there beholding afar off, which had followed Him, ministering unto Him, Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedee's sons." These things the women see done, these who were most inclined to feel for Him, who were most of all bewailing Him. And mark how great their assiduity. They had followed Him ministering to Him, and were present even unto the time of the dangers. Wherefore also they saw all; how He cried, how He gave up the ghost, how the rocks were rent, and all the rest. And these first see Jesus; and the sex that was most condemned, this first enjoys the sight of the blessings, this most shows its courage. And when the disciples had fled, these were present. But who were these? His mother, for she is called mother of James, and the rest. But another evangelist saith, that many also lamented over the things that were done, and smote their breasts, which above all shows the cruelty of the Jews, for that they gloried in things for which others were lamenting, and were neither moved by pity, nor checked by fear. For indeed the things that were done were of great wrath, and were not merely signs, but signs of anger all of them, the darkness, the cloven rocks, the veil rent in the midst, the shaking of the earth, and great was the excess of the indignation.

10 "But Joseph went, and begged the body." This was Joseph, who was concealing his discipleship of late; now however he had become very bold after the death of Christ. For neither was he an obscure person, nor of the unnoticed; but one of the council, and highly distinguished; from which circumstance especially one may see his courage. For he exposed himself to death, taking upon him enmity with all, by his affection to Jesus, both having dared to beg the body, and not having desisted until he obtained it. But not by taking it only, nor by burying it in a costly manner, but also by laying it in his own new tomb, he showeth his love, and his courage. And this was not so ordered without purpose, but so there should not be any bare suspicion, that one had risen instead of another. "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." For what pur-

pose do these wait by it? As yet they knew nothing great, as was meet, and high about Him, wherefore also they had brought ointments, and were waiting at the tomb, so that if the madness of the Jews should relax, they might go and embrace the body. Seest thou women's courage? seest thou their affection? seest thou their noble spirit in money? their noble spirit even unto death?

11 Let us men imitate the women; let us not forsake Jesus in temptations. For they for Him even dead spent so much and exposed their lives, but we (for again I say the same things) neither feed Him when hungry, nor clothe Him when naked, but seeing Him begging, we pass Him by. And yet if ye saw Himself, every one would strip himself of all his goods. But even now it is the same. For He Himself has said, I am he. Wherefore then dost thou not strip thyself of all? For indeed even now thou hearest Him say, Thou doest it unto me; and there is no difference whether thou givest to this man or to Him; thou hast nothing less than these women that then fed Him, but even much more. But be not perplexed! For it is not so much to have fed Him appearing in His own person, which would be enough to prevail with a heart of stone, as (because of His mere word) to wait upon the poor, the maimed, him that is bent down. For in the former case, the look and the dignity of Him who appears divides with thee that which is done; but here the reward is entire for thy benevolence; and there is the proof of the greater reverence towards Him, when at His mere word waiting upon thy fellow-servant thou refreshest him in all things. Refresh him, and believe Him, who receiveth it, and saith, Thou givest to me. For unless thou hadst given to Him, He would not have counted thee worthy of a kingdom. If thou hadst not turned away from Him, He would not have sent thee to hell, if thou hadst overlooked a chance person; but because it is He Himself that is despised, therefore great is the blame.

12 Thus also Paul persecuted Him, in persecuting them that are His; wherefore too He said. "Why persecutest thou me?" Thus therefore let us feel, as bestowing on Christ Himself when we bestow. For indeed His words are more sure than our sight. When therefore thou seest a poor man, remember His words, by which He declared, that it is He Himself who is fed. For though that which appears be not Christ, yet in this man's form Christ Himself receiveth and beggeth. But art thou ashamed to hear that Christ beggeth? Rather be ashamed when thou dost not give to Him begging of

thee. For this is shame, this is vengeance and punishment. Since for Him to beg is of His goodness, wherefore we ought even to glory therein; but for thee not to give, is of thy inhumanity. But if thou believe not now, that in passing by a poor man that is a believer, thou passest by Him, thou wilt believe it then, when He will bring thee into the midst and say, "Inasmuch as ye did it not to these, ye did it not to me." But God forbid that we should so learn it, and grant rather that we may believe now, and bring forth fruit, and hear that most blessed voice that bringeth us into the kingdom.

¹³ But perhaps some one will say, "Thou art every day discoursing to us of almsgiving and humanity." Neither will I cease to speak of this. For if ye had attained to it, in the first place, not even so ought I to desist, for fear of making you the more remiss; yet had ye attained, I might have relaxed a little; but if ye have not arrived even at the half; say not these things to me, but to yourselves. For indeed thou doest the same in blaming me, as if a little child, hearing often of the letter alpha, and not learning it, were to blame its teacher, because he is continually and for ever reminding him about it.

¹⁴ For who from these discourses has become more forward in the giving of alms? Who has cast down his money? Who has given the half of his substance? Who the third part? No one. How then should it be other than absurd, when ye do not learn, to require us to desist from teaching? Ye ought to do the contrary. Though we were minded to desist, ye ought to stop us and to say, we have not yet learnt these things, and how is it ye have desisted from reminding us of them? If it befell any one to suffer from his eye, and I happened to be a physician, and then having covered it up and anointed it, and having applied other treatment, I had not benefited it much, and so had desisted; would he not have come to the doors of my surgery and cried out against me, accusing me of great remissness, for that I had of myself withdrawn, while the disease remained; and if, on being blamed, I had said in reply to these things, that I had covered it up, and anointed it; would he have endured it? By no means, but would immediately have said; "And what is the advantage, if I still suffer pain." Reason thus also with respect to thy soul. But what if after having often fomented a hand that was lifeless and shrunk, I had not succeeded in mollifying it? Should I not have heard the same thing? And even now a hand that is shrunk and withered we bathe, and for this reason, until we can stretch it out perfectly, we will not desist. Would that you too were to discourse of nothing else, at home and at market, at table

and at night, and as a dream. For if we were always careful about these things by day, even in our dreams we should be engaged in them.

15 What sayest thou? Am I forever speaking of almsgiving? I would wish myself that there were not great need for me to address this advice to you, but that I were to speak of the battle against the Jews, and heathens, and heretics; but when ye are not yet sound, how can any one arm you for the fight? How should he lead you to the array, yet having wounds and gashes. Since if indeed I saw you thoroughly sound in health, I should lead you forth to that battle array, and ye would see by the grace of Christ ten thousands lying dead, and their heads cast one upon another. In other books at any rate, many discourses have been spoken by us touching these things, but not even so are we able thoroughly to triumph in the victory, because of the remissness of the multitude. For when we conquer them ten thousand times over in doctrines, they reproach us with the lives of the multitude of those who join our congregations, their wounds, their diseases in their soul.

16 How then shall we with confidence show you in the battle array, when ye rather do us mischief, being straightway wounded by our enemies, and made a mock of? For one man's hand is diseased, and shrunk so as not to be able to give away. How then should such a one hold a shield, and thrust it before him, and avoid being wounded by the jeers of cruelty. With others the feet halt, as many as go up to the theatres, and to the resorts of the harlot women. How shall these then be able to stand in the battle, and not to be wounded with the accusation of wantonness? Another suffers and is maimed in his eyes, not looking straight, but being full of lasciviousness, and assailing women's chastity, and overthrowing marriages. How then should this man be able to look in the face of the enemy, and brandish a spear, and throw his dart, being goaded on all sides with jeers. We may see also many suffering with the belly not less than the dropsical, when they are held in subjection by gluttony and drunkenness. How then shall I be able to lead forth these drunken men to war? With others the mouth is rotten; such are the passionate, and revilers, and blasphemers. How then shall this man ever shout in battle, and achieve anything great and noble, he too being drunk with another drunkenness, and affording much laughter to the enemy?

17 Therefore each day I go about this camp, dressing your wounds, healing your sores. But if ye ever rouse yourselves up, and become fit even to wound others, I will both teach you this art of war, and instruct you how to

handle these weapons, or rather your works themselves will be weapons to you, and all men will immediately submit, if ye would become merciful, if forbearing, if mild and patient, if ye would show forth all other virtue. But if any gainsay, then we will also add the proof of what we can show on our part, bringing you forward, since now we rather are hindered (at least as to your part) in this race. And mark. We say that Christ hath done great things, having made angels of men; then, when we are called upon to give account, and required to furnish a proof out of this flock, our mouths are stopped. For I am afraid, lest in the place of angels, I bring forth swine as from a stable, and horses mad with lust.

¹⁸ I know ye are pained, but not against you all are these things spoken, but against the guilty, or rather not even against them if they awake, but for them. Since now indeed all is lost and ruined, and the church is become nothing better than a stable of oxen, and a fold for asses and camels, and I go round seeking for a sheep, and am not able to see it. So much are all kicking, like horses, and any wild asses, and they fill the place here with much dung, for like this is their discourse. And if indeed one could see the things spoken at each assemblage, by men, by women, thou wouldest see their words more unclean than that dung. Wherefore I entreat you to change this evil custom, that the church may smell of ointment. But now, while we lay up in it perfumes for the senses, the uncleanness of the mind we use no great diligence to purge out, and drive away. What then is the advantage? For we do not so much disgrace the church by bringing dung into it, as we disgrace it by speaking such things one to another, about gains, about merchandise, about petty tradings, about things that are nothing to us, when there ought to be choirs of angels here, and we ought to make the church a heaven, and to know nothing else but earnest prayers, and silence with listening.

¹⁹ This then let us do at any rate, from the present time, that we may both purify our lives, and attain unto the promised blessings, by the grace and love towards man of our Lord Jesus Christ, to whom be glory world without end. Amen.

HOMILY 89

Matthew Chapter 27, Verse 62-Matthew Chapter 27, Verse 64

¹ "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise

again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come and steal Him away, and say to the people, He is risen from the dead: so the last error should be worse than the first." Everywhere deceit recoils upon itself, and against its will supports the truth. And observe. It was necessary for it to be believed that He died, and that He rose again, and that He was buried, and all these things are brought to pass by His enemies. See, at any rate, these words bearing witness to every one of these facts. "We remember," these are the words, "that that deceiver said, when He was yet alive," (He was therefore now dead), "After three days I rise again. Command therefore that the sepulchre be sealed," (He was therefore buried), "lest His disciples come and steal Him away." So that if the sepulchre be sealed, there will be no unfair dealing. For there could not be. So then the proof of His resurrection has become incontrovertible by what ye have put forward. For because it was sealed, there was no unfair dealing. But if there was no unfair dealing, and the sepulchre was found empty, it is manifest that He is risen, plainly and incontrovertibly. Seest thou, how even against their will they contend for the proof of the truth?

² But mark thou, I pray thee, the disciples' love of truth, how they conceal from us none of the things that are said by His enemies, though they use opprobrious language. Behold, at any rate, they even call Him a deceiver, and these men are not silent about that. But these things show also their savageness (that not even at His death did they let go their anger), and these men's simple and truthful disposition. But it were worth while to inquire concerning that point also, where He said, "After three days I rise again?" For one would not find this thus distinctly stated, but rather the example of Jonah. So that they understood His saying, and of their own will dealt unfairly. What then saith Pilate? "Ye have a watch; make it as sure as ye can. And they made it sure, sealing the sepulchre, and setting the watch." He suffers not the soldiers alone to seal, for as having learnt the things concerning Christ, he was no longer willing to co-operate with them. But in order to be rid of them, he endures this also, and saith, "Do ye seal it as ye will, that ye may not have it in your power to blame others." For if the soldiers only had sealed, they might have said (although the saying would have been improbable and false, yet nevertheless as in the rest they cast aside shame, so in this too they might have been able to say), that the soldiers, having given up the body to be stolen, gave His disciples opportunity to feign the history concerning His

resurrection, but now having themselves made it sure, they are not able to say so much as this.

³ Seest thou how they labor for the truth against their will? For they themselves came to Pilate, themselves asked, themselves sealed, setting the watch, so as to be accusers, and refuters one of another. And indeed when should they have stolen Him? on the Sabbath? And how? for it was not lawful so much as to go out. And even if they transgressed the law, how should they have dared, who were so timid, to come forth? And how could they also have been able to persuade the multitude? By saying what? By doing what? And from what sort of zeal could they have stood in behalf of the dead? expecting what recompense? what requital? Seeing Him yet alive and merely seized, they had fled; and after His death were they likely to speak boldly in His behalf, unless He had risen again? And how should these things be reasonable? For that they were neither willing nor able to feign a resurrection, that did not take place, is plain from hence. He discoursed to them much of a resurrection, and continually said, as indeed these very men have stated, "After three days I rise again." If therefore He rose not again, it is quite clear that these men (having been deceived and made enemies to an entire nation for His sake, and come to be without home and without city) would have abhorred Him, and would not have been willing to invest Him with such glory; as having been deceived, and having fallen into the utmost dangers on His account. For that they would not even have been able, unless the resurrection had been true, to feign it, this does not so much as need reasoning.

⁴ For in what were they confident? In the shrewdness of their reasonings? Nay of all men they were the most unlearned. But in the abundance of their possessions? Nay, they had neither staff nor shoes. But in the distinction of their race? Nay, they were mean, and of mean ancestors. But in the greatness of their country? Nay, they were of obscure places. But in their own numbers? Nay, they were not more than eleven, and they were scattered abroad. But in their Master's promises? What kind of promises? For if He were not risen again, neither would those be likely to be trusted by them. And how should they endure a frantic people. For if the chief of them endured not the speech of a woman, keeping the door, and if all the rest too, on seeing Him bound, were scattered abroad, how should they have thought to run to the ends of the earth, and plant a feigned tale of a resurrection? For if he stood not a woman's threat, and they not so much as the sight of bonds, how were they able

to stand against kings, and rulers, and nations, where were swords, and grid-irons, and furnaces, and ten thousand deaths day by day, unless they had the benefit of the power and grace of Him who rose again? Such miracles and so many were done, and none of these things did the Jews regard, but crucified Him, who had done them, and were they likely to believe these men at their mere word about a resurrection? These things are not, they are not so, but the might of Him, who rose again, brought them to pass.

52. But mark, I pray thee, their craft, how ridiculous it is. "We remember," these are their words, "that that deceiver said, while He was yet alive, After three days I rise again." Yet if He were a deceiver, and boastfully uttered falsehood, why are ye afraid and run to and fro, and use so much diligence? We are afraid, it is replied, lest perchance the disciples steal Him away, and deceive the multitude. And yet this has been proved to have no probability at all. Malice, however, is a thing contentious and shameless, and attempts what is unreasonable. And they command it to be made sure for three days, as contending for doctrines, and being minded to prove that before that time also He was a deceiver, and they extend their malice even to His tomb. For this reason then He rose sooner, that they might not say that He spake falsely, and was stolen. For this, His rising sooner, was open to no charge, but to be later would have been full of suspicion. For indeed if He had not risen then, when they were sitting there, and watching, but when they had withdrawn after the three days, they would have had something to say, and to speak against it, although foolishly. For this reason then He anticipated the time. For it was meet the resurrection should take place, while they were sitting by and watching. Therefore also it was fit it should take place within the three days, since if it had been when they were passed, and the men had withdrawn, the matter would have been regarded with suspicion. Wherefore also He allowed them to seal it, as they were minded, and soldiers sat around it.

6 And they cared not about doing these things, and working on a Sabbath day, but they looked to one object only, their own wicked purpose, as though by that they were to succeed; which was a mark of extreme folly, and of fear now greatly dismaying them. For they who seized Him, when living, are afraid of Him when dead. And yet if He had been a mere man, they had reason to have taken courage. But that they might learn, that when living also He endured of His own will, what He did endure; behold, both a seal, a

stone, and a watch, and they were not able to hold Him. But there was one result only, that the burial was published, and the resurrection thereby proved. For indeed soldiers sat by it, and Jews are on the watch. "But in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from Heaven, and came and rolled back the stone from the door of the tomb, and sat upon it. His countenance was like lightning, and his raiment white as snow."

7 After the resurrection came the angel. Wherefore then came he, and took away the stone? Because of the women, for they themselves had seen Him then in the sepulchre. Therefore that they might believe that He was risen again, they see the sepulchre void of the body. For this cause he removed the stone, for this cause also an earthquake took place, that they might be thoroughly aroused and awakened. For they were come to pour oil on Him, and these things were done at night, and it is likely that some also had become drowsy. And for what intent and cause doth he say, "Fear not ye?" First he delivers them from the dread, and then tells them of the resurrection. And the ye is of one showing them great honor, and indicating, that extreme punishment awaits them that had dared to do, what the others had dared, except they repented. For to be afraid is not for you, he means, but for them that crucified Him.

8 Having delivered them then from the fear both by his words, and by his appearance (for his form he showed bright, as bearing such good tidings), he went on to say, "I know that ye seek Jesus the Crucified." And he is not ashamed to call Him "crucified;" for this is the chief of the blessings. "He is risen." Whence is it evident? "As He said." So that if ye refuse to believe me, he would say, remember His words, and neither will ye disbelieve me. Then also another proof, "Come and see the place where He lay." For this he had lifted up the stone, in order that from this too they might receive the proof. "And tell His disciples, that ye shall see Him in Galilee." And he prepares them to bear good tidings to others, which thing most of all made them believe. And He said well "in Galilee," freeing them from troubles and dangers, so that fear should not hinder their faith.

9 "And they departed from the sepulchre with fear and joy." Why could this be? They had seen a thing amazing, and beyond expectation, a tomb empty, where they had before seen Him laid. Wherefore also He had led

them to the sight, that they might become witnesses of both things, both of His tomb, and of His resurrection. For they considered that no man could have taken Him, when so many soldiers were sitting by Him, unless He raised up Himself. For this cause also they rejoice and wonder, and receive the reward of so much continuance with Him, that they should first see and gladly declare, not what had been said only, but also what they beheld. 3. Therefore after then they had departed with fear and joy, "Behold, Jesus met them, saying, All hail." But "they held Him by the feet," and with exceeding joy and gladness ran unto Him, and received by the touch also, an infallible proof, and full assurance of the resurrection. "And they worshipped Him." What then saith He? "Be not afraid." Again, He Himself casts out their fear, making way for faith, "But go, tell my brethren, that they go into Galilee, and there shall they see me." Mark how He Himself sends good tidings to His disciples by these women, bringing to honor, as I have often said, that sex, which was most dishonored, and to good hopes; and healing that which was diseased.

¹⁰ Perchance some one of you would wish to be like them, to hold the feet of Jesus; ye can even now, and not His feet and His hands only, but even lay hold on that sacred head, receiving the awful mysteries with a pure conscience. But not here only, but also in that day ye shall see Him, coming with that unspeakable glory, and the multitude of the angels, if ye are disposed to be humane; and ye shall hear not these words only, "All hail!" but also those others, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." ¹¹ Be ye therefore humane, that ye may hear these things; and ye women, that wear gold, who have looked on the running of these women, at last, though late. lay aside the disease of the desire for golden ornaments. So that if ye are emulous of these women, change the ornaments which ye wear, and clothe yourselves instead with almsgiving. What is the use, I pray you, of these precious stones, and of the garments spangled with gold? "My soul," you say, "is glad, and is pleased with these things." I asked thee the profit, but thou tellest me the hurt. For nothing is worse than being taken up with these things, and delighting in them, and being riveted to them. For more bitter is this grievous slavery, when any one finds delight even in being a slave. For in what spiritual matter will she ever be diligent as she ought; when will she laugh to scorn, as she should, the things of this world, who thinks it a worthy matter for joy, that she hath

been chained in gold? For he that continues in prison, and is pleased, will never desire to be set free; as indeed neither will this woman; but as having become a kind of captive to this wicked desire, she will not endure so much as to hear spiritual language with becoming desire and diligence, much less to engage in such work.

¹² What then is the profit of these ornaments and this luxury? I pray thee. "I am pleased with them," thou sayest. Again thou hast told of the hurt and the ruin. "But I enjoy also," thou sayest, "much honor from the beholders." And what is this? This is the occasion of another destruction, when thou art lifted up to haughtiness, to arrogance. Come now, since thou hast not told me of the profit, bear with me while I tell thee of the mischiefs. What then are the mischiefs resulting therefrom? Anxiety, which is greater than the pleasure. Wherefore many of the beholders, these I mean of the grosset sort, derive more pleasure from it than she who wears the gold. For thou indeed deckest thyself with anxiety, but they, without this, feast their eyes.

¹³ Moreover, there are other things again, the debasing of the soul, the being looked upon with envy on all sides. For the neighboring women stung by it, arm themselves against their own husbands, and stir up against thee grievous wars. Together with these things, the fact that all one's leisure and anxiety are spent on this object, that one doth not apply one's self earnestly to spiritual achievements; that one is filled with haughtiness, arrogance, and vain-glory; that one is riveted to the earth, and loses one's wings, and instead of an eagle, becometh a dog or a swine. For having given up looking up into Heaven, and flying thither, thou bendest down to the earth like the swine, being curious about mines and caverns, and having an unmanly and base soul. But dost thou, when thou appearest, turn towards thee the eyes of them at the market-place? Well then; for this very reason, thou shouldest not wear gold, that thou mayest not become a common gazing stock, and open the mouths of many accusers. For none of those whose eyes are toward thee admireth thee, but they jeer at thee, as fond of dress, as boastful, as a carnal woman. And shouldest thou enter into a church, thou geest forth, without getting anything but countless leers, and revilings, and curses, not from the beholders only, but also from the prophet. For straightway Isaiah, that hath the fullest voice of all, as soon as he hath seen thee, will cry out, "These things saith the Lord against the princely daughters of Sion; because they walked with a lofty neck, and with winkings of the eyes, and in their walking, trail-

ing their garments, and mincing at the same time with their feet; the Lord shall take off their bravery, and instead of a sweet smell there shall be dust, and instead of a stomacher, thou shalt gird thyself with a cord."

14 These things for thy gorgeous array. For not to them only are these words addressed, but to every woman that doeth like them. And Paul again with him stands as an accuser, telling Timothy to charge the women, "not to adorn themselves with braided hair, or gold, or pearls, or costly array." So that everywhere the wearing of gold is hurtful, but especially when thou art entering into a church, when thou passest through the poor. For if thou wert exceedingly anxious to bring an accusation against thyself, thou couldst not put on any other array than this visage of cruelty and inhumanity. 4. Consider at any rate how many hungry bellies thou passest by with this array, how many naked bodies with this satanical display. How much better to feed hungry souls, than to bore through the lobes of thy ears, and to hang from them the food of countless poor for no purpose or profit. What? is to be rich a commendation? What? is to wear gold a praise? Though it be from honest earnings that these things are put on you, even so what thou hast done is a very heavy charge against thee; but when it is moreover from dishonesty, consider the exceeding greatness of it.

15 But dost thou love praises and honor? Strip thyself therefore of this ridiculous clothing, and then all will admire thee; then shalt thou enjoy both honor and pure pleasure; since now at any rate thou art overwhelmed with jeers, working for thyself many causes of vexation arising out of these things. For should any of these things be missing, consider how many are the evils that have their birth therefrom, how many maidservants are beaten, how many men put to trouble, how many led to execution, how many cast into prison. And trials arise hence, and actions, and countless curses and accusations against the wife from the husband, against the husband from her friends, against the soul from itself. "But it will not be lost." In the first place, this is not easy to secure, but even if it be kept safe constantly, yet by being kept, it occasions much anxiety and care and discomfort, and no advantage.

16 For what kind of profit arises from hence to the house? What advantage to the woman herself who wears it? No advantage indeed, but much unseemliness, and accusation from every quarter? How wilt thou be able to kiss Christ's feet, and cling to them, when thus dressed? From this adorning He turneth away. For this cause He vouchsafed to be born in the house of the

carpenter, or rather not even in that house, but in a shed, and a manger. How then wilt thou be able to behold Him, not having beauty that is desirable in His eyes, not wearing the array that is lovely before Him, but what is hateful. For he that cometh unto Him must not deck himself out with such garments, but be clothed with virtue. Consider what after all these jewels are. Nothing else than earth and ashes. Mix water with them, and they are clay. Consider and be ashamed to make clay thy master, forsaking all, and abiding by it, and carrying and bearing it about, even when thou enterest into a church, when most of all thou oughtest to flee from it. For neither for this cause was the church built, that thou shouldest display therein these riches, but spiritual riches. But thou, as though thou wert entering into a pompous procession, thus deckest thyself out on every side, imitating the women on the stage, even so dost thou carry about in profusion that ridiculous mass.

17 Therefore, I tell thee, thou comest for mischief to many, and when the congregation is dismissed, in their houses, at their tables, one may hear the more part describing these things. For they have left off saying, thus, and thus said the prophet and the apostle, and they describe the costliness of your garments, the size of your precious stones, and all the other unseemliness of them that wear these things. This makes you backward in almsgiving, and your husbands. For one of you would not readily consent to break up one of these ornaments to feed a poor man. For when thou wouldest choose even thyself to be in distress rather than to behold these things broken to pieces, how shouldest thou feed another at the cost of them? For most women feel towards these things, as to some living beings, and not less than towards their children. "God forbid," thou sayest. Prove me this then, prove it by your works, as now at least I see the contrary. For who ever of those that are completely taken captive, by melting down these things, would rescue a child's soul from death? And why do I say a child's? Who hath redeemed his own soul thereby, when perishing? Nay, on the contrary, the more part even set it to sale for these things every day. And should any bodily infirmity take place, they do everything, but if they see their soul depraved, they take no such pains, but are careless both about their children's soul, and their own soul, in order that these things may remain to rust with time.

18 And whilst thou art wearing jewels worth ten thousand talents, the member of Christ hath not the enjoyment so much as of necessary food. And whereas the common Lord of all hath imparted to all alike of heaven,

and of the things in Heaven, and of the spiritual table, thou dost not impart to Him even of perishing things, on purpose that thou mayest continue perpetually bound with these grievous chains. Hence the countless evils, hence the fornications of the men, when ye prepare them to cast off self-restraint, when ye teach them to take delight in these things with which the harlot women deck themselves. For this cause they are so quickly taken captive. For if thou hadst instructed him to look down upon these things, and to take delight in chastity, godly fear and humility, he would not have been so easily taken by the shafts of fornication. For the harlot is able to adorn herself in this way even to a greater degree than this, but with those other ornaments not so. Accustom him then to take delight in these ornaments, which he cannot see placed on the harlot. And how wilt thou bring him into this habit? If thou take off these, and put on those others, so shall both thy husband be in safety, and thou in honor, and God will be propitious to you, and all men will admire you, and ye will attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, world without end. Amen.

HOMILY 90

Matthew Chapter 28, Verse 11-Matthew Chapter 28, Verse 14

¹ "Now when they were going, behold, some of the watch came into the city, and declared unto the chief priests all the things that were done. And when they had assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." For the sake of these soldiers that earthquake took place, in order to dismay them, and that the testimony might come from them, which accordingly was the result. For the report was thus free from suspicion, as proceeding from the guards themselves. For of the signs some were displayed publicly to the world, others privately to those present on the spot; publicly for the world was the darkness, privately the appearance of the angel, the earthquake. When then they came and showed it (for truth shines forth, being proclaimed by its adversaries), they again gave money, that they might say, as it is expressed, "that His disciples came and stole Him."

² How did they steal Him? O most foolish of all men! For because of the clearness and conspicuousness of the truth, they are not even able to make up

a falsehood. For indeed what they said was highly incredible, and the falsehood had not even speciousness. For how, I ask, did the disciples steal Him, men poor and unlearned, and not venturing so much as to show themselves? What? was not a seal put upon it? What? were there not so many watchmen, and soldiers, and Jews stationed round it? What? did not those men suspect this very thing, and take thought, and break their rest, and continue anxious about it? And wherefore moreover did they steal it? That they might feign the doctrine of the resurrection? And how should it enter their minds to feign such a thing, men who were well content to be hidden and to live? And how could they remove the stone that was made sure? how could they have escaped the observation of so many? Nay, though they had despised death, they would not have attempted without purpose, and fruitlessly to venture in defiance of so many who were on the watch. And that moreover they were timorous, what they had done before showed clearly, at least, when they saw Him seized, all rushed away from Him. If then at that time they did not dare so much as to stand their ground when they saw Him alive, how when He was dead could they but have feared such a number of soldiers? What? was it to burst open a door? Was it that one should escape notice? A great stone lay upon it, needing many hands to move it.

3 They were right in saying, "So the last error shall be worse than the first," making this declaration against themselves, for that, when after so much mad conduct they ought to have repented, they rather strive to outdo their former acts, feigning absurd fictions, and as, when He was alive, they purchased His blood, so when He was dead and risen again, they again by money were striving to undermine the evidence of His resurrection. But do thou mark, I pray thee, how by their own doings they are caught everywhere. For if they had not come to Pilate, nor asked for the guard, they would have been more able to act thus impudently, but as it was, not so. For indeed, as though they were laboring to stop their own mouths, even so did they all things. For if the disciples had not strength to watch with Him, and that, though upbraided by Him, how could they have ventured upon these things? And wherefore did they not steal Him before this, but when ye were come? For if they had been minded to do this, they would have done it, when the tomb was not yet guarded on the first night, when it was to be done without danger, and in security. For it was on the Sabbath that they came and begged

of Pilate to have the watch, and kept guard, but during the first night none of these was present by the sepulchre.

42. And what mean also the napkins that were stuck on with the myrrh; for Peter saw these lying. For if they had been disposed to steal, they would not have stolen the body naked, not because of dishonoring it only, but in order not to delay and lose time in stripping it, and not to give them that were so disposed opportunity to awake and seize them. Especially when it was myrrh, a drug that adheres so to the body, and cleaves to the clothes, whence it was not easy to take the clothes off the body, but they that did this needed much time, so that from this again, the tale of the theft is improbable. What? did they not know the rage of the Jews? and that they would vent their anger on them? And what profit was it at all to them, if He had not risen again?

5 So these men, being conscious that they had made up all this tale, gave money, and said, "Say ye these things, and we will persuade the governor." For they desire that the report should be published, fighting in vain against the truth; and by their endeavor: to obscure it, by these even against their will they occasioned it to appear clearly. For indeed even this establishes the resurrection, the fact I mean of their saying, that the disciples stole Him. For this is the language of men confessing, that the body was not there. When therefore they confess the body was not there, but the stealing it is shown to be false and incredible, by their watching by it, and by the seals, and by the timidity of the disciples, the proof of the resurrection even hence appears incontrovertible. Nevertheless, these shameless and audacious men, although there were so many things to stop their mouths, "Say ye," these are their words, "and we will persuade, and will secure you." Seest thou all depraved? Pilate. for he was persuaded? the soldiers? the Jewish people? But marvel not, if money prevailed over soldiers. For if with His disciple it showed its might to be so great, much more with these.

6 "And this saying is commonly reported," it is said, "until this day." Seest thou again the disciples' love of truth, how they are not ashamed of saying even this, that such a report prevailed against them. "Then the eleven disciples went away into Galilee, and some worshipped, and some when they saw Him doubted." This seems to me to be the last appearance in Galilee, when He sent them forth to baptize. And if "some doubted," herein again admire their truthfulness, how they conceal not even their shortcomings up

to the last day. Nevertheless, even these are assured by their sight. What then saith He unto them, when He seeth them? "All power is given unto me in heaven and on earth." Again He speaketh to them more after the manner of man, for they had not yet received the spirit, which was able to raise them on high. "Go ye, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you;" giving the one charge with a view to doctrine, the other concerning commandments. And of the Jews He makes no mention, neither brings forward what had been done, nor upbraids Peter with his denial, nor any one of the others with their flight, but having put into their hands a summary of the doctrine, that expressed by the form of baptism, commands them to pour forth over the whole world.

7 After that, because he had enjoined on them great things, to raise their courage, He says, "Lo! I am with you alway, even unto the end of the world." Seest thou His own proper power again? Seest thou how those other things also were spoken for condescension? And not with those men only did He promise to be, but also with all that believe after them. For plainly the apostles were not to remain here unto "the end of the world;" but he speaks to the believers as to one body. For tell me not, saith He, of the difficulty of the things: for "I am with you," who make all things easy. This He said to the prophets also in the Old Testament continually, as well to Jeremiah objecting his youth, as to Moses and Ezekiel shrinking from the office, "I am with you," this here also to these men. And mark, I pray thee, the excellence of these, for the others, when sent to one nation, often excused themselves, but these said nothing of the sort, though sent to the world. And He reminds them also of the consummation, that He may draw them on more, and that they may look not at the present dangers only, but also at the good things to come that are without end.

8 "For the irksome things, saith He, that ye will undergo are finished together with the present life, since at least even this world itself shall come to an end, but the good things which ye shall enjoy remain immortal, as I have often told you before." Thus having invigorated and roused their minds, by the remembrance of that day, He sent them forth. For that day to them that live in good works is to be desired, even as on the other hand to those in sin, it is terrible as to the condemned. But let us not fear only, and shudder, but let us change too, while there is opportunity, and let us rise out of our

wickedness, for we can, if we be willing. For if before grace many did this, much more after grace. 3. For what grievous things are we enjoined? to cleave mountains asunder? to fly into the air? or to cross the Tuscan sea? By no means, but a way of life so easy, as not so much as to want any instruments, but a soul and purpose only. For what instruments had these apostles, who effected such things? Did they not go about with one vestment and unshod? and they got the better of all.

9 For what is difficult of the injunctions? Have no enemy. Hate no man. Speak ill of no man. Nay, the opposites of these things are the greater hardships. But He said, you reply, Throw away thy money. Is this then the grievous thing? In the first place, He did not command, but advised it. Yet even if it were a command, what is it grievous not to carry about burdens and unseasonable cares? But oh covetousness! All things are become money; for this cause all things are turned upside down. If anyone declares another happy, he mentions this; should he pronounce him wretched, hence is derived the description of wretchedness. And all reckonings are made on this account, how such an one gets rich, how such an one gets poor. Should it be military service, should it be marriage, should it be a trade, should it be what you will that any man takes in hand, he does not apply to what is proposed, until he see these riches are coming in rapidly upon him. After this shall we not meet together and consult how we shall drive away this pest? Shall we not regard with shame the good deeds of our fathers? of the three thousand, of the five thousand, who had all things common?

10 What is the profit of this present life, when we do not use it for our future gain? How long do ye not enslave the mammon that hath enslaved you? How long are ye slaves of money? How long have ye no love for liberty, and do not rend in pieces the bargains of covetousness? But while, if ye should have become slaves of men, you do all things, if any one should promise you liberty; yet being captives of covetousness, ye do not so much as consider how ye may be delivered from this bitter bondage. And yet the one were nothing terrible, the other is the most bitter tyranny. Consider how great a price Christ paid for us. He shed His own blood; He gave up Himself. But ye, even after all this, are grown supine; and the most grievous thing of all is, that ye even take delight in the slavery, ye luxuriate in the dishonor, and that, from which ye ought to flee, is become an object of desire to you.

11 But since it is right not only to lament and to blame, but also to correct, let us see from what cause this passion and this evil have become an object of desire to you. Whence then, whence hath this come to be an object of desire? Because, thou sayest, it makes me to be in honor and in security. In what kind of security, I pray thee? In the confidence, not to suffer hunger, nor cold, not to be harmed, not to be despised. Wilt thou then, if we promise thee this security, refrain from being rich? For if it is for this that riches are an object of desire, if it be in your power to have security without these, what need hast thou of these any more? "And how is it possible," thou sayest, "for one who is not rich to attain to this?" Nay, how is it possible (for I say the opposite thing) if one is rich? For it is necessary to flatter many, both rulers and subjects, and to entreat countless numbers, and to be a base slave, and to be in fear and trembling, and to regard with suspicion the eyes of the envious, and to fear the tongues of false accusers, and the desires of other covetous men. But poverty is not like this, but altogether the contrary. It is a place of refuge and security, a calm harbor, a wrestling ground, and school of exercise to learn self-command, an imitation of the life of angels.

12 Hear these things, as many as are poor; or rather also, as many as desire to be rich. It is not poverty that is the thing to be feared, but the not being willing to be poor. Account poverty to be nothing to fear, and it will not be to thee a matter for fear. For neither is this fear in the nature of the thing, but in the judgment of feeble-minded men. Or rather. I am even ashamed that I have occasion to say so much concerning poverty, to show that it is nothing to be feared. For if thou practise self-command, it is even a fountain to thee of countless blessings. And if any one were to offer thee sovereignty, and political power, and wealth, and luxury, and then having set against them poverty, were to give thee thy choice to take which thou wouldest, thou wouldest straightway seize upon poverty, if indeed thou knewest the beauty thereof.

13 4. And I know that many laugh, when these things are said; but we are not troubled but we require you to stay, and soon ye will give judgment with us. For to me poverty seems like some comely, fair, and well-favored damsel, but covetousness like some monster shaped woman, some Scylla or Hydra, or some other like prodigies feigned by fabulous writers. For bring not forward, I pray thee, them that accuse poverty, but them that have shone thereby. Nurtured in this, Elias was caught up in that blessed assumption. With this

Eliseus shone; with this John; with this all the apostles; but with the other, Ahab, Jezebel, Gehazi, Judas, Nero, Caiaphas, were condemned. But if it please you, let us not look to those only that have been glorious in poverty, but let us observe the beauty itself of this damsel. For indeed her eye is clear and piercing, having nothing turbid in it, like the eye of covetousness, which is at one time full of anger, at another sated with pleasure, at another troubled by incontinence. But the eye of poverty is not like this, but mild, calm, looking kindly on all, meek, gentle, hating no man, shunning no man. For where there are riches, there is matter for enmity, and for countless wars. The mouth again of the other is full of insults, of a certain haughtiness, of much boasting, cursing, deceit; but the mouth and the tongue of this are sound, filled with continual thanksgiving, blessing, words of gentleness. of affection, of courtesy, of praise, of commendation. And if thou wouldest see also the proportion of her members, she is of a goodly height, and far loftier than wealth. And if many flee from her, marvel not at it, for indeed so do fools from the rest of virtue.

¹⁴ But the poor man, thou wilt say, is insulted by him that is rich. Again thou art declaring to me the praise of poverty. For who, I pray thee, is blessed, the insulter, or the insulted? It is manifest that it is the insulted person. But then, the one, covetousness, urges to insult the other; poverty persuades to endure. "But the poor man suffers hunger," thou wilt say. Paul also suffered hunger, and was in famine. "But he has no rest." Neither "had the Son of Man where to lay His head." Seest thou how far the praises of poverty have proceeded, and where it places thee, to what men it leads thee on, and how it makes thee a follower of the Lord? If it were good to have gold, Christ, who have the unutterable blessings, would have given this to His disciples. But now so far from giving it them, He forbid them to have it. Wherefore Peter also, so far from being ashamed of poverty, even glories in it, saying, "Silver and gold have I none; but what I have give I thee." And who of you would not have desired to utter this saying? Nay, we all would extremely, perhaps some one may say. Then throw away thy silver, throw away thy gold. "And if I throw it away, thou wilt say, shall I receive the power of Peter?" Why, what made Peter blessed, tell me? Was it indeed to have lifted up the lame man? By no means, but the not having these riches, this procured him Heaven. For of those that wrought these miracles, many fell into hell, but they, who did those good things, attained a kingdom. And this you

may learn even of Peter himself. For there were two things that he said, "Silver and gold have I none;" and, "In the name of Jesus Christ rise up and walk."

15 Which sort of thing then made Him glorious and blessed, the raising up the lame man, or the casting away his money? And this you may learn from the Master of the conflicts Himself. What then doth He Himself say to the rich man seeking eternal life? He said not, "raise up the lame," but, "Sell thy goods, and give to the poor, and come and follow me, and thou shall have treasure in Heaven." And Peter again said not, "Behold, in Thy name we east out devils;" although he was casting them out, but, "Behold, we have forsaken all and followed Thee what shall we have?" And Christ again, in answering this apostle, said not, "If any man raise up the lame," but, "Whosoever hath forsaken houses or lands, shall receive an hundredfold in this world, and shall inherit everlasting life." Let us also then emulate this man, that we may not be confounded, but may with confidence stand at the judgment seat of Christ; that we may win Him to be with us, even as He was with His disciples. For He will be with us, like as He was with them, if we are willing to follow them, and to be imitators of their life and conversation. For in consequence of these things God crowns, and commends men, not requiring of thee to raise the dead, or to cure the lame. For not these things make one to be like Peter, but the casting away one's goods, for this was the apostles' achievement.

16 But dost thou not find it possible to east them away? In the first place, I say, it is possible; but I compel thee not, if thou art not willing, nor constrain thee to it; but this I entreat, to spend at least a part on the needy, and to seek for thyself nothing more than is necessary. For thus shall we both live our life here without trouble, and in security, and enjoy eternal life; unto which God grant we all may attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, together with the Father and the Holy Ghost, now and always, and world without end. Amen.parpaparp

P A R T T W O

Homilies on John

*The first thirty-two of his eighty-eight homilies on the Gospel of
John.*

Homilies on John 1–32

JOHN CHRYSOSTOM

c. AD 349–407

These eighty-eight homilies on the Gospel of John were preached by John Chrysostom at Antioch, and in them he takes the text passage by passage and turns each part of it to the life of his hearers. This volume holds Homilies 1 to 32.

HOMILY 1

Preface.

¹[1.] They that are spectators of the heathen games, when they have learned that a distinguished athlete and winner of crowns is come from any quarter, run all together to view his wrestling, and all his skill and strength; and you may see the whole theater of many ten thousands, all there straining their eyes both of body and mind, that nothing of what is done may escape them. So again these same persons, if any admirable musician come amongst them, leave all that they had in hand, which often is necessary and pressing business, and mount the steps, and sit listening very attentively to the words and the accompaniments, and criticising the agreement of the two. This is what the many do. Again; those who are skilled in rhetoric do just the same with respect to the sophists, for they too have their theaters, and their audience, and clappings of hands, and noise, and closest criticism of what is said.

² And if in the case of rhetoricians, musicians, and athletes, people sit in the one case to look on, in the other to see at once and to listen with such earnest attention; what zeal, what earnestness ought ye in reason to display, when it is no musician or debater who now comes forward to a trial of skill, but when a man is speaking from heaven, and utters a voice plainer than thunder? for he has pervaded the whole earth with the sound; and occupied and filled it, not by the loudness of the cry, but by moving his tongue with the grace of God. And what is wonderful, this sound, great as it is, is neither

a harsh nor an unpleasant one, but sweeter and more delightful than all harmony of music, and with more skill to soothe; and besides all this, most holy, and most awful, and full of mysteries so great, and bringing with it goods so great, that if men were exactly and with ready mind to receive and keep them, they could no longer be mere men nor remain upon the earth, but would take their stand above all the things of this life, and having adapted themselves to the condition of angels, would dwell on earth just as if it were heaven.

3[2. For the son of thunder, the beloved of Christ, the pillar of the Churches throughout the world, who holds the keys of heaven, who drank the cup of Christ, and was baptized with His baptism, who lay upon his Master's bosom with much confidence, this man comes forward to us now; not as an actor of a play, not hiding his head with a mask, (for he hath another sort of words to speak,) nor mounting a platform, nor striking the stage with his foot, nor dressed out with apparel of gold, but he enters wearing a robe of inconceivable beauty. For he will appear before us having "put on Christ" (Rom. xiii. 14; Gal. iii. 27), having his beautiful "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15); wearing a girdle not about his waist, but about his loins, not made of scarlet leather nor daubed outside with gold, but woven and composed of truth itself. Now will he appear before us, not acting a part, (for with him there is nothing counterfeit, nor fiction, nor fable,) but with unmasked head he proclaims to us the truth unmasked; not making the audience believe him other than he is by carriage, by look, by voice, needing for the delivery of his message no instruments of music, as harp, lyre, or any other the like, for he effects all with his tongue, uttering a voice which is sweeter and more profitable than that of any harper or any music.

4 All heaven is his stage his theater, the habitable world; his audience, all angels; and of men as many as are angels already, or desire to become so, for none but these can hear that harmony aright, and show it forth by their works; all the rest, like little children who hear, but what they hear understand not, from their anxiety about sweetmeats and childish playthings; so they too, being in mirth and luxury, and living only for wealth and power and sensuality, hear sometimes what is said, it is true, but show forth nothing great or noble in their actions through fastening themselves for good to the clay of the brickmaking. By this Apostle stand the powers from above,

marveling at the beauty of his soul, and his understanding, and the bloom of that virtue by which he drew unto him Christ Himself, and obtained the grace of the Spirit. For he hath made ready his soul, as some well-fashioned and jeweled lyre with strings of gold, and yielded it for the utterance of something great and sublime to the Spirit.

5[3. Seeing then it is no longer the fisherman the son of Zebedee, but He who knoweth "the deep things of God" (1 Cor. ii. 10), the Holy Spirit I mean, that striketh this lyre, let us hearken accordingly. For he will say nothing to us as a man, but what he saith, he will say from the depths of the Spirit, from those secret things which before they came to pass the very Angels knew not; since they too have learned by the voice of John with us, and by us, the things which we know. And this hath another Apostle declared, saying, "To the intent that unto the principalities and powers might be known by the Church the manifold wisdom of God. (Eph. iii. 10. If then principalities, and powers, and Cherubim, and Seraphim, learned these things by the Church, it is very clear that they were exceedingly earnest in listening to this teaching; and even in this we have been not a little honored, that the Angels learned things which before they knew not with us; I do not at present speak of their learning by us also. Let us then show much silence and orderly behavior; not to-day only, nor during the day on which we are hearers, but during all our life, since it is at all times good to hear Him.

6 For if we long to know what is going on in the palace, what, for instance, the king has said, what he has done, what counsel he is taking concerning his subjects, though in truth these things are for the most part nothing to us; much more is it desirable to hear what God hath said, especially when all concerns us. And all this will this man tell us exactly, as being a friend of the King Himself, or rather, as having Him speaking within himself, and from Him hearing all things which He heareth from the Father. "I have called you friends," He saith, "for all things that I have heard of My Father, I have made known unto you. (John xv. 15.) 7[4. As then we should all run together if we saw one from above bend down "on a sudden " from the height of heaven, promising to describe exactly all things there, even so let us be disposed now. It is from thence that this Man speaketh to us; He is not of this world, as Christ Himself declareth, "Ye are not of the world" (John xv. 19), and He hath speaking within him the Comforter, the Omnipresent, who knoweth the things of God as exactly as the soul of man

knoweth what belongs to herself, the Spirit of holiness, the righteous Spirit, the guiding Spirit, which leads men by the hand to heaven, which gives them other eyes, fitting them to see things to come as though present, and giving them even in the flesh to look into things heavenly. To Him then let us yield ourselves during all our life in much tranquillity. Let none dull, none sleepy, none sordid, enter here and tarry; but let us remove ourselves to heaven, for there He speaketh these things to those who are citizens there. And if we tarry on earth, we shall gain nothing great from thence. For the words of John are nothing to those who do not desire to be freed from this swinish life, just as the things of this world to him are nothing. The thunder amazes our souls, having sound without significance; but this man's voice troubles none of the faithful, yea, rather releases them from trouble and confusion;

8 it amazes the devils only, and those who are their slaves. Therefore that we may know how it amazes them, let us preserve deep silence, both external and mental, but especially the latter; for what advantage is it that the mouth be hushed, if the soul is disturbed and full of tossing? I look for that calm which is of the mind, of the soul, since it is the hearing of the soul which I require. Let then no desire of riches trouble us, no lust of glory, no tyranny of anger, nor the crowd of other passions besides these; for it is not possible for the ear, except it be cleansed, to perceive as it ought the sublimity of the things spoken; nor rightly to understand the awful and unutterable nature of these mysteries, and all other virtue which is in these divine oracles. If a man cannot learn well a melody on pipe or harp, unless he in every way strain his attention; how shall one, who sits as a listener to sounds mystical, be able to hear with a careless soul?

9[5.] Wherefore Christ Himself exhorted, saying, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." (Matt. vii. 6.) He called these words "pearls," though in truth they be much more precious than they, because we have no substance more precious than that. For this reason too He is wont often to compare their sweetness to honey, not that so much only is the measure of their sweetness, but because amongst us there is nothing sweeter. Now, to show that they very exceedingly surpass the nature of precious stones, and the sweetness of any honey, hear the prophet speaking concerning them, and declaring this superiority; "More to be desired are they," he saith "than gold and much precious stone; sweeter are they also

than honey and the honeycomb." (Ps. xix. 10.) But to those (only) who are in health; wherefore he has added, "For thy servant keepeth them." And again in another place calling them sweet he has added, "to my throat." For he saith, "How sweet are thy words unto my throat." (Ps. cxix. 103.) And again he insisteth on the superiority, saying, "Above honey and the honeycomb to my mouth." For he was in very sound health. And let not us either come nigh to these while we are sick, but when we have healed our soul, so receive the food that is offered us.

10 It is for this reason that, after so long a preface, I have not yet attempted to fathom these expressions (of St. John), in order that every one having laid aside all manner of infirmity, as though he were entering into heaven itself, so may enter here pure, and freed from wrath and carefulness and anxiety of this life, of all other passions. For it is not otherwise possible for a man to gain from hence anything great, except he have first so cleansed anew his soul. And let no one say that the time to the coming communion is short, for it is possible, not only in five days, but in one moment, to change the whole course of life. Tell me what is worse than a robber and a murderer, is not this the extremest kind of wickedness? Yet such an one arrived straight at the summit of excellence, and passed into Paradise itself, not needing days, nor half a day, but one little moment. So that a man may change suddenly, and become gold instead of clay. For since what belongs to virtue and to vice is not by nature, the change is easy, as being independent of any necessity. "If ye be willing and obedient," He saith, "ye shall eat the good of the land. (Isa. i. 19. Seest thou that there needs the will only? will-not the common wishing of the multitude-but earnest will. For I know that all are wishing to fly up to heaven even now;

11 but it is necessary to show forth the wish by works. The merchant too wishes to get rich; but he doth not allow his wish to stop with the thought of it; no, he fits out a ship, and gets together sailors, and engages a pilot, and furnishes the vessel with all other stores, and borrows money, and crosses the sea, and goes away into a strange land, and endures many dangers, and all the rest which they know who sail the sea. So too must we show our will; for we also sail a voyage, not from land to land, but from earth to heaven. Let us then so order our reason, that it be serviceable to steer our upward course, and our sailors that they be obedient to it, and let our vessel be stout, that it be not swamped amidst the reverses and despondencies of this life, nor be lif-

ted up by the blasts of vainglory, but be a fast and easy vessel. If So we order our ship, and so our pilot and our crew, we shall sail with a fair wind, and we shall draw down to ourselves the Son of God, the true Pilot, who will not leave our bark to be engulfed, but, though ten thousand winds may blow, will rebuke the winds and the sea, and instead of raging waves, make a great calm.

¹²[6.] Having therefore ordered yourselves, so come to our next assembly, if at least it be at all an object of desire to you to hear somewhat to your advantage, and lay up what is said in your souls. But let not one of you be the "wayside," none the "stony ground," none the "full of thorns." (Matt. xiii. 4, Matt. xiii. 5, Matt. xiii. 7.) Let us make ourselves fallow lands. For so shall we (the preachers) put in the seed with gladness, when we see the land clean, but if stony or rough, pardon us if we like not to labor in vain. For if we shall leave off sowing and begin to cut up thorns, surely to cast seed into ground unwrought were extreme folly. ¹³It is not meet that he who has the advantage of such hearing be partaker of the table of devils. "For what fellowship hath righteousness with unrighteousness?" (2 Cor. vi. 14.) Thou standest listening to John, and learning the things of the Spirit by him; and dost thou after this depart to listen to harlots speaking vile things, and acting viler, and to effeminates cuffing one another? How wilt thou be able to be fairly cleansed, if thou wallowest in such mire? Why need I reckon in detail all the indecency that is there? All there is laughter, all is shame, all disgrace, revilings and mockings, all abandonment, all destruction, See, I forewarn and charge you all. Let none of those who enjoy the blessings of this table destroy his own soul by those pernicious spectacles. All that is said and done there is a pageant of Satan. But ye who have been initiated know what manner of covenants ye made with us, or rather ye made with Christ when He guided you into His mysteries, what ye spoke to Him, what speech ye had with Him concerning Satan's pageant; how with Satan and his angels ye renounced this also, and promised that you would not so much as cast a glance that way. There is then no slight ground for fear, lest, by becoming careless of such promises, one should render himself unworthy of these mysteries.

¹⁴[7.] Seest thou not how in king's palaces it is not those who have offended, but those who have been honorably distinguished, that are called to share especial favor, and are numbered among the king's friends. A messenger has come to us from heaven, sent by God Himself, to speak with us on

certain necessary matters, and you leave hearing His will, and the message He sends to you, and sit listening to stage-players. What thunderings, what bolts from heaven, does not this conduct deserve! For as it is not meet to partake of the table of devils, so neither is it of the listening to devils; nor to be present with filthy raiment at that glorious Table, loaded with so many good things, which God Himself hath provided. Such is its power, that it can raise us at once to heaven, if only we approach it with a sober mind. For it is not possible that he who is continually under the influence of the words of God, can remain in this present low condition, but he needs must presently take wing, and fly away to the land which is above, and light on the infinite treasures of good things; which may it be that we all attain to, through the grace and lovingkindness of our Lord Jesus Christ, through whom and with whom be glory to the Father and the All-holy Spirit, now and ever, and world without end. Amen.

HOMILY 2

¹John i. 1.-"In the beginning was the Word." Were John about to converse with us, and to say to us words of his own, we needs must describe his family, his country, and his education. But since it is not he, but God by him, that speaks to mankind, it seems to me superfluous and distracting to enquire into these matters. And yet even thus it is not superfluous, but even very necessary. For when you have learned who he was, and from whence, who his parents, and what his character, and then hear his voice and all his heavenly wisdom, then you shall know right well that these (doctrines) belong not to him, but to the Divine power stirring his soul. ²From what country then was he? From no country; but from a poor village, and from a land little esteemed, and producing no good thing. For the Scribes speak evil of Galilee, saying, "Search and look, for out of Galilee ariseth no prophet." (John vii. 52.) And "the Israelite indeed" speaks ill of it, saying, "Can any good thing come out of Nazareth?" And being of this land, he was not even of any remarkable place in it, but of one not even distinguished by name. Of this he was, and his father a poor fisherman, so poor that he took his sons to the same employment. Now you all know that no workman will choose to bring up his son to succeed him in his trade, unless poverty press him very hard, especially where the trade is a mean one. But nothing can be poorer, meaner, no, nor more ignorant, than fishermen. Yet even among them there are some greater, some less; and even there our Apostle occupied the lower rank,

for he did not take his prey from the sea, but passed his time on a certain little lake. And as he was engaged by it with his father and his brother James, and they mending their broken nets, a thing which of itself marked extreme poverty, so Christ called him.

³ As for worldly instruction, we may learn from these facts that he had none at all of it. Besides, Luke testifies this when he writes not only that he was ignorant, but that he was absolutely unlettered. (Acts iv. 13.) As was likely. For one who was so poor, never coming into the public assemblies, nor falling in with men of respectability, but as it were nailed to his fishing, or even if he ever did meet any one, conversing with fishmongers and cooks, how, I say, was he likely to be in a state better than that of the irrational animals? how could he help imitating the very dumbness of his fishes? ⁴[2.] This fisherman then, whose business was about lakes, and nets, and fish; this native of Bethsaida of Galilee; this son of a poor fisherman, yes, and poor to the last degree; this man ignorant, and to the last degree of ignorance too, who never learned letters either before or after he accompanied Christ; let us see what he utters, and on what matters he converses with us. Is it of things in the field? Is it of things in rivers? On the trade in fish? For these things, perhaps, one expects to hear from a fisherman. But fear ye not; we shall hear nought of these; but we shall hear of things in heaven, and what no one ever learned before this man. For, as might be expected of one who speaks from the very treasures of the Spirit, he is come bringing to us sublime doctrines, and the best way of life and wisdom, [as though just arrived from the very heavens; yea, rather such as it was not likely that all even there should know, as I said before.] Do these things belong to a fisherman? Tell me. Do they belong to a rhetorician at all? To a sophist or philosopher? To every one trained in the wisdom of the Gentiles? By no means. The human soul is simply unable thus to philosophize on that pure and blessed nature; on the powers that come next to it; on immortality and endless life; on the nature of mortal bodies which shall hereafter be immortal; on punishment and the judgment to come; on the enquiries that shall be as to deeds and words, as to thoughts and imaginations. It cannot tell what is man, what the world; what is man indeed, and what he who seems to be man, but is not; what is the nature of virtue, what of vice.

⁵[3.] Some of these things indeed the disciples of Plato and Pythagoras enquired into. Of the other philosophers we need make no mention at all;

they have all on this point been so excessively ridiculous; and those who have been among them in greater esteem than the rest, and who have been considered the leading men in this science, are so more than the others; and they have composed and written somewhat on the subject of polity and doctrines, and in all have been more shamefully ridiculous than children. For they have spent their whole life in making women common to all, in overthrowing the very order of life, in doing away the honor of marriage, and in making other the like ridiculous laws. As for doctrines on the soul, there is nothing excessively shameful that they have left unsaid; asserting that the souls of men become flies, and gnats, and bushes, and that God Himself is a soul; with some other the like indecencies.

6 And not this alone in them is worthy of blame, but so is also their ever-shifting current of words; for since they assert everything on uncertain and fallacious arguments, they are like men carried hither and thither in Euripus, and never remain in the same place. Not so this fisherman; for all he saith is infallible; and standing as it were upon a rock, he never shifts his ground. For since he has been thought worthy to be in the most secret places, and has the Lord of all speaking within him, he is subject to nothing that is human. But they, like persons who are not held worthy even in a dream to set foot in the king's palace, but who pass their time in the forum with other men, guessing from their own imagination at what they cannot see, have erred a great error, and, like blind or drunken men in their wandering, have dashed against each other; and not only against each other, but against themselves, by continually changing their opinion, and that ever on the same matters.

7 [4.] But this unlettered man, the ignorant, the native of Bethsaida, the son of Zebedee, (though the Greeks mock ten thousand times at the rusticity of the names, I shall not the less speak them with the greater boldness.) For the more barbarous his nation seems to them, and the more he seems removed from Grecian discipline, so much the brighter does what we have with us appear. For when a barbarian and an untaught person utters things which no man on earth ever knew, and does not only utter, (though if this were the only thing it were a great marvel,) but besides this, affords another and a stronger proof that what he says is divinely inspired, namely, the convincing all his hearers through all time; who will not wonder at the power that dwells in him? Since this is, as I said, the strongest proof that he lays

down no laws of his own. This barbarian then, with his writing of the Gospel, has occupied all the habitable world. With his body he has taken possession of the center of Asia, where of old philosophized all of the Grecian party, shining forth in the midst of his foes, dispersing their darkness, and breaking down the stronghold of devils: but in soul he has retired to that place which is fit for one who has done such things.

8[5.] And as for the writings of the Greeks, they are all put out and vanished, but this man's shine brighter day by day. For from the time that he (was) and the other fishermen, since then the (doctrines) of Pythagoras and of Plato, which seemed before to prevail, have ceased to be spoken of, and most men do not know them even by name. Yet Plato was, they say, the invited companion of kings, had many friends, and sailed to Sicily. And Pythagoras occupied Magna Graecia, and practiced there ten thousand kinds of sorcery. For to converse with oxen, (which they say he did,) was nothing else but a piece of sorcery. As is most clear from this. He that so conversed with brutes did not in anything benefit the race of men, but even did them the greatest wrong. Yet surely, the nature of men was better adapted for the reasoning of philosophy; still he did, as they say, converse with eagles and oxen, using sorceries. For he did not make their irrational nature rational, (this was impossible to man,) but by his magic tricks he deceived the foolish. And neglecting to teach men anything useful, he taught that they might as well eat the heads of those who begot them, as beans. And he persuaded those who associated with him, that the soul of their teacher had actually been at one time a bush, at another a girl, at another a fish.

9 Are not these things with good cause extinct, and vanished utterly? With good cause, and reasonably. But not so the words of him who was ignorant and unlettered; for Syrians, and Egyptians, and Indians, and Persians, and Ethiopians, and ten thousand other nations, translating into their own tongues the doctrines introduced by him, barbarians though they be, have learned to philosophize. I did not therefore idly say that all the world has become his theater. For he did not leave those of his own kind, and waste his labor on the irrational creatures, (an act of excessive vainglory and extreme folly,) but being clear of this as well as of other passions, he was earnest on one point only, that all the world might learn somewhat of the things which might profit it, and be able to translate it from earth to heaven. 10 For this reason too, he did not hide his teaching in mist and darkness, as they did

who threw obscurity of speech, like a kind of veil, around the mischiefs laid up within. But this man's doctrines are clearer than the sunbeams, wherefore they have been unfolded to all men throughout the world. For he did not teach as Pythagoras did, commanding those who came to him to be silent for five years, or to sit like senseless stones; neither did he invent fables defining the universe to consist of numbers; but casting away all this devilish trash and mischief, he diffused such simplicity through his words, that all he said was plain, not only to wise men, but also to women and youths. For he was persuaded that the words were true and profitable to all that should hearken to them. And all time after him is his witness; since he has drawn to him all the world, and has freed our life when we have listened to these words from all monstrous display of wisdom; wherefore we who hear them would prefer rather to give up our lives, than the doctrines by him delivered to us.

11 [6.] From this then, and from every other circumstance, it is plain, that nothing of this man's is human, but divine and heavenly are the lessons which come to us by this divine soul. For we shall observe not sounding sentences, nor magnificent diction, nor excessive and useless order and arrangement of words and sentences, (these things are far from all true wisdom,) but strength invincible and divine, and irresistible force of right doctrines, and a rich supply of unnumbered good things. For their over-care about expression was so excessive, so worthy of mere sophists, or rather not even of sophists, but of silly striplings, that even their own chief philosopher introduces his own master as greatly ashamed of this art, and as saying to the judges, that what they hear from him shall be spoken plainly and without premeditation, not tricked out rhetorically nor ornamented with (fine) sentences and words; since, says he, it cannot surely be becoming, O men, that one at my age should come before you like a lad inventing speeches. And observe the extreme absurdity of the thing; what he has described his master avoiding as disgraceful, unworthy of philosophy and work for lads, this above all he himself has cultivated. So entirely were they given up to mere love of distinction.

12 And as, if you uncover those sepulchers which are whitened without you will find them full of corruption, and stench, and rotten bones; so too the doctrines of the philosopher, if you strip them of their flowery diction, you will see to be full of much abomination, especially when he philosophizes on the soul, which he both honors and speaks ill of without measure.

And this is the snare of the devil, never to keep due proportion, but by excess on either hand to lead aside those who are entangled by it into evil speaking. At one time he says, that the soul is of the substance of God; at another, after having exalted it thus immoderately and impiously, he exceeds again in a different way, and treats it with insult, making it pass into swine and asses, and other animals of yet less esteem than these. But enough of this; or rather even this is out of measure. For if it were possible to learn anything profitable from these things, we must have been longer occupied with them; but if it be only to observe their indecency and absurdity, more than requisite has been said by us already. We will therefore leave their fables, and attach ourselves to our own doctrines, which have been brought to us from above by the tongue of this fisherman, and which have nothing human in them.

¹³ [7.] Let us then bring forward the words, having reminded you now, as I exhorted you at the first, earnestly to attend to what is said. What then does this Evangelist say immediately on his outset? "In the beginning was the Word, and the Word was with God." (Ver. 1.) Seest thou the great boldness and power of the words, how he speaks nothing doubting nor conjecturing, but declaring all things plainly? For this is the teacher's part, not to waver in anything he says, since if he who is to be a guide to the rest require another person who shall be able to establish him with certainty, he would be rightly ranked not among teachers, but among disciples. But if any one say, "What can be the reason that he has neglected the first cause, and spoken to us at once concerning the second?" we shall decline to speak of "first" and "second," for the Divinity is above number, and the succession of times. Wherefore we decline these expressions; but we confess that the Father is from none, and that the Son is begotten of the Father. Yes, it may be said, but why then does he leave the Father, and speak concerning the Son? Why? because the former was manifest to all, if not as Father, at least as God; but the Only-Begotten was not known; and therefore with reason did he immediately from the very beginning hasten to implant the knowledge of Him in those who knew Him not.

¹⁴ Besides, he has not been silent as to the Father in his writings on these points. And observe, I beg of you, his spiritual wisdom. He knows that men most honor the eldest of beings which was before all, and account this to be God. Wherefore from this point first he makes his beginning, and as he advances, declares that God is, and does not like Plato assert, sometimes that

He is intellect, sometimes that He is soul; for these things are far removed from that divine and unmixed Nature which has nothing common with us, but is separated from any fellowship with created things, I mean as to substance, though not as to relation. And for this reason he calls Him "The Word." For since he is about to teach that this "Word" is the only-begotten Son of God, in order that no one may imagine that His generation is passible, by giving Him the appellation of "The Word," he anticipates and removes beforehand the evil suspicion, showing that the Son is from the Father, and that without His suffering (change)

¹⁵ [8.] Seest thou then that as I said, he has not been silent as to the Father in his words concerning the Son? And if these instances are not sufficient fully to explain the whole matter, marvel not, for our argument is God, whom it is impossible to describe, or to imagine worthily; hence this man nowhere assigns the name of His essence, (for it is not possible to say what God is, as to essence,) but everywhere he declares Him to us by His workings. For this "Word" one may see shortly after called "Light," and the "Light" in turn named "Life." Although not for this reason only did he so name Him; this was the first reason, and the second was because He was about to declare to us the things of the Father. For "all things," He saith, "that I have heard from my Father, I have made known unto you." (John xv. 15.) He calls Him both "Light" and "Life," for He hath freely given to us the light which proceeds from knowledge, and the life which follows it. In short, one name is not sufficient, nor two, nor three, nor more, to teach us what belongs to God. But we must be content to be able even by means of many to apprehend, though but obscurely, His attributes.

¹⁶ And he has not called Him simply "Word," but with the addition of the article, distinguishing Him from the rest in this way also. Seest thou then that I said not without cause that this Evangelist speaks to us from heaven? Only see from the very beginning whither he has drawn up the soul, having given it wings, and has carried up with him the mind of his hearers. For having set it higher than all the things of sense, than earth, than sea, than heaven, he leads it by the hand above the very angels, above cherubim and seraphim, above thrones and principalities and powers; in a word, persuades it to journey beyond all created things. [9.] What then? when he has brought us to such a height as this, is he in sooth able to stop us there? By no means; but just as one by transporting into the midst of the sea a person who was stand-

ing on the beach, and looking on cities, and beaches, and havens, removes him indeed from the former objects, yet does not stay his sight anywhere, but brings him to a view without bound; so this Evangelist, having brought us above all creation, and escorted us towards the eternal periods which lie beyond it, leaves the sight suspended, not allowing it to arrive at any limit upwards, as indeed there is none.

¹⁷ For the intellect, having ascended to "the beginning," enquires what "beginning"; and then finding the "was" always outstripping its imagination, has no point at which to stay its thought; but looking intently onwards, and being unable to cease at any point, it becomes wearied out, and turns back to things below. For this "was in the beginning," is nothing else than expressive of ever being and being infinitely. Seest thou true philosophy and divine doctrines? Not like those of the Greeks, who assign times, and say that some indeed of the gods are younger, some eider. There is nothing of this with us. For if God Is, as certainly He Is, then nothing was before Him. If He is Creator of all things, He must be first; if Master and Lord of all, then all, both creatures and ages, are after Him. ¹⁸[10.] I had desired to enter the lists yet on other difficulties, but perhaps our minds are wearied out; when therefore I have advised you on those points which are useful to us for the hearing, both of what has been said, and of what is yet to be said, I again will hold my peace. What then are these points? I know that many have become confused by reason of the length of what has been spoken. Now this takes place when the soul is heavy laden with many burdens of this life. For as the eye when it is clear and transparent is keen-sighted also, and will not easily be tired in making out even the minutest bodies; but when from some bad humor from the head having poured into it, or some smoke-like fumes having ascended to it from beneath, a kind of thick cloud is formed before the ball, this does not allow it clearly to perceive even any larger object; so is naturally the case with the soul. For when it is purified, and has no passion to disturb it, it looks steadfastly to the fit objects of its regard; but when, darkened by many passions, it loses its proper excellence, then it is not easily able to be sufficient for any high thing, but soon is wearied, and falls back; and turning aside to sleep and sloth, lets pass things that concern it with a view to excellence and the life thence arising, instead of receiving them with much readiness.

¹⁹ And that you may not suffer this, (I shall not cease continually thus to warn you,) strengthen your minds, that ye may not hear what the faithful

among the Hebrews heard from Paul. For to them he said that he had "many things to say, and hard to be uttered" (Heb. v. 11); not as though they were by nature such, but because, says he, "ye are dull of hearing." For it is the nature of the weak and infirm man to be confused even by few words as by many, and what is clear and easy he thinks hard to be comprehended. Let not any here be such an one, but having chased from him all worldly care, so let him hear these doctrines. For when the desire of money possesses the hearer, the desire of hearing cannot possess him as well; since the soul, being one, cannot suffice for many desires; but one of the two is injured by the other, and, from division, becomes weaker as its rival prevails, and expends all upon itself.

²⁰ And this is wont to happen in the case of children. When a man has only one, he loves that one exceedingly. But when he has become father of many, then also his dispositions of affection being divided become weaker. If this happens where there is the absolute rule and power of nature, and the objects beloved are akin one with another, what can we say as to that desire and disposition which is according to deliberate choice; especially where these desires lie directly opposed to each other; for the love of wealth is a thing opposed to the love of this kind of hearing. We enter heaven when we enter here; not in place, I mean, but in disposition; for it is possible for one who is on earth to stand in heaven, and to have vision of the things that are there, and to hear the words from thence.

²¹[11.] Let none then introduce the things of earth into heaven; let no one standing here be careful about what is at his house. For he ought to bear with him, and to preserve both at home and in his business, what he gains from this place, not to allow it to be loaded with the burdens of house and market. Our reason for entering in to the chair of instruction is, that thence we may cleanse ourselves from the filth of the outer world; but if we are likely even in this little space to be injured by things said or done without, it is better for us not to enter at all. Let no one then in the assembly be thinking about domestic matters, but let him at home be stirring with what he heard in the assembly. Let these things be more precious to us than any. These concern the soul, but those the body; or rather what is said here concerns both body and soul. Wherefore let these things be our leading business, and all others but occasional employments; for these belong both to the future and the present life, but the rest neither to the one nor the other, unless

they be managed according to the law laid down for these. Since from these it is impossible to learn not only what we shall hereafter be, and how we shall then live, but how we shall rightly direct this present life also.

22 For this house is a spiritual surgery, that whatever wounds we may have received without, here we may heal, not that we may gather fresh ones to take with us hence. Yet if we do not give heed to the Spirit speaking to us, we shall not only fail to clear ourselves of our former hurts, but shall get others in addition. Let us then with much earnestness attend to the book as it is being unfolded to us; since if we learn exactly its first principles and fundamental doctrines, we shall not afterwards require much close study, but after laboring a little at the beginning, shall be able, as Paul says, to instruct others also. (Rom. xv. 14.) For this Apostle is very sublime, abounding in many doctrines, and on these he dwells more than on other matters. Let us not then be careless hearers. And this is the reason why we set them forth to you by little and little, so that all may be easily intelligible to you, and may not escape your memory. Let us fear then lest we come under the condemnation of that word which says, "If I had not come and spoken unto them, they had not had sin." (John xv. 22.) For what shall we be profited more than those who have not heard, if even after hearing we go our way home bearing nothing with us, but only wondering at what has been said.

23 Allow us then to sow in good ground; allow us, that you may draw us the more to you. If any man hath thorns, let him cast the fire of the Spirit amongst them. If any hath a hard and stubborn heart, let him by employing the same fire make it soft and yielding. If any by the wayside is trodden down by all kind of thoughts, let him enter into more sheltered places, and not lie exposed for those that will to invade for plunder: that so we may see your cornfields waving with corn. Besides, if we exercise such care as this over ourselves, and apply ourselves industriously to this spiritual hearing, if not at once yet by degrees, we shall surely be freed from all the cares of life. 24 Let us therefore take heed that it be not said of us, that our ears are those of a deaf adder. (Ps. lviii. 4.) For tell me, in what does a hearer of this kind differ from a beast? and how could he be otherwise than more irrational than any irrational animal, who does not attend when God is speaking? And if to be well-pleasing to God is really to be a man, what else but a beast can he be who will not even hear how he may succeed in this? Consider then what a misfortune it would be for us to fall down of our own accord from (the

nature of) men to (that of) beasts, when Christ is willing of men to make us equal to angels. For to serve the belly, to be possessed by the desire of riches, to be given to anger, to bite, to kick, become not men, but beasts. Nay, even the beasts have each, as one may say, one single passion, and that by nature. But man, when he has cast away the dominion of reason, and torn himself from the commonwealth of God's devising, gives himself up to all the passions, is no longer merely a beast, but a kind of many-formed motley monster; nor has he even the excuse from nature, for all his wickedness proceeds from deliberate choice and determination.

25 May we never have cause to suspect this of the Church of Christ. Indeed, we are concerning you persuaded of better things, and such as belong to salvation; but the more we are so persuaded, the more careful we will be not to desist from words of caution. In order that having mounted to the summit of excellencies, we may obtain the promised goods. Which may it come to pass that we all attain to, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory world without end. Amen.

HOMILY 3

1 John i. 1.—"In the beginning was the Word." [1.] On the subject of attention in hearkening it is superfluous to exhort you any more, so quickly have you shown by your actions the effects of my advice. For your manner of running together, your attentive postures, the thrusting one another in your eagerness to get the inner places, where my voice may more clearly be heard by you, your unwillingness to retire from the press until this spiritual assembly be dissolved, the clapping of hands, the murmurs of applause; in a word, all things of this kind may be considered proofs of the fervor of your souls, and of your desire to hear. So that on this point it is superfluous to exhort you. One thing, however, it is necessary for us to bid and entreat, that you continue to have the same zeal, and manifest it not here only, but that also when you are at home, you converse man with wife, and father with son, concerning these matters. And say somewhat of yourselves, and require somewhat in return from them; and so all contribute to this excellent banquet.

2 For let no one tell me that our children ought not to be occupied with these things; they ought not only to be occupied with them, but to be zealous about them only. And although on account of your infirmity I do not

assert this, nor take them away from their worldly learning, just as I do not draw you either from your civil business; yet of these seven days I claim that you dedicate one to the common Lord of us all. For is it not a strange thing that we should bid our domestics slave for us all their time, and ourselves apportion not even a little of our leisure to God; and this too when all our service adds nothing to Him, (for the Godhead is incapable of want,) but turns out to our own advantage? And yet when you take your children into the theaters, you allege neither their mathematical lessons, nor anything of the kind; but if it be required to gain or collect anything spiritual, you call the matter a waste of time. And how shall you not anger God, if you find leisure and assign a season for everything else, and yet think it a troublesome and unseasonable thing for your children to take in hand what relates to Him?

³ Do not so, brethren, do not so. It is this very age that most of all needs the hearing these things; for from its tenderness it readily stores up what is said; and what children hear is impressed as a seal on the wax of their minds. Besides, it is then that their life begins to incline to vice or virtue; and if from the very gates and portals one lead them away from iniquity, and guide them by the hand to the best road, he will fix them for the time to come in a sort of habit and nature, and they will not, even if they be willing, easily change for the worse, since this force of custom draws them to the performance of good actions. So that we shall see them become more worthy of respect than those who have grown old, and they will be more useful in civil matters, displaying in youth the qualities of the aged.

⁴ For, as I before said, it cannot be that they who enjoy the hearing of such things as these, and who are in the company of such an Apostle, should depart without receiving some great and remarkable advantage, be it man, woman, or youth, that partakes of this table. If we train by words the animals which we have, and so tame them, how much more shall we effect this with men by this spiritual teaching, when there is a wide difference between the remedy in each case, and the subject healed as well. For neither is there so much fierceness in us as in the brutes, since theirs is from nature, ours from choice; nor is the power of the words the same, for the power of the first is that of the human intellect, the power of the second is that of the might and grace of the Spirit. Let then the man who despairs of himself consider the tame animals, and he shall no longer be thus affected; let him come continually to this house of healing, let him hear at all times the laws of the

Spirit, and on retiring home let him write down in his mind the things which he has heard; so shall his hopes be good and his confidence great, as he feels his progress by experience. For when the devil sees the law of God written in the soul, and the heart become tablets to write it on, he will not approach any more.

5 Since wherever the king's writing is, not engraved on a pillar of brass, but stamped by the Holy Ghost on a mind loving God, and bright with abundant grace, that (evil one) will not be able even to look at it, but from afar will turn his back upon us. For nothing is so terrible to him and to the thoughts which are suggested by him as a mind careful about Divine matters, and a soul which ever hangs over this fountain. Such an one can nothing present annoy, even though it be displeasing; nothing puff up or make proud, even though it be favorable; but amidst all this storm and surge it will even enjoy a great calm. 6[2.] For confusion arises within us, not from, the nature of circumstances, but from the infirmity of our minds; for if we were thus affected by reason of what befalls us, then, (as we all sail the same sea, and it is impossible to escape waves and spray,) all men must needs be troubled; but if there are some who stand beyond the influence of the storm and the raging sea, then it is clear that it is not circumstances which make the storm, but the condition of our own mind. If therefore we so order the mind that it may bear all things contentedly, we shall have no storm nor even a ripple, but always a clear calm. After professing that I should say nothing on these points, I know not how I have been carried away into such a length of exhortation. Pardon my prolixity; for I fear, yes, I greatly fear lest this zeal of ours should ever become weaker. Did I feel confident respecting it, I would not now have said to you anything on these matters, since it is sufficient to make all things easy to you. But it is time in what follows to proceed to the matters proposed for consideration to-day; that you may not come weary to the contest. For we have contests against the enemies of the truth, against those who use every artifice to destroy the honor of the Son of God, or rather their own. This remains for ever as it now is, nothing lessened by the blaspheming tongue, but they, by seeking eagerly to pull down Him whom they say they worship, fill their faces with shame and their souls with punishment.

7 What then do they say when we assert what we have asserted? "That the words, 'in the beginning was the Word,' do not denote eternity absolutely,

for that this same expression was used also concerning heaven and earth." What enormous shamelessness and irreverence! I speak to thee concerning God, and dost thou bring the earth into the argument, and men who are of the earth? At this rate, since Christ is called Son of God, and God, Man who is called Son of God must be God also. For, "I have said, Ye are Gods, and all of you are children of the Most High." (Ps. lxxxii. 6.) Wilt thou contend with the Only-Begotten concerning Sonship, and assert that in that respect He enjoys nothing more than thou? "By no means," is the reply. And yet thou doest this even though thou say not so in words. "How?" Because thou sayest that thou by grace art partaker of the adoption, and He in like manner. For by saying that He is not Son by nature, thou only makest him to be so by grace.

» However, let us see the proofs which they produce to us. "In the beginning," it is said, "God made the Heaven and the earth, and the earth was invisible and unformed. (Gen. i. 2. And, "There 'was' a man of Ramathaim Zophim. (1 Sam. i. 1. These are what they think strong arguments, and they are strong; but it is to prove the correctness of the doctrines asserted by us, while they are utterly powerless to establish their blasphemy. For tell me, what has the word "was" in common with the word "made"? What hath God in common with man? Why dost thou mix what may not be mixed? Why confound things which are distinct, why bring low what is above? In that place it is not the expression "was" only which denotes eternity, but that One "was in the beginning. And that other, "The Word was"; for as the word "being," when used concerning man, only distinguishes present time, but when concerning God, denotes eternity, so "was," when used respecting our nature, signifies to us past time, and that too limited, but when respecting God it declares eternity.

» It would have been enough then when one had heard the words "earth" and "man," to imagine nothing more concerning them than what one may fitly think of a nature that came into being, for that which came to be, be it what it may, hath come to be either in time, or the age before time was, but the Son of God is above not only times, but all ages which were before, for He is the Creator and Maker of them, as the Apostle says, "by whom also He made the ages. Now the Maker necessarily is, before the thing made. Yet since some are so senseless, as even after this to have higher notions concerning creatures than is their due, by the expression "He made," and by that oth-

er, "there was a man," he lays hold beforehand of the mind of his hearer, and cuts up all shamelessness by the roots. For all that has been made, both heaven and earth, has been made in time, and has its beginning in time, and none of them is without beginning, as having been made: so that when you hear that "he made the earth," and that "there was a man," you are trifling to no purpose, and weaving a tissue of useless folly.

¹⁰ For I can mention even another thing by way of going further. What is it? It is, that if it had been said of the earth, "In the beginning was the earth," and of man, "In the beginning was the man," we must not even then have imagined any greater things concerning them than what we have now determined. For the terms "earth" and "man" as they are presupposed, whatever may be said concerning them, do not allow the mind to imagine to itself anything greater concerning them than what we know at present. Just as "the Word," although but little be said of It, does not allow us to think (respecting It) anything low or poor. Since in proceeding he says of the earth, "The earth was invisible and unformed." For having said that "He made" it, and having settled its proper limit, he afterwards declares fearlessly what follows, as knowing that there is no one so silly as to suppose that it is without beginning and uncreated, since the word "earth," and that other "made," are enough to convince even a very simple person that it is not eternal nor increate, but one of those things created in time.

¹¹ [3.] Besides, the expression "was," applied to the earth and to man, is not indicative of absolute existence. But in the case of a man (it denotes) his being of a certain place, in that of the earth its being in a certain way. For he has not said absolutely "the earth was," and then held his peace, but has taught how it was even after its creation, as that it was "invisible and unformed," as yet covered by the waters and in confusion. So in the case of Elkanah he does not merely say that "there was a man," but adds also whence he was, "of Armathaim Zophim." But in the case of "the Word," it is not so. I am ashamed to try these cases, one against the other, for if we find fault with those who do so in the case of men, when there is a great difference in the virtue of those who are so tried, though in truth their substance be one; where the difference both of nature and of everything else is so infinite, is it not the extremest madness to raise such questions? But may He who is blasphemed by them be merciful to us. For it was not we who invented the ne-

cessity of such discussions, but they who war against their own salvation laid it on us.

¹² What then do I say? That this first "was," applied to "the Word," is only indicative of His eternal Being, (for "In the beginning," he saith, "was the Word,") and that the second "was," ("and the Word was with God,") denotes His relative Being. For since to be eternal and without beginning is most peculiar to God, this he puts first; and then, lest any one hearing that He was "in the beginning," should assert, that He was "unbegotten" also, he immediately remedies this by saying, before he declares what He was, that He was "with God." And he has prevented any one from supposing, that this "Word" is simply such a one as is either uttered or conceived, by the addition, as I beforesaid, of the article, as well as by this second expression. For he does not say, was "in God," but was "with God": declaring to us His eternity as to person. Then, as he advances, he has more clearly revealed it, by adding, that this "Word" also "was God."

¹³ "But yet created," it may be said. What then hindered him from saying, that "In the beginning God made the Word"? at least Moses speaking of the earth says, not that "in the beginning was the earth," but that "He made it," and then it was. What now hindered John from saying in like manner, that "In the beginning God made the Word"? For if Moses feared lest any one should assert that the earth was uncreated, much more ought John to have feared this respecting the Son, if He was indeed created. The world being visible, by this very circumstance proclaims its Maker, ("the heavens," says the Psalmist, "declare the glory of God"-Ps. xix. 1), but the Son is invisible, and is greatly, infinitely, higher than all creation. If now, in the one instance, where we needed neither argument nor teaching to know that the world is created, yet the prophet sets down this fact clearly and before all others; much more should John have declared the same concerning the Son, if He had really been created.

¹⁴ "Yes," it may be said, "but Peter has asserted this clearly and openly." Where and when? "When speaking to the Jews he said, that 'God hath made Him both Lord and Christ.'" (Acts ii. 36.) Why dost thou not add what follows, "That same Jesus whom ye have crucified"? or dost thou not know that of the words, part relate to His unmixed Nature, part to His Incarnation? But if this be not the case, and thou wilt absolutely understand all as referring to the Godhead, then thou wilt make the Godhead capable of suffering; but if

not capable of suffering, then not created. For if blood had flowed from that divine and ineffable Nature, and if that Nature, and not the flesh, had been torn and cut by the nails upon the cross, on this supposition your quibbling would have had reason; but if not even the devil himself could utter such a blasphemy, why dost thou feign to be ignorant with ignorance so unpardonable, and such as not the evil spirits themselves could pretend? Besides the expressions "Lord" and "Christ" belong not to His Essence, but to His dignity; for the one refers to His Power, the other to his having been anointed. What then wouldest thou say concerning the Son of God? for if he were even, as you assert, created, this argument could not have place. For He was not first created and afterwards God chose Him, nor does He hold a kingdom which could be thrown aside, but one which belongs by nature to His Essence; since, when asked if He were a King, He answers, "To this end was I born." (c. xviii. 37.) But Peter speaks as concerning one chosen, because his argument wholly refers to the Dispensation.

¹⁵[4. And why dost thou wonder if Peter says this? for Paul, reasoning with the Athenians, calls Him "Man" only, saying, "By that Man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead. (Acts xvii. 31. He speaks nothing concerning "the form of God" (Phil. ii. 6), nor that He was "equal to Him," nor that He was the "brightness of His glory. (Heb. i.3. And with reason. The time for words like these was not yet come; but it would have contented him that they should in the meanwhile admit that He was Man, and that He rose again from the dead. Christ Himself acted in the same manner, from whom Paul having learned, used this reserve. For He did not at once reveal to us His Divinity, but was at first held to be a Prophet and a good man; but afterwards His real nature was shown by His works and words. On this account Peter too at first used this method, (for this was the first sermon that he made to the Jews; and because they were not yet able clearly to understand anything respecting His Godhead, he dwelt on the arguments relating to His Incarnation; that their ears being exercised in these, might open a way to the rest of his teaching.

¹⁶ And if any one will go through all the sermon from the beginning, he will find what I say very observable, for he (Peter) calls Him "Man," and dwells on the accounts of His Passion, His Resurrection, and His generation according to the flesh. Paul too when he says, "Who was born of the seed of

David according to the flesh" (Rom. i. 3), only teaches us that the word "made" is taken with a view to His Incarnation, as we allow. But the son of thunder is now speaking to us concerning His Ineffable and Eternal Existence, and therefore he leaves the word "made" and puts "was"; yet if He were created, this point he needs must most especially have determined. For if Paul feared that some foolish persons might suppose that He shall be greater than the Father, and have Him who begat Him made subject to Him, (for this is the reason why the Apostle in sending to the Corinthians writes, "But when He saith, All things are put under Him, it is manifest that He is excepted which did put all things under Him," yet who could possibly imagine that the Father, even in common with all things, will be subject to the Son? if, I say, he nevertheless feared these foolish imaginations, and says, "He is excepted that did put all things under Him;

¹⁷ much more if the Son of God were indeed created, ought John to have feared lest any one should suppose Him uncreated, and to have taught on this point before any other. ¹⁸ But now, since He was Begotten, with good reason neither John nor any other, whether apostle or prophet, hath asserted that He was created. Neither had it been so would the Only-Begotten Himself have let it pass unmentioned. For He who spoke of Himself so humbly from condescension would certainly not have been silent on this matter. And I think it not unreasonable to suppose, that He would be more likely to have the higher Nature, and say nothing of it, than not having it to pass by this omission, and fail to make known that He had it not. For in the first case there was a good excuse for silence, namely, His desire to teach mankind humility by being silent as to the greatness of His attributes; but in the second case you can find no just excuse for silence. For why should He who declined many of His real attributes have been, if He were created, silent as to His having been made? He who, in order to teach humility, often uttered expressions of lowliness, such as did not properly belong to Him, much more if He had been indeed created, would not have failed to speak of this. Do you not see Him, in order that none may imagine Him not to have been begotten, doing and saying everything to show that He was so, uttering words unworthy both of His dignity and His essence, and descending to the humble character of a Prophet? For the expression, "As I hear, I judge" (v. 30);

¹⁹ and that other, "He hath told Me what I should say, and what I should speak" (xii. 49), and the like, belong merely to a prophet. If now, from His

desire to remove this suspicion, He did not disdain to utter words thus lowly, much more if He were created would He have said many like words, that none might suppose Him to be uncreated; as, "Think not that I am begotten of the Father; I am created, not begotten, nor do I share His essence. But as it is, He does the very contrary, and utters words which compel men, even against their will and desire, to admit the opposite opinion. As, "I am in the Father, and the Father in Me" (xiv. 11); and, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me, hath seen the Father. (xiv. 9. And, "That all men should honor the Son, even as they honor the Father. (v. 23. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (v. 21. "My Father worketh hitherto, and I work. (v. 17. "As the Father knoweth Me, even so know I the Father. (x. 15. "I and My Father are One. (x. 30. And everywhere by putting the "as," and the "so," and the "being with the Father," He declares His undeviating likeness to Him. His power in Himself He manifests by these, as well as by many other words;

²⁰as when He says, "Peace, be still. (Mark iv. 39. "I will, be thou clean. (Matt. viii. 3. "Thou dumb and deaf spirit, I charge thee, come out of him. (Mark xix. 25. And again, "Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger. (Matt. v. 21, Matt. v. 22. And all the other laws which He gave, and wonders which He worked, are sufficient to show His power, or rather, I should say, a very small part of them is enough to bring over and convince any, except the utterly insensate. ²¹[5. But vainglory is a thing powerful to blind even to very evident truths the minds of those ensnared by it, and to persuade them to dispute against what is allowed by others; nay, it instigates a some who know and are persuaded of the truth to pretended ignorance and opposition. As took place in the case of the Jews, for they did not through ignorance deny the Son of God, but that they might obtain honor from the multitude; "they believed," says the Evangelist, but were afraid, "lest they should be put out of the synagogue. (xii. 42. And so they gave up their salvation to others. For it cannot be that he who is so zealous a slave to the glory of this present world can obtain the glory which is from God. Wherefore He rebuked them, saying, "How can ye believe, which receive honor of men, and seek not the honor which cometh from God? (v. 44. This passion is a sort of deep intoxication, and makes him

who is subdued by it hard to recover. And having detached the souls of its captives from heavenly things, it nails them to earth, and lets them not look up to the true light, but persuades them ever to wallow in the mire, giving them masters so powerful, that they have the rule over them without needing to use commands. For the man who is sick of this disease, does of his own accord, and without bidding, all that he thinks will be agreeable to his masters.

22 On their account he clothes himself in rich apparel, and beautifies his face, taking these pains not for himself but for others; and he leads about a train of followers through the market-place, that others may admire him, and all that he does he goes through, merely out of obsequiousness to the rest of the world. Can any state of mind be more wretched than this? That others may admire him, he is ever being precipitated to ruin. 23 Would you learn what a tyrannous sway it exercises? Why surely, the words of Christ are sufficient to show it all. But yet listen to these further remarks. If you will ask any of those men who mingle in state affairs and incur great expenses, why they lavish so much gold, and what their so vast expenditure means; you will hear from them, that it is for nothing else but to gratify the people. If again you ask what the people may be; they will say, that it is a thing full of confusion and turbulent, made up for the most part of folly, tossed blindly to and fro like the waves of the sea, and often composed of varying and adverse opinions. Must not the man who has such a master be more pitiable than any one? And yet strange though it be, it is not so strange that worldly men should be eager about these things; but that those who say that they have started away from the world should be sick of this same disease, or rather of one more grievous still, this is the strangest thing of all. For with the first the loss extends only to money, but in the last case the danger reaches to the soul. For when men alter a right faith for reputation's sake, and dishonor God that they may be in high repute themselves, tell me, what excess of stupidity and madness must there not be in what they do?

24 Other passions, even if they are very hurtful, at least bring some pleasure with them, though it be but for a time and fleeting; those who love money, or wine, or women, have, with their hurt, a pleasure, though a brief one. But those who are taken captives by this passion, live a life continually embittered and stripped of enjoyment, for they do not obtain what they earnestly desire, glory, I mean, from the many. They think they enjoy it, but

do not really, because the thing they aim at is not glory at all. And therefore their state of mind is not called glory, but a something void of glory, vain-gloriousness, so have all the ancients named it, and with good reason; inasmuch as it is quite empty, and contains nothing bright or glorious within it, but as players' masks seem to be bright and lovely, but are hollow within, (for which cause, though they be more beautiful than natural faces, yet they never draw any to love them,) even so, or rather yet more wretchedly, has the applause of the multitude tricked out for us this passion, dangerous as an antagonist, and cruel as a master. Its countenance alone is bright, but within it is no more like the mask's mere emptiness, but crammed with dishonor, and full of savage tyranny. Whence then, it may be asked, has this passion, so unreasonable, so devoid of pleasure, its birth? Whence else but from a low, mean soul?

25 It cannot be that one who is captivated by love of applause should imagine readily anything great or noble; he needs must be base, mean, dishonorable, little. He who does nothing for virtue's sake, but to please men worthy of no consideration, and who ever makes account of their mistaken and erring opinions, how can he be worth anything? Consider; if any one should ask him, What do you think of the many? he clearly would say, "that they are thoughtless, and not to be regarded. Then if any one again should ask him, "Would you choose to be like them? I do not suppose he could possibly desire to be like them. Must it not then be excessively ridiculous to seek the good opinion of those whom you never would choose to resemble? 26 [6.] Do you say that they are many and a sort of collective body? this is the very reason why you ought most to despise them. If when taken singly they are contemptible, still more will this be the case when they are many; for when they are assembled together, their individual folly is increased by numbers, and becomes greater. So that a man might possibly take a single one of them and set him right, but could not do so with them when together, because then their folly becomes intense, and they are led like sheep, and follow in every direction the opinions of one another. Tell me, will you seek to obtain this vulgar glory? Do not, I beg and entreat you. It turns everything upside down; it is the mother of avarice, of slander, of false witness, of treacheries; it arms and exasperates those who have received no injury against those who have inflicted none. He who has fallen into this disease neither knows friendship nor remembers old companionship, and knows not how to re-

spect any one at all; he has cast away from his soul all goodness, and is at war with every one, unstable, without natural affection.

27 Again, the passion of anger, tyrannical though it be and hard to bear, still is not wont always to disturb, but only when it has persons that excite it; but that of vainglory is ever active, and there is no time, as one may say, when it can cease, since reason neither hinders nor restrains it, but it is always with us not only persuading us to sin, but snatching from our hands anything which we may chance to do aright, or sometimes not allowing us to do right at all. If Paul calls covetousness idolatry, what ought we to name that which is mother, and root, and source of it, I mean, vainglory? We cannot possibly find any term such as its wickedness deserves. Beloved, let us now return to our senses; let us put off this filthy garment, let us rend and cut it off from us, let us at some time or other become free with true freedom, and be sensible of the nobility which has been given to us by God; let us despise vulgar applause. For nothing is so ridiculous and disgraceful as this passion, nothing so full of shame and dishonor. One may in many ways see, that to love honor, is dishonor; and that true honor consists in neglecting honor, in making no account of it, but in saying and doing everything according to what seems good to God.

28 In this way we shall be able to receive a reward from Him who sees exactly all our doings, if we are content to have Him only for a spectator. What need we other eyes, when He who shall confer the prize is ever beholding our actions? Is it not a strange thing that, whatever a servant does, he should do to please his master, should seek nothing more than his master's observation, desire not to attract other eyes (though they be great men who are looking on) to his conduct, but aim at one thing only, that his master may observe him; while we who have a Lord so great, seek other spectators who can nothing profit, but rather hurt us by their observation, and make all our labor vain? Not so, I beseech you. Let us call Him to applaud and view our actions from whom we shall receive our rewards. Let us have nothing to do with human eyes. For if we should even desire to attain this honor, we shall then attain to it, when we seek that which cometh from God alone. For, He saith, "Them that honor Me, I will honor. (1 Sam. ii. 30. And even as we are best supplied with riches when we despise them, and seek only the wealth which cometh from God ("Seek," he saith, "the kingdom of God, and all these things shall be added to you"-Matt. vi. 33); so it is in the case of honor.

29 When the granting either of riches or honor is no longer attended with danger to us, then God gives them freely; and it is then unattended with danger, when they have not the rule or power over us, do not command us as slaves, but belong to us as masters and free men. For the reason that He wishes us not to love them is, that we may not be ruled by them; and if we succeed in this respect, He gives us them with great liberality. Tell me, what is brighter than Paul, when he says, "We seek not honor of men, neither of you, nor yet of others. (1 Thess. ii. 6. What then is richer than him who hath nothing, and yet possesseth all things? for as I said, when we are not mastered by them, then we shall master them, then we shall receive them. If then we desire to obtain honor, let us shun honor, so shall we be enabled after accomplishing the laws of God to obtain both the good things which are here, and those which are promised, by the grace of Christ, with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 4

1 John i. 1.-"In the beginning was the Word, and the Word was with God." [1.] When children are just brought to their learning, their teachers do not give them many tasks in succession, nor do they set them once for all, but they often repeat to them the same short ones, so that what is said may be easily implanted in their minds, and they may not be vexed at the first onset with the quantity, and with finding it hard to remember, and become less active in picking up what is given them, a kind of sluggishness arising from the difficulty. And I, who wish to effect the same with you, and to render your labor easy, take by little and little the food which lies on this Divine table, and instill it into your souls. On this account I shall handle again the same words, not so as to say again the same things, but to set before you only what yet remains. Come, then, let us again apply our discourse to the introduction.

2 "In the beginning was the Word, and the Word was with God." Why, when all the other Evangelists had begun with the Dispensation ; (for Matthew says, "The Book of the generation of Jesus Christ, the Son of David"; and Luke too relates to us in the beginning of his Gospel the events relating to Mary; and in like manner Mark dwells on the same narratives, from that point detailing to us the history of the Baptist;) why, when they began with these matters, did John briefly and in a later place hint at them, saying, "the Word was made flesh" (ver. 14.); and, passing by everything else, His concep-

tion, His birth, His bringing up, His growth, at once discourse to us concerning His Eternal Generation? I will now tell you what the reason of this is. Because the other Evangelists had dwelt most on the accounts of His coming in the flesh, there was fear lest some, being of grovelling minds, might for this reason rest in these doctrines alone, as indeed was the case with Paul of Samosata. In order, therefore, to lead away from this fondness for earth those who were like to fall into it, and to draw them up towards heaven, with good reason he commences his narrative from above, and from the eternal subsistence. For while Matthew enters upon his relation from Herod the king, Luke from Tiberius Caesar, Mark from the Baptism of John, this Apostle, leaving alone all these things, ascends beyond all time or age. Thither darting forward the imagination of his hearers to the "Was in the Beginning," not allowing it to stay at any point, nor setting any limit, as they did in Herod, and Tiberius, and John.

³ And what we may mention besides as especially deserving our admiration is, that John, though he gave himself up to the higher doctrine, yet did not neglect the Dispensation; nor were the others, though intent upon the relation of this, silent as to the subsistence before the ages. With good cause; for One Spirit It was that moved the souls of all; and therefore they have shown great unanimity in their narrative. But thou, beloved, when thou hast heard of "The Word," do not endure those who say, that He is a work; nor those even who think, that He is simply a word. For many are the words of God which angels execute, but of those words none is God; they all are prophecies or commands, (for in Scripture it is usual to call the laws of God His commands, and prophecies, words; wherefore in speaking of the angels, he says, "Mighty in strength, fulfilling His word") (Ps. ciii. 20), but this Word is a Being with subsistence, proceeding without affection from the Father Himself. For this, as I before said, he has shown by the term "Word." As therefore the expression, "In the beginning was the Word," shows His Eternity, so "was in the beginning with God," has declared to us His Co-eternity. For that you may not, when you hear "In the beginning was the Word," suppose Him to be Eternal, and yet imagine the life of the Father to differ from His by some interval and longer duration, and so assign a beginning to the Only-Begotten, he adds, "was in the beginning with God"; so eternally even as the Father Himself, for the Father was never without the Word, but He was always God with God, yet Each in His proper Person.

4 How then, one says, does John assert, that He was in the world, if He was with God? Because He was both with God and in the world also. For neither Father nor Son are limited in any way. Since, if "there is no end of His greatness" (Ps. cxlv. 3), and if "of His wisdom there is no number" (Ps. cxlvii. 5), it is clear that there cannot be any beginning in time to His Essence. Thou hast heard, that "In the beginning God made the heaven and the earth" (Gen. i. 1); what dost thou understand from this "beginning"? clearly, that they were created before all visible things. So, respecting the Only-Begotten, when you hear that He was "in the beginning," conceive of him as before all intelligible things, and before the ages. But if any one say, "How can it be that He is a Son, and yet not younger than the Father? since that which proceeds from something else needs must be later than that from which it proceeds"; we will say that, properly speaking, these are human reasonings; that he who questions on this matter will question on others yet more improper; and that to such we ought not even to give ear. For our speech is now concerning God, not concerning the nature of men, which is subject to the sequence and necessary conclusions of these reasonings. Still, for the assurance of the weaker sort, we will speak even to these points.

5[2.] Tell me, then, does the radiance of the sun proceed from the substance itself of the sun, or from some other source? Any one not deprived of his very senses needs must confess, that it proceeds from the substance itself. Yet, although the radiance proceeds from the sun itself, we cannot say that it is later in point of time than the substance of that body, since the sun has never appeared without its rays. Now if in the case of these visible and sensible bodies there has been shown to be something which proceeds from something else, and yet is not after that from whence it proceeds; why are you incredulous in the case of the invisible and ineffable Nature? This same thing there takes place, but in a manner suitable to That Substance For it is for this reason that Paul too calls Him "Brightness" (Heb. i. 3); setting forth thereby His being from Him and His Co-eternity. Again, tell me, were not all the ages, and every interval created by Him? Any man not deprived of his senses must necessarily confess this. There is no interval therefore between the Son and the Father; and if there be none, then He is not after, but Co-eternal with Him. For "before" and "after" are notions implying time, since, without age or time, no man could possibly imagine these words; but God is above times and ages.

6 But if in any case you say that you have found a beginning to the Son, see whether by the same reason and argument you are not compelled to reduce the Father also to a beginning, earlier indeed, but still a beginning. For when you have assigned to the Son a limit and beginning of existence, do you not proceed upwards from that point, and say, that the Father was before it? Clearly you do. Tell me then, what is the extent of the Father's prior subsistence? For whether you say that the interval is little, or whether you say it is great, you equally have brought the Father to a beginning. For it is clear, that it is by measuring the space that you say whether it is little or great; yet it would not be possible to measure it, unless there were a beginning on either side; so that as far as you are concerned you have given the Father a beginning, and henceforth, according to your argument, not even the Father will be without beginning. See you that the word spoken by the Saviour is true, and the saying everywhere discovers its force? And what is that word? It is "He that honoreth not the Son, honoreth not the Father." (John v. 23.)

7 And I know indeed that what now has been said cannot by many be comprehended, and therefore it is that in many places we avoid agitating questions of human reasonings, because the rest of the people cannot follow such arguments, and if they could, still they have nothing firm or sure in them. "For the thoughts of mortal men are miserable, and our devices are but uncertain." (Wisd. ix. 14.) Still I should like to ask our objectors, what means that which is said by the Prophet, "Before Me there was no God formed, nor is there any after Me"? (Is. xliii. 10.) For if the Son is younger than the Father, how, says He, "Nor is there any after me"? Will you take away the being of the Only-Begotten Himself? You either must dare this, or admit one Godhead with distinct Persons of the Father and Son. 8 Finally, how could the expression, "All things were made by Him," be true? For if there is an age older than He, how can that which was before Him have been made by Him? See ye to what daring the argument has carried them, when once the truth has been unsettled? Why did not the Evangelist say, that He was made from things that were not, as Paul declares of all things, when he says, "Who calleth those things which be not as though they were"; but says, "Was in the beginning"? (Rom. iv. 17. This is contrary to that; and with good reason. For God neither is made, nor has anything older; these are words of the Greeks. Tell me this too: Would you not say, that the Creator beyond all comparison excels His works? Yet since that which is from things that were

not is similar to them, where is the superiority not admitting of comparison? And what mean the expressions, "I am the first and I am the last" (Is. xlv. 6); and, "before Me was no other God formed"? (Is. xliii. 10. For if the Son be not of the same Essence, there is another God; and if He be not Co-eternal, He is after Him; and if He did not proceed from His Essence, clear it is that He was made. But if they assert, that these things were said to distinguish Him from idols, why do they not allow that it is to distinguish Him from idols that he says, "the Only True God"?

9 (John xvii. 3. Besides, if this was said to distinguish Him from idols, how would you interpret the whole sentence? "After Me," He says, "is no other God. In saying this, He does not exclude the Son, but that "After Me there is no idol God," not that "there is no Son. Allowed, says he; what then? and the expression, "Before Me was no other God formed," will you so understand, as that no idol God indeed was formed before Him, but yet a Son was formed before Him? What evil spirit would assert this? I do not suppose that even Satan himself would do so. 10 Moreover, if He be not Co-eternal with the Father, how can you say that His Life is infinite? For if it have a beginning from before, although it be endless, yet it is not infinite; for the infinite must be infinite in both directions. As Paul also declared, when he said, "Having neither beginning of days, nor end of life" (Heb. vii. 3); by this expression showing that He is both without beginning and without end. For as the one has no limit, so neither has the other. In one direction there is no end, in the other no beginning. [3.] And how again, since He is "Life," was there ever when He was not? For all must allow, that Life both is always, and is without beginning and without end, if It be indeed Life, as indeed It is. For if there be when It is not, how can It be the life of others, when It even Itself is not?

11 "How then," says one, "does John lay down a beginning by saying, 'In the beginning was'? Tell me, have you attended to the "In the beginning," and to the "was," and do you not understand the expression, "the Word was"? What! when the Prophet says, "From everlasting and to everlasting Thou art" (Ps. xc. 2), does he say this to assign Him limits? No, but to declare His Eternity. Consider now that the case is the same in this place. He did not use the expression as assigning limits, since he did not say, "had a beginning," but "was in the beginning"; by the word "was" carrying thee forward to the idea that the Son is without beginning. "Yet observe," says he, "the Father is

named with the addition of the article, but the Son without it. What then, when the Apostle says, "The Great God, and our Saviour Jesus Christ" (Tit. ii. 13); and again, "Who is above all, God"? (Rom. ix. 5. It is true that here he has mentioned the Son, without the article; but he does the same with the Father also, at least in his Epistle to the Philippians (c. ii. 6), he says, "Who being in the form of God, thought it not robbery to be equal with God"; and again to the Romans, "Grace to you, and peace, from God our Father, and the Lord Jesus Christ. (Rom. i. 7. Besides, it was superfluous for it to be attached in that place, when close above it was continually attached to "the Word.

¹² For as in speaking concerning the Father, he says, "God is a Spirit" (John iv. 24), and we do not, because the article is not joined to "Spirit," yet deny the Spiritual Nature of God; so here, although the article is not annexed to the Son, the Son is not on that account a less God. Why so? Because in saying "God," and again "God," he does not reveal to us any difference in this Godhead, but the contrary; for having before said, "and the Word was God"; that no one might suppose the Godhead of the Son to be inferior, he immediately adds the characteristics of genuine Godhead, including Eternity, (for "He was," says he, "in the beginning with God,") and attributing to Him the office of Creator. For "by Him were all things made, and without Him was not anything made that was made"; which His Father also everywhere by the Prophets declares to be especially characteristic of His own Essence. And the Prophets are continually busy on this kind of demonstration, not only of itself, but when they contend against the honor shown to idols; "Let the gods perish," says one "who have not made heaven and earth" (Jer. x. 11): and again, "I have stretched out the heaven with My hand" (Is. xlv. 24); and it is as declaring it to be indicative of Divinity, that He everywhere puts it. And the Evangelist himself was not satisfied with these words, but calls Him "Life" too and "Light.

¹³ If now He was ever with the Father, if He Himself created all things, if He brought all things into existence, and keeps together all things, (for, this he meant by "Life,") if He enlightens all things, who so senseless as to say, that the Evangelist desired to teach an inferiority of Divinity by those very expressions, by which, rather than by any others, it is possible to express its equality and not differing? Let us not then confound the creation with the Creator, lest we too hear it said of us, that "they served the creature rather than the Creator" (Rom. i. 25); for although it be asserted that this is said of

the heavens, still in speaking of the heavens he positively says, that we must not serve the creature, for it is a heathenish thing. ¹⁴[4.] Let us therefore not lay ourselves under this curse. For this the Son of God came, that He might rid us from this service; for this He took the form of a slave, that He might free us from this slavery; for this He was spit upon, for this He was buffeted, for this He endured the shameful death. Let us not, I entreat you, make all these things of none effect, let us not go back to our former unrighteousness, or rather to unrighteousness much more grievous; for to serve the creature is not the same thing as to bring down the Creator, as far at least as in us lies, to the meanness of the creature. For He continues being such as He is; as says the Psalmist, "Thou art the same, and Thy years shall not fail." (Ps. cii. 27.) Let us then glorify Him as we have received from our fathers, let us glorify Him both by our faith and by our works; for sound doctrines avail us nothing to salvation, if our life is corrupt. Let us then order it according to what is well-pleasing to God, setting ourselves far from all filthiness, unrighteousness, and covetousness, as strangers and foreigners and aliens to the things here on earth. If any have much wealth and possessions, let him so use them as one who is a sojourner, and who, whether he will or not, shall shortly pass from them. If one be injured by another, let him not be angry forever, nay rather not even for a time. For the Apostle has not allowed us more than a single day for the venting of anger.

¹⁵"Let not," says he, "the sun go down upon your wrath" (Eph. iv. 26); and with reason; for it is matter for contentment that even in so short a time nothing unpleasant take place; but if night also overtake us, what has happened becomes more grievous, because the fire of our wrath is increased ten thousand times by memory, and we at our leisure enquire into it more bitterly. Before therefore we obtain this pernicious leisure and kindle a hotter fire, he bids us arrest beforehand and quench the mischief. For the passion of wrath is fierce, fiercer than any flame; and so we need much haste to prevent the flame, and not allow it to blaze up high, for so this disease becomes a cause of many evils. It has overturned whole Houses, it has dissolved old companionships, and has worked tragedies not to be remedied in a short moment of time. "For," saith one, "the sway of his fury shall be his destruction." (Ecclus. i. 22.) Let us not then leave such a wild beast unbridled, but put upon him a muzzle in all ways strong, the fear of the judgment to come. Whenever a friend grieves thee, or one of thine own family exasperates thee,

think of the sins thou hast committed against God, and that by kindness towards him thou makest that judgment more lenient to thyself, ("Forgive," saith He, "and ye shall be forgiven") (Luke vi. 37), and thy passion shall quickly skulk away.

¹⁶ And besides, consider this, whether there has been a time when thou wert being carried away into ferocity, and didst control thyself, and another time when thou hast been dragged along by the passion. Compare the two seasons, and thou shalt gain thence great improvement. For tell me, when didst thou praise thyself? Was it when thou wast worsted, or when thou hadst the mastery? Do we not in the first case vehemently blame ourselves, and feel ashamed. even when none reproves us, and do not many feelings of repentance come over us, both for what we have said and done; but when we gain the mastery, then are we not proud, and exult as conquerors? For victory in the case of anger is, not the requiting evil with the like, (that is utter defeat,) but the bearing meekly to be ill treated and ill spoken of. To get the better is not to inflict but to suffer evil. Therefore when angry do not say, "certainly I will retaliate," "certainly I will be revenged"; do not persist in saying to those who exhort you to gain a victory, "I will not endure that the man mock me, and escape clear." He will never mock thee, except when thou avengest thyself; or if he even should mock thee he will do so as a fool. Seek not when thou conquerest honor from fools, but consider that sufficient which comes from men of understanding. Nay, why do I set before thee a small and mean body of spectators, when I make it up of men? Look up straight to God: He will praise thee, and the man who is approved by Him must not seek honor from mortals, Mortal honor often arises from flattery or hatred of others, and brings no profit; but the decision of God is free from this inequality, and brings great advantage to the man whom He approves. This praise then let us follow after.

¹⁷ Will you learn what an evil is anger? Stand by while others are quarreling in the forum. In yourself you cannot easily see the disgrace of the thing, because your reason is darkened and drunken; but when you are clear from the passion, and while your judgment is sound, view your own case in others. Observe, I pray you, the crowds collecting round, and the angry men like maniacs acting shamefully in the midst. For when the passion boils up within the breast, and becomes excited and savage, the mouth breathes fire, the eyes emit fire, all the face becomes swollen, the hands are extended dis-

orderly, the feet dance ridiculously, and they spring at those who restrain them, and differ nothing from madmen in their insensibility to all these things; nay, differ not from wild asses, kicking and biting. Truly a passionate man is not a graceful one. ¹⁸ And then, when after this exceedingly ridiculous conduct, they return home and come to themselves, they have the greater pain, and much fear, thinking who were present when they were angry. For like raving men, they did not then know the standers by, but when they have returned to their right mind, then they consider, were they friends? were they foes and enemies that looked on? And they fear alike about both; the first because they will condemn them and give them more shame; the others because they will rejoice at it. And if they have even exchanged blows, then their fear is the more pressing; for instance, lest anything very grievous happen to the sufferer; a fever follow and bring on death, or a troublesome swelling rise and place him in danger of the worst. And, "what need" (say they) "had I of fighting, and violence, and quarreling? Perish such things. And then they curse the ill-fated business which caused them to begin, and the more foolish lay on "wicked spirits," and "an evil hour," the blame of what has been done; but these things are not from an evil hour, (for there is no such thing as an evil hour,) nor from a wicked spirit, but from the wickedness of those captured by the passion; they draw the spirits to them, and bring upon themselves all things terrible. "But the heart swells," says one, "and is stung by insults. I know it; and that is the reason why I admire those who master this dreadful wild beast;

¹⁹ yet it is possible if we will, to beat off the passion. For why when our rulers insult us do we not feel it? It is because fear counterbalances the passion, and frightens us from it, and does not allow it to spring up at all. And why too do our servants, though insulted by us in ten thousand ways, bear all in silence? Because they too have the same restraint laid upon them. And think thou not merely of the fear of God, but that it is even God Himself who then insults thee, who bids thee be silent, and then thou wilt bear all things meekly, and say to the aggressor, How can I be angry with thee? there is another that restrains both my hand and my tongue; and the saying will be a suggestion of sound wisdom, both to thyself and to him. Even now we bear unbearable things on account of men, and often say to those who have insulted us, "Such an one insulted me, not you. Shall we not use the same caution in the case of God? How else can we hope for pardon? Let us say to

our soul, "It is God who holds our hands, who now insults us; let us not be restive, let not God be less honored by us than men. Did ye shudder at the word? I wish you would shudder not at the word only, but at the deed.

²⁰ For God hath commanded us when buffeted not only to endure it, but even to offer ourselves to suffer something worse; and we withstand Him with such vehemence, that we not only refuse to offer ourselves to suffer evil, but even avenge ourselves, nay often are the first to act on the offensive, and think we are disgraced if we do not the same in return. Yes, and the mischief is, that when utterly worsted we think ourselves conquerors, and when lying undermost and receiving ten thousand blows from the devil, then we imagine that we are mastering him. Let us then, I exhort you, understand what is the nature of this victory, and this kind of nature let us follow after. To suffer evil is to get the crown. If then we wish to be proclaimed victors by God, let us not in these contests observe the laws of heathen games, but those of God, and learn to bear all things with longsuffering; for so we may get the better of our antagonists, and obtain both present and promised goods, through the grace and lovingkindness of our Lord Jesus Christ, through whom and with whom to the Father and the Holy Spirit be glory, power, and honor, now and ever, and world without end. Amen.

HOMILY 5

¹ John chapter 1, verse 3.-" All things were made by Him; and without Him was not anything made that was made." [1.] Moses in the beginning of the history and writings of the Old Testament speaks to us of the objects of sense, and enumerates them to us at length. For, "In the beginning," he says, "God made the heaven and the earth," and then he adds, that light was created, and a second heaven and the stars, the various kinds of living creatures, and, that we may not delay by going through particulars, everything else. But this Evangelist, cutting all short, includes both these things and the things which are above these in a single sentence; with reason, because they were known to his hearers, and because he is hastening to a greater subject, and has instituted all his treatise, that he might speak not of the works but of the Creator, and Him who produced them all. And therefore Moses, though he has selected the smaller portion of the creation, (for he has spoken nothing to us concerning the invisible powers,) dwells on these things; while John, as hastening to ascend to the Creator Himself, runs by both these things, and those on which Moses was silent, having comprised them in one little saying,

"All things were made by Him." And that you may not think that he merely speaks of all the things mentioned by Moses, he adds, that "without Him was not anything made that was made." That is to say, that of created things, not one, whether it be visible or intelligible was brought into being without the power of the Son.

² For we will not put the full stop after "not anything," as the heretics do. They, because they wish to make the Spirit created, say, "What was made, in Him was Life"; yet so what is said becomes unintelligible. First, it was not the time here to make mention of the Spirit, and if he desired to do so, why did he state it so indistinctly? For how is it clear that this saying relates to the Spirit? Besides, we shall find by this argument, not that the Spirit, but that the Son Himself, is created by Himself. But rouse yourselves, that what is said may not escape you; and come, let us read for a while after their fashion, for so its absurdity will be clearer to us. "What was made, in Him was Life." They say that the Spirit is called "Life." But this "Life" is found to be also "Light," for he adds, "And the Life was the Light of men." (Ver. 4.) Therefore, according to them the "Light of men" here means the Spirit. Well, but when he goes on to say, that "There was a man sent from God, to bear witness of that Light" (vers. 6, 7), they needs must assert, that this too is spoken of the Spirit; for whom he above called "Word," Him as he proceeds he calls "God," and "Life," and "Light." This "Word" he says was "Life," and this "Life" was "Light." If now this Word was Life, and if this Word and this Life became flesh, then the Life, that is to say, the Word, "was made flesh, and we beheld" Its "glory, the glory as of the Only-Begotten of the Father." If then they say that the Spirit is here called "Life," consider what strange consequences will follow. It will be the Spirit, not the Son, that was made flesh; the Spirit will be the Only-Begotten Son.

³ And those who read the passage so will fall, if not into this, yet in avoiding this into another most strange conclusion. If they allow that the words are spoken of the Son, and yet do not stop or read as we do, then they will assert that the Son is created by Himself. Since, if "the Word was Life," and "what was made in Him was Life"; according to this reading He is created in Himself and through Himself. Then after some words between, he has added, "And we beheld His glory, the glory as of the Only-Begotten of the Father." (Ver. 14.) See, the Holy Spirit is found, according to the reading of those who assert these things, to be also an only-begotten Son, for it is

concerning Him that all this declaration is uttered by him. See when the word has swerved from the truth, whither it is perverted, and what strange consequences it produces!

4 What then, says one, is not the Spirit "Light"? It is Light: but in this place there is no mention of the Spirit. Since even God (the Father) is called "Spirit," that is to say, incorporeal, yet God (the Father) is not absolutely meant wherever "Spirit" is mentioned. And why do you wonder if we say this of the Father? We could not even say of the Comforter, that wherever "Spirit" (is mentioned), the Comforter is absolutely meant, and yet this is His most distinctive name; still not always where Spirit (is mentioned) is the Comforter (meant). Thus Christ is called "the power of God" (1 Cor. 1. 24), and "the wisdom of God"; yet not always where "the power" and "the wisdom of God" are mentioned is Christ meant; so in this passage, although the Spirit does give "Light," yet the Evangelist is not now speaking of the Spirit.

5 When we have shut them out from these strange opinions, they who take all manner of pains to withstand the truth, say, (still clinging to the same reading,) "Whatever came into existence by him was life, because," says one, "whatever came into existence was life." What then do you say of the punishment of the men of Sodom, and the flood, and hell fire, and ten thousand like things? "But," says one, "we are speaking of the material creation." Well, these too belong entirely to the material creation. But that we may out of our abundance refute their argument, we will ask them, "Is wood, life," tell me? "Is stone, life?" these things that are lifeless and motionless? Nay, is man absolutely life? Who would say so? he is not pure life, but is capable of receiving life. 6[2.] See here again, an absurdity; by the same succession of consequences we will bring the argument to such a point, that even hence you may learn their folly. In this way they assert things by no means befitting of the Spirit. Being driven from their other ground, they apply those things to men, which they before thought to be spoken worthily of the Spirit. However, let us examine the reading itself this way also. The creature is now called "life," therefore, the same is "light," and John came to witness concerning it. Why then is not he also "light"? He says that "he was not that light" (ver. 8), and yet he belonged to created things? How then is he not "light"? How was he "in the world, and the world was made by him"? (Ver. 10.) Was the creature in the creature, and was the creature made by the creature? But how did "the world know him not"? How did the creature not

know the creature? "But as many as received him, to them gave he power to become the sons of God." (Ver. 12.) But enough of laughter. For the rest I leave it to you to attack these monstrous reasonings, that we may not seem to have chosen to raise a laugh for its own sake, and waste the time without cause. For if these things are neither said of the Spirit, (and it has been shown that they are not,) nor of anything created, and yet they still hold to the same reading, that stranger conclusion than any which we before mentioned, will follow, that the Son was made by Himself. For if the Son is the true Light, and this Light was Life, and this Life was made in Him, this must needs be the result according to their own reading. Let us then relinquish this reading, and come to the recognized reading and explanation.

7 And what is that? It is to make the sentence end at "was made," and to begin the next sentence with, "In Him was Life." What (the Evangelist) says is this, "Without Him was not anything made that was made"; whatever created thing was made, says he, was not made without Him. See you how by this short addition he has rectified all the besetting difficulties; for the saying, that "without Him was not anything made," and then the adding, "which was made," includes things cognizable by the intellect, but excludes the Spirit. For after he had said that "all things were made by Him," and "without Him was not anything made," he needed this addition, lest some one should say, "If all things were made by Him, then the Spirit also was made." "I," he replies, "asserted that whatever was made was made by Him, even though it be invisible, or incorporeal, or in the heavens. For this reason, I did not say absolutely, 'all things,' but 'whatever was made,' that is, 'created things,' but the Spirit is uncreated."

8 Do you see the precision of his teaching? He has alluded to the creation of material things, (for concerning these Moses had taught before him,) and after bringing us to advance from thence to higher things, I mean the immaterial and the invisible, he excepts the Holy Spirit from all creation. And so Paul, inspired by the same grace, said, "For by Him were all things created." (Col i. 16.) Observe too here again the same exactness. For the same Spirit moved this soul also. That no one should except any created things from the works of God because of their being invisible, nor yet should confound the Comforter with them, after running through the objects of sense which are known to all, he enumerates also things in the heavens, saying, "Whether they be thrones, or dominions, or principalities, or powers"; for

the expression "whether" subjoined to each, shows to us nothing else but this, that "by Him all things were made, and without Him was not anything made that was made."

9 But if you think that the expression "by" is a mark of inferiority, (as making Christ an instrument,) hear him say, "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of Thy hands. (Ps. cii. 25. He says of the Son what is said of the Father in His character of Creator; which he would not have said, unless he had deemed of Him as of a Creator, and yet not subservient to any. And if the expression "by Him" is here used, it is put for no other reason but to prevent any one from supposing the Son to be Unbegotten. For that in respect of the title of Creator He is nothing inferior to the Father; hear from Himself, where He saith, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (c. v. 21. If now in the Old Testament it is said of the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth," His title of Creator is plain. But if you say that the Prophet spoke this of the Father, and that Paul attributed to the Son what was said of the Father, even so the conclusion is the same. For Paul would not have decided that the same expression suited the Son, unless he had been very confident that between Father and Son there was an equality of honor;

10 since it would have been an act of extremest rashness to refer what suited an incomparable Nature to a nature inferior to, and falling short of it. But the Son is not inferior to, nor falls short of, the Essence of the Father; and therefore Paul has not only dared to use these expressions concerning Him, but also others like them. For the expression "from Whom," which you decide to belong properly to the Father alone, he uses also concerning the Son, when he says, "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Col. ii. 19.) 11 [3.] And he is not content with this only, he stops your mouths in another way also, by applying to the Father the expression "by whom," which you say is a mark of inferiority. For he says, "God is faithful, by whom ye were called unto the fellowship of His Son" (1 Cor. i. 9): and again, "By His will" (1 Cor. i. 1, &c.); and in another place, "For of Him, and through Him, and to Him, are all things." (Rom. xi. 26.) Neither is the expression "from whom," assigned to the Son only, but also to the Spirit; for the angel said to Joseph, "Fear not to take unto thee Mary thy wife, for that

which is conceived in her is of the Holy Ghost." (Matt. i. 20.) As also the Prophet does not deem it improper to apply to the Father the expression "in whom," which belongs to the Spirit, when he says, "In God we shall do valiantly." (Ps. lx. 12.) And Paul, "Making request, if by any means now at length I might have a prosperous journey, in the will of God, to come unto you." (Rom. i. 10.) And again he uses it of Christ, saying, "In Christ Jesus." (Rom. vi. 11, 23, &c.) In short, we may often and continually find these expressions interchanged; now this would not have taken place, had not the same Essence been in every instance their subject. And that you may not imagine that the words, "All things were made by Him," are in this case used concerning His miracles, (for the other Evangelists have discoursed concerning these;) he farther goes on to say, "He was in the world, and the world was made by Him"; (but not the Spirit, for This is not of the number of created things, but of those above all creation.)

¹² Let us now attend to what follows. John having spoken of the work of creation, that "All things were made by Him, and without Him was not anything made that was made," goes on to speak concerning His Providence, where he saith, "In Him was Life. That no one may doubt how so many and so great things were "made by Him," he adds, that "In Him was Life. For as with the fountain which is the mother of the great deeps, however much you take away you nothing lessen the fountain; so with the energy of the Only-Begotten, however much you believe has been produced and made by it, it has become no whit the less. Or, to use a more familiar example, I will instance that of light, which the Apostle himself added immediately, saying, "And the Life was the Light. As then light, however many myriads it may enlighten, suffers no diminution of its own brightness; so also God, before commencing His work and after completing it, remains alike indefectible, nothing diminished, nor wearied by the greatness of the creation. Nay, if need were that ten thousand, or even an infinite number of such worlds be created, He remains the same, sufficient for them all not merely to produce, but also to control them after their creation. For the word "Life" here refers not merely to the act of creation, but also to the providence (engaged) about the permanence of the things created;

¹³ it also lays down beforehand the doctrine of the resurrection, and is the beginning of these marvelous good tidings. Since when "life" has come to be with us, the power of death is dissolved; and when "light" has shone upon us,

there is no longer darkness, but life ever abides within us, and death cannot overcome it. So that what is asserted of the Father might be asserted absolutely of Him (Christ) also, that "In Him we live and move and have our being. (Col. i. 16, Col i. 17. As Paul has shown when he says, "By Him were all things created," and "by Him all things consist"; for which reason He has been called also "Root" and "Foundation." ¹⁴ But when you hear that "In Him was Life," do not imagine Him a compound Being, since farther on he says of the Father also, "As the Father hath Life in Himself, so hath He given to the Son also to have Life" (John v. 26); now as you would not on account of this expression say that the Father is compounded, so neither can you say so of the Son. Thus in another place he says, that "God is Light" (1 John i. 5), and elsewhere (it is said), that He "dwelleth in light unapproachable" (1 Tim. vi. 16); yet these expressions are used not that we may suppose a compounded nature, but that by little and little we may be led up to the highest doctrines. For since one of the multitude could not easily have understood how His life was Life Impersonate, he first used that humbler expression, and afterwards leads them (thus) trained to the higher doctrine. For He who had said that "He hath given Him (the Son) to have life" (c. v. 26); the Same saith in another place, "I am the Life" (c. xiv. 6); and in another, "I am the Light." (c. viii. 12.) And what, tell me, is the nature of this "light"? This kind (of light) is the object not of the senses, but of the intellect, enlightening the soul herself. And since Christ should hereafter say, that "None can come unto Me except the Father draw him" (c. vi. 44); the Apostle has in this place anticipated an objection, and declared that it is He (the Son) who "giveth light" (ver. 9); that although you hear a saying like this concerning the Father, you may not say that it belongs to the Father only, but also to the Son. For, "All things," He saith, "which the Father hath are Mine." (c. xvi. 15.)

¹⁵ First then, the Evangelist hath instructed us respecting the creation, after that he tells us of the goods relating to the soul which He supplied to us by His coming; and these he has darkly described in one sentence, when he says, "And the Life was the Light of men." (Ver. 4.) He does not say, "was the light of the Jews," but universally "of men": nor did the Jews only, but the Greeks also, come to this knowledge, and this light was a common proffer made to all. "Why did he not add 'Angels,' but said, 'of men'?" Because at present his discourse is of the nature of men, and to them he came bearing glad tidings of good things. "And the light shineth in darkness." (ver. 5.) He

calls death and error, "darkness." For the light which is the object of our senses does not shine in darkness, but apart from it; but the preaching of Christ hath shone forth in the midst of prevailing error, and made it to disappear. And He by enduring death hath so overcome death, that He hath recovered those already held by it. Since then neither death overcame it, nor error, since it is bright everywhere, and shines by its proper strength, therefore he says,

16 "And the darkness comprehended it not." For it cannot be overcome, and will not dwell in souls which wish not to be enlightened. [4.] But let it not trouble thee that It took not all, for not by necessity and force, but by will and consent does God bring us to Himself. Therefore do not thou shut thy doors against this light, and thou shalt enjoy great happiness. But this light cometh by faith, and when it is come, it lighteth abundantly him that hath received it; and if thou displayest a pure life (meet) for it, remains indwelling within continually. "For," He saith, "He that loveth Me, will keep My commandments; and I and My Father will come unto him, and make Our abode with him." (John xiv. 23; slightly varied.) As then one cannot rightly enjoy the sunlight, unless he opens his eyes; so neither can one largely share this splendor, unless he have expanded the eye of the soul, and rendered it in every way keen of sight.

17 But how is this effected? Then when we have cleansed the soul from all the passions. For sin is darkness, and a deep darkness; as is clear, because men do it unconsciously and secretly. For, "every one that doeth evil hateth the light, neither cometh to the light. (c. iii. 20. And, "It is a shame even to speak of those things which are done of them in secret. (Eph. v. 12. For, as in darkness a man knows neither friend nor foe, but cannot perceive any of the properties of objects; so too is it in sin. For he who desires to get more gain, makes no difference between friend and enemy; and the envious regards with hostile eyes the man with whom he is very intimate; and the plotter is at mortal quarrel with all alike. In short, as to distinguishing the nature of objects, he who commits sin is no better than men who are drunk or mad. And as in the night, wood, lead, iron, silver, gold, precious stones, seem to us all alike on account of the absence of the light which shows their distinctions; so he who leads an impure life knows neither the excellence of temperance nor the beauty of philosophy. For in darkness, as I said before, even precious

stones if they be displayed do not show their luster, not by reason of their own nature, but because of the want of discernment in the beholders.

18 Nor is this the only evil which happens to us who are in sin, but this also, that we live in constant fear: and as men walking in a moonless night tremble, though none be by to frighten them; so those who work iniquity cannot have confidence, though there be none to accuse them; but they are afraid of everything, and are suspicious, being pricked by their conscience: all to them is full of fear and distress, they look about them at everything, are terrified at everything. Let us then flee a life so painful, especially since after this painfulness shall follow death; a deathless death, for of the punishment in that place there will be no end; and in this life they (who sin) are no better than madmen, in that they are dreaming of things that have no existence. They think they are rich when they are not rich, that they enjoy when they are not enjoying, nor do they properly perceive the cheat until they are freed from themadness and have shaken off the sleep. Wherefore Paul exhorts all to be sober, and to watch; and Christ also commands the same. For he who is sober and awake, although he be captured by sin, quickly beats it off; while he who sleeps and is beside himself, perceives not how he is held prisoner of it.

19 Let us then not sleep. This is not the season of night, but of day. Let us therefore "walk honestly as in the day" (Rom. xiii. 13); and nothing is more indecent than sin. In point of indecency it is not so bad to go about naked as in sin and wrong doing. That is not so great matter of blame, since it might even be caused by poverty; but nothing has more shame and less honor than the sinner. Let us think of those who come to the justice-hall on some account of extortion, or overreaching; how base and ridiculous they appear to all by their utter shamelessness, their lies, and audacity. But we are such pitiable and wretched beings, that we cannot bear ourselves to put on a garment awkwardly or awry; nay, if we see another person in this state, we set him right; and yet though we and all our neighbors are walking on our heads, we do not even perceive it. For what, say, can be more shameful than a man who goes in to a harlot? what more contemptible than an insolent, a foul-tongued or an envious man? Whence then is it that these things do not seem so disgraceful as to walk naked? Merely from habit. To go naked no one has ever willingly endured; but all men are continually venturing on the others without any fear.

²⁰ Yet if one came into an assembly of angels, among whom nothing of the sort has ever taken place, there he would clearly see the great ridicule (of such conduct). And why do I say an assembly of angels? Even in the very palaces among us, should one introduce a harlot and enjoy her, or be oppressed by excess of wine, or commit any other like indecency, he would suffer extreme punishment. But if it be intolerable that men should dare such things in palaces, much more when the King is everywhere present, and observes what is done, shall we if we dare them undergo severest chastisement. Wherefore let us, I exhort you, show forth in our life much gentleness, much purity, for we have a King who beholds all our actions continually. In order then that this light may ever richly enlighten us, let us gladly accept these bright beams, for so shall we enjoy both the good things present and those to come, through the grace and lovingkindness of our Lord Jesus Christ, by whom, and with whom, to the Father, and the Holy Spirit, be glory for ever and ever. Amen.

HOMILY 6

¹ John chapter 1, verse 6.—"There was a man sent from God, whose name was John." [1.] Having in the introduction spoken to us things of urgent importance concerning God the Word, (the Evangelist) proceeding on his road, and in order, afterwards comes to the herald of the Word, his namesake John. And now that thou hearest that he was "sent from God," do not for the future imagine that any of the words spoken by him are mere man's words; for all that he utters is not his own, but is of Him who sent him. Wherefore he is called "messenger" (Mal. iii. 1), for the excellence of a messenger is, that he say nothing of his own. But the expression "was," in this place is not significative of his coming into existence, but refers to his office of messenger; for "'there was' a man sent from God," is used instead of "a man 'was sent' from God."

² How then do some say, that the expression, "being in the form of God" (Phil. ii. 6) is not used of His invariable likeness to the Father, because no article is added? For observe, that the article is nowhere added here. Are these words then not spoken of the Father? What then shall we say to the prophet who says, that, "Behold, I send My messenger before Thy face, who shall prepare Thy way" (Mal. iii. 1, as found in Mark i. 2)? for the expressions "My" and "Thy" declare two Persons. Ver. 7. "The same came for a witness, to bear witness of that Light." What is this, perhaps one may say, the servant

bear witness to his Master? When then you see Him not only witnessed to by His servant, but even coming to him, and with Jews baptized by him, will you not be still more astonished and perplexed? Yet you ought not to be troubled nor confused, but amazed at such unspeakable goodness. Though if any still continue bewildered and confused, He will say to such art one what He said to John, "Suffer it to be so now for thus it becometh us to fulfill all righteousness" (Matt. iii. 15); and, if any be still further troubled, again He will say to him too what he said to the Jews, "But I receive not testimony from man." (c. v. 34.) If now he needs not this witness, why was John sent from God? Not as though He required his testimony -this were extremest blasphemy. Why then? John himself informs us, when he says,

³"That all men through him might believe." ⁴And Christ also, after having said that "I receive not testimony from man" (c. v. 34), in order that He may not seem to the foolish to clash with Himself, by declaring at one time "There is another that beareth witness of Me and I know that his witness is true" (c. v. 32) (for He pointed to John; and at another, "I receive not testimony from man" (c. v. 34); He immediately adds the solution of the doubt, "But these things I say" for your own sake, "that ye might be saved. As though He had said, that "I am God, and the really-Begotten Son of God, and am of that Simple and Blessed Essence, I need none to witness to Me; and even though none would do so, yet am not I by this anything diminished in My Essence; but because I care for the salvation of the many, I have descended to such humility as to commit the witness of Me to a man. For by reason of the groveling nature and infirmity of the Jews, the faith in Him would in this way be more easily received, and more palatable. As then He clothed Himself with flesh, that he might not, by encountering men with the unveiled Godhead, destroy them all; so He sent forth a man for His herald, that those who heard might at the hearing of a kindred voice approach more readily.

⁵For (to prove) that He had no need of that (herald's) testimony, it would have sufficed that He should only have shown Himself who He was in His unveiled Essence, and have confounded them all. But this He did not for the reason I have before mentioned. He would have annihilated all, since none could have endured the encounter of that unapproachable light. Wherefore, as I said, He put on flesh, and entrusted the witness (of Himself) to one of our fellow-servants, since He arranged all for the salvation of men, looking not

only to His own honor, but also to what might be readily received by, and be profitable to, His hearers. Which He glanced at when He said, "These things I say" for your sake, "that ye might be saved. (c. v. 34. And the Evangelist using the same language as his Master, after saying, "to bear witness of that Light," adds,

6 "That all men through Him might believe." All but saying, Think not that the reason why John the Baptist came to bear witness, was that he might add aught to the trustworthiness of his Master. No; (He came,) that by his means beings of his own class might believe. For it is clear from what follows, that he used this expression in his anxiety to remove this suspicion beforehand, since he adds, Ver. 8. "He was not that Light." Now if he did not introduce this as setting himself against this suspicion, then the expression is absolutely superfluous, and tautology rather than elucidation of his teaching. For why, after having said that he "was sent to bear witness of that Light," does he again say, "He was not that Light"? (He says it,) not loosely or without reason; but, because, for the most part, among ourselves, the person witnessing is held to be greater, and generally more trustworthy than the person witnessed of; therefore, that none might suspect this in the case of John, at once from the very beginning he removes this evil suspicion, and having torn it up by the roots, shows who this is that bears witness, and who is He who is witnessed of, and what an interval there is between the witnessed of, and the bearer of witness. And after having done this, and shown His incomparable superiority, he afterwards proceeds fearlessly to the narrative which remains; and after carefully removing whatever strange (ideas) might secretly harbor in the minds of the simpler sort, so instills into all easily and without impediment the word of doctrine in its proper order.

7 Let us pray then, that henceforth with the revelation of these thoughts and rightness of doctrine, we may have also a pure life and bright conversation, since these things profit nothing unless good works be present with us. For though we have all faith and all knowledge of the Scriptures, yet if we be naked and destitute of the protection derived from (holy) living, there is nothing to hinder us from being hurried into the fire of hell, and burning for ever in the unquenchable flame. For as they who have done good shall rise to life everlasting, so they who have dared the contrary shall rise to everlasting punishment, which never has an end. Let us then manifest all eagerness not to mar the gain which accrues to us from a right faith by the vile-

ness of our actions, but becoming well-pleasing to Him by these also, boldly to look on Christ. No happiness can be equal to this. And may it come to pass, that we all having obtained what has been mentioned, may do all to the glory of God; to whom, with the Only-Begotten Son and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 7

¹ John chapter 1, verse 9.—"That was the true Light, which lighteth every man that cometh into the world." [1.] The reason, O children greatly beloved, why we entertain you portion by portion with the thoughts taken from the Scriptures, and do not at once pour all forth to you, is, that the retaining what is successively set before you may be easy. For even in building, one who before the first stones are settled lays on others, constructs a rotten wall altogether, and easily thrown down while one who waits that the mortar may first get hard, and so adds what remains little by little, finishes the whole house firmly, and makes it strong, not one to last for a short time, or easily to fall to pieces. These builders we imitate, and in like manner build up your souls. For we fear lest, while the first foundation is but newly laid, the addition of the succeeding speculations may do harm to the former, through the insufficiency of the intellect to contain them all at once.

² What now is it that has been read to us today? "That was the true Light, which lighteth every man that cometh into the world." For since above in speaking of John he said, that he came "to bear witness of that Light"; and that he was sent in these our days; lest any one at hearing this should, on account of the recent coming of the witness, conceive some like suspicion concerning Him, who is witnessed of, he has carried up the imagination, and transported it to that existence which is before all beginning, which has neither end nor commencement. ³ "And how is it possible," says one, "that being a Son, He should possess this (nature)? We are speaking of God, and do you ask how? And do you not fear nor shudder? Yet should any one ask you, "How should our souls and bodies have endless life in the world to come?" you will laugh at the question, on the ground that it does not belong to the intellect of man to search into such questions, but that he ought only to believe, and not to be over-curious on the subject mentioned, since he has a sufficient proof of the saying, in the power of Him who spake it. And if we say, that He, who created our souls and bodies, and who incomparably excels all created things, is without beginning, will you require us to say "How?

Who could assert this to be the act of a well-ordered soul, or of sound reason? you have heard that "That was the true Light": why are you vainly and rashly striving to overshoot by force of reasoning this Life which is unlimited? You cannot do it. Why seek what may not be sought? Why be curious about what is incomprehensible? Why search what is unsearchable? Gaze upon the very source of the sunbeams. You cannot; yet you are neither vexed nor impatient at your weakness; how then have you become so daring and headlong in greater matters? The son of thunder, John who sounds the spiritual trumpet, when he had heard from the Spirit the was, enquired no farther.

4 And are you, who share not in his grace, but speak from your own wretched reasonings, ambitious to exceed the measure of his knowledge? Then for this very reason you will never be able even to reach to the measure of his knowledge. For this is the craft of the devil: he leads away those who obey him from the limits assigned by God, as though to things much greater: but when, having enticed us by these hopes, he has cast us out of the grace of God, he not only gives nothing more, (how can he, devil as he is? but does not even allow us to return again to our former situation, where we dwelt safely and surely, but leads us about in all directions wandering and not having any standing ground. So he caused the first created man to be banished from the abode of Paradise. Having puffed him up with the expectation of greater knowledge and honor, he expelled him from what he already possessed in security. For he not only did not become like a god as (the devil) promised him, but even fell beneath the dominion of death; having not only gained no further advantage by eating of the tree, but having lost no small portion of the knowledge which he possessed, through hope of greater knowledge. For the sense of shame, and the desire to hide himself because of his nakedness, then came upon him, who before the cheat was superior to all such shame;

5 and this very seeing himself to be naked, and the need for the future of the covering of garments, and many other infirmities, became thenceforth natural to him. That this be not our case, let us obey God, continue in His commandments, and not be busy about anything beyond them, that we may not be cast out from the good things already given us. Thus they have fared (of whom we speak). For seeking to find a beginning of the Life which has no beginning, they lost what they might have retained. They found not what they sought, (this is impossible,) and they fell away from the true faith

concerning the Only-Begotten. 6 Let us not then remove the eternal bounds which our fathers set, but let us ever yield to the laws of the Spirit; and when we hear that "That was the true Light," let us seek to discover nothing more. For it is not possible to pass beyond this saying. Had His generation been like that of a man, needs must there have been an interval between the begetter and the begotten; but since it is in a manner ineffable and becoming God, give up the "before" and the "after," for these are the names of points in time, but the Son is the Creator even of all ages.

7 [2. "Then," says one, "He is not Father, but brother. What need, pray? If we had asserted that the Father and the Son were from a different root, you might have then spoken this well. But, if we flee this impiety, and say the Father, besides being without beginning, is Unbegotten also, while the Son, though without beginning, is Begotten of the Father, what kind of need that as a consequence of this idea, that unholy assertion should be introduced? None at all. For He is an Effulgence: but an effulgence is included in the idea of the nature whose effulgence it is. For this reason Paul has called Him so, that you may imagine no interval between the Father and the Son. (Heb. i. 3. This expression therefore is declaratory of the point; but the following part of the proof quoted, corrects an erroneous opinion which might beset simple men. For, says the Apostle, do not, because you have heard that he is an Effulgence, suppose that He is deprived of His proper person; this is impious, and belongs to the madness of the Sabellians, and of Marcellus' followers. We say not so, but that He is also in His proper Person. And for this reason, after having called Him "Effulgence," Paul has added that He is "the express image of His Person" (Heb. i. 3.), in order to make evident His proper Personality, and that He belongs to the same Essence of which He is also the express image.

8 For, as I before said, it is not sufficient by a single expression to set before men the doctrines concerning God, but it is desirable that we bring many together, and choose from each what is suitable. So shall we be able to attain to a worthy telling of His glory, worthy, I mean, as regards our power; for if any should deem himself able to speak words suitable to His essential worthiness, and be ambitious to do so, saying, that he knows God as God knows Himself, he it is who is most ignorant of God. 9 Knowing therefore this, let us continue steadfastly to hold what "they have delivered unto us, which from the beginning were eye-witnesses, and ministers of the

word." (Luke i. 2.) And let us not be curious beyond: for two evils will attend those who are sick of this disease, (curiosity,) the wearying themselves in vain by seeking what it is impossible to find, and the provoking God by their endeavors to overturn the bounds set by Him. Now what anger this excites, it needs not that you who know should learn from us. Abstaining therefore from their madness, let us tremble at His words, that He may continually build us up. For, "upon whom shall I look" (Isa. lxvi. 2, Isa. lxvi. 2, LXX.), saith He, "but upon the lowly, and quiet, and who feareth my words?" Let us then leave this pernicious curiosity, and bruise our hearts, let us mourn for our sins as Christ commanded, let us be pricked at heart for our transgressions, let us reckon up exactly all the wicked deeds, which in time past we have dared, and let us earnestly strive to wipe them off in all kinds of ways.

¹⁰ Now to this end God hath opened to us many ways. For, "Tell thou first," saith He, "thy sins, that thou mayest be justified" (Isa. xliii. 26); and again, "I said, I have declared mine iniquity unto Thee, and Thou hast taken away the unrighteousness of my heart" (Ps. xxxii. 5, Ps. xxxii. 5 LXX.); since a continual accusation and remembrance of sins contributes not a little to lessen their magnitude. But there is another more prevailing way than this; to bear malice against none of those who have offended against us, to forgive their trespasses to all those who have trespassed against us. Will you learn a third? Hear Daniel, saying, "Redeem thy sins by almsdeeds, and thine iniquities by showing mercy to the poor." (Dan. iv. 27, Dan. iv. 27 LXX.) And there is another besides this; constancy in prayer, and persevering attendance on the intercessions made with God. In like manner fasting brings to us some, and that not small comfort and release from sins committed, provided it be attended with kindness to others, and quenches the vehemence of the wrath of God. (1 Tim. ii. 1.) For "water will quench a blazing fire, and by almsdeeds sins are purged away." (Ecclus. iii. 30, Ecclus. iii. 30 LXX.)

¹¹ Let us then travel along all these ways; for if we give ourselves wholly to these employments, if on them we spend our time, not only shall we wash off our bygone transgressions, but shall gain very great profit for the future. For we shall not allow the devil to assault us with leisure either for slothful living, or for pernicious curiosity, since by these among other means, and in consequence of these, he leads us to foolish questions and hurtful disputations, from seeing us at leisure, and idle, and taking no forethought for excellency of living. But let us block up this approach against him, let us watch,

let us be sober, that having in this short time toiled a little, we may obtain eternal goods in endless ages, by the grace and lovingkindness of our Lord Jesus Christ; by whom and with whom to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 8

¹John i. 9.-"That was the true Light, which lighteth every man that cometh into the world." [1.] Nothing hinders us from handling to-day also the same words, since before we were prevented by the setting forth of doctrines, from considering all that was read. Where now are those whodeny that He is true God? for here He is called "the true Light" (c. xiv. 6), and elsewhere very "Truth" and very "Life." That saying we will discuss more clearly when we come to the place; but at present we must for a while be speaking to your Charity of that other matter. If He "lighteth every man that cometh into the world," how is it that so many continue unenlightened? for not all have known the majesty of Christ. How then doth He "light every man"? He lighteth all as far as in Him lies. But if some, wilfully closing the eyes of their mind, would not receive the rays of that Light, their darkness arises not from the nature of the Light, but from their own wickedness, who willfully deprive themselves of the gift. For the grace is shed forth upon all, turning itself back neither from Jew, nor Greek, nor Barbarian, nor Scythian, nor free, nor bond, nor male, nor female, nor old, nor young, but admitting all alike, and inviting with an equal regard. And those who are not willing to enjoy this gift, ought in justice to impute their blindness to themselves; for if when the gate is opened to all, and there is none to hinder, any being willfully evil remain without, they perish through none other, but only through their own wickedness.

²Ver. 10. "He was in the world." But not as of equal duration with the world. Away with the thought. Wherefore he adds, "And the world was made by Him"; thus leading thee up again to the eternal existence of the Only-Begotten. For he who has heard that this universe is His work, though he be very dull, though he be a hater, though he be an enemy of the glory of God, will certainly, willing or unwilling, be forced to confess that the maker is before his works. Whence wonder always comes over me at the madness of Paul of Samosata, who dared to look in the face so manifest a truth, and voluntarily threw himself down the precipice, For he erred not ignorantly but with full knowledge, being in the same case as the Jews. For as they, looking to

men, gave up sound faith, knowing that he was the only-begotten Son of God, but not confessing Him, because of their rulers, lest they should be cast out of the synagogue; so it is said that he, to gratify a certain woman, sold his own salvation. A powerful thing, powerful indeed, is the tyranny of vain-glory; it is able to make blind the eyes even of the wise, except they be sober; for if the taking of gifts can effect this, much more will the yet more violent feeling of this passion. Wherefore Jesus said to the Jews, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (c. v. 44.)

3 "And the world knew Him not." By "the world" he here means the multitude, which is corrupt, and closely attached to earthly things, the common turbulent, silly people. For the friends and favorites of God all knew Him, even before His coming in the flesh. Concerning the Patriarch Christ Himself speaks by name, "that your father Abraham rejoiced to see My day, and he saw it, and was glad." (c. viii. 56.) And concerning David, confuting the Jews He said, "How then doth David in spirit call Him Lord, saying, the Lord said unto my Lord, Sit Thou on My right hand." (Matt. xxii. 43; Mark xii. 36; Luke xx. 42.) And in many places, disputing with them, He mentions Moses; and the Apostle (mentions) the rest of the prophets; for Peter declares, that all the prophets from Samuel knew Him, and proclaimed beforehand His coming afar off, when he says, "All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts iii. 24.) But Jacob and his father, as well as his grandfather, He both appeared to and talked with, and promised that He would give them many and great blessings, which also He brought to pass.

4 "How then," says one, "did He say Himself, 'Many prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them?' (Luke x. 24.) Did they then not share in the knowledge of Him?" Surely they did; and I will endeavor to make this plain from, this very saying, by which some think that they are deprived of it. "For many," He saith, "have desired to see the things which ye see." So that they knew that He would come [to men] from heaven, and would live and teach as He lived and taught; for had they not known, they could have not desired, since no one can conceive desire for things of which he has no idea; therefore they knew the Son of Man, and that He would come among men. What then are the things which they did not hear? What

those which they did not know? The things which ye now see and hear. For if they did hear His voice and did see Him, it was not in the Flesh, not among men; nor when He was living so familiarly, and conversing so frankly with them? And indeed He to show this said not simply, "to see" "Me": but what? "the things which ye see"; nor "to hear" "Me": but what? "the things which ye hear." So that if they did not behold His coming in the Flesh, still they knew that it would be, and they desired it, and believed on Him without having seen Him in the Flesh.

5 When therefore the Greeks bring charges such as these against us, and say; "What then did Christ in former time, that He did not look upon the race of men? And for what possible reason did He come at last to assist in our salvation, after neglecting us so long?" we will reply, that before this He was in the world, and took thought for His works, and was known to all who were worthy. But if ye should say, that, because all did not then know Him, because He was only known by those noble and excellent persons, therefore He was not acknowledged; at this rate you will not allow that He is worshiped even now, since even now all men do not know Him. But as at present no one, because of those who do not know Him, would refuse credit to those who do, so as regards former times, we must not doubt that He was known to many, or rather to all of those noble and admirable persons.

6[2.] And if any one say, "Why did not all men give heed to Him? nor all worship Him, but the just only?" I also will ask, why even now do not all men know him? But why do I speak of Christ, when not all men knew His Father then, or know Him now? For some say, that all things are borne along by chance, while others commit the providence of the universe to devils. Others invent another God besides Him, and some blasphemously assert, that His is an opposing power, and think that His laws are the laws of a wicked daemon. What then? Shall we say that He is not God because there are some who say so? And shall we confess Him to be evil? for there are some who even so blaspheme Him. Away with such mental wandering, such utter insanity. If we should delineate doctrines according to the judgment of madmen, there is nothing to hinder us from being mad ourselves with most grievous madness. No one will assert, looking to those who have weak vision, that the sun is injurious to the eyes, but he will say that it is fitted to give light, drawing his judgments from persons in health. And no one will call honey bitter, because it seems so to the sense of the sick. And will any, from the imaginations of

men diseased (in mind) decide that God either is not, or is evil; or that He sometimes indeed exerts His Providence, sometimes doth not so at all? Who can say that such men are of sound mind, or deny that they are beside themselves, delirious, utterly mad?

7 "The world," he says, "knew Him not"; but they of whom the world was not worthy knew Him. And having spoken of those who knew Him not, he in a short time puts the cause of their ignorance; for he does not absolutely say, that no one knew Him, but that "the world knew him not"; that is, those persons who are as it were nailed to the world alone, and who mind the things of the world. For so Christ was wont to call them; as when He says, "O Holy Father, the world hath not known Thee." (c. xvii. 25.) The world then was ignorant, not only of Him, but also of His Father, as we have said; for nothing so darkens the mind as to be closely attached to present things. 8 Knowing therefore this, remove yourselves from the world, and tear yourselves as much as possible from carnal things, for the loss which comes to you from these lies not in common matters, but in what is the chief of goods. For it is not possible for the man who clings strongly to the things of the present life really to lay hold on those in heaven, but he who is earnest about the one must needs lose the other. "Ye cannot," He says, "serve God and Mammon" (Matt. vi. 24), for you must hold to the one and hate the other. And this too the very experience of the things proclaims aloud. Those, for instance, who deride the lust of money, are especially the persons who love God as they ought, just as those who respect that sovereignty (of Mammon), are the men who above all others have the slackest love for Him. For the soul when made captive once for all by covetousness, will not easily or readily refuse doing or saying any of the things which anger God, as being the slave of another master, and one who gives all his commands in direct opposition to God. Return then at length to your sober senses, and rouse yourselves, and calling to mind whose servants we are, let us love His kingdom only; let us weep, let us wait for the times past in which we were servants of Mammon;

9 let us cast off once for all his yoke so intolerable, so heavy, and continue to bear the light and easy yoke of Christ. For He lays no such commands upon us as Mammon does. Mammon bids us be enemies to all men, but Christ, on the contrary, to embrace and to love all. The one having nailed us to the clay and the brickmaking, (for gold is this,) allows us not even at night to take breath a little; the other releases us from this excessive and in-

sensate care, and bids us gather treasures in heaven, not by injustice towards others, but by our own righteousness. The one after our many toils and sufferings is not able to assist us when we are punished in that place and suffer because of his laws, nay, he increases the flame; the other, though He command us to give but a cup of cold water, never allows us to lose our reward and recompense even for this, but repays us with great abundance. How then is it not extremest folly to slight a rule so mild, so full of all good things, and to serve a thankless, ungrateful tyrant, and one who neither in this world nor in the world to come is able to help those who obey and give heed to him. Nor is this the only dreadful thing, nor is this only the penalty, that he does not defend them when they are being punished;

¹⁰ but that besides this, he, as I before said, surrounds those who obey him with ten thousand evils. For of those who are punished in that place, one may see that the greater part are punished for this cause, that they were slaves to money, that they loved gold, and would not assist those who needed. That we be not in this case, let us scatter, let us give to the poor, let us deliver our souls from hurtful cares in this world, and from the vengeance, which because of these things is appointed for us in that place. Let us store up righteousness in the heavens. Instead of riches upon earth, let us collect treasures impregnable, treasures which can accompany us on our journey to heaven, which can assist us in our peril, and make the Judge propitious at that hour. Whom may we all have gracious unto us, both now and at that day, and enjoy with much confidence the good things prepared in the heavens for those who love Him as they ought, through the grace and lovingkindness of our Lord Jesus Christ, with whom, to the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

HOMILY 9

¹ John i. 11-"He came unto His own, and His own received Him not." [1.] IF ye remember our former reflections, we shall the more zealously proceed with the building up of what remains, as doing so for great gain. For so will our discourse be more intelligible to you who remember what has been already said, and we shall not need much labor, because you are able through your great love of learning to see more clearly into what remains. The man who is always losing what is given to him will always need a teacher, and will never know anything; but he who retains what he has received, and so receives in addition what remains, will quickly. be a teacher instead of a

learner, and useful not only to himself, but to all others also; as, conjecturing from their great readiness to hear, I anticipate that this assembly will specially be. Come then, let us lay up in your souls, as in a safe treasury, the Lord's money, and unfold, as far as the grace of the Spirit may afford us power, the words this day set before us.

² He (St. John) had said, speaking of the old times, that "the world knew him not" (ver. 10); afterwards he comes down in his narrative to the times of the proclamation (of the Gospel), and says, "He came to His own, and His own received Him not," now calling the Jews "His own," as His peculiar people, or perhaps even all mankind, as created by Him. And as above, when perplexed at the folly of the many, and ashamed of our common nature, he said that "the world by Him was made," and having been made, did not recognize its Maker; so here again, being troubled beyond bearing at the stupidity of the Jews and the many, he sets forth the charge in a yet more striking manner, saying, that "His own received Him not," and that too when "He came to them. And not only he, but the prophets also, wondering, said the very same, as did afterwards Paul, amazed at the very same things. Thus did the prophets cry aloud in the person of Christ, saying, "A people whom I have not known, have served Me; as soon as they heard Me, they obeyed Me; the strange children have dealt falsely with Me. The strange children have waxed aged, and have halted from their paths. (Ps. xviii. 43-45, Ps. xviii. 43-45 LXX. And again, "They to whom it had not been told concerning Him, shall see, and they which had not heard, shall understand. And, "I was found of them that sought Me not" (Isa. lii. 15);

³ "I was made manifest unto them that asked not after me. (Isa. xlv. 1, as quoted Rom. x. 20. And Paul, in his Epistles to the Romans, has said, "What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it. (Rom. xi. 7. And again; "What shall we say then? That the Gentiles which followed not after righteousness, have attained unto righteousness: but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. (Rom. ix. 30.) ⁴ For it is a thing indeed worthy of our amazement, how they who were nurtured in (knowledge of) the prophetic books, who heard Moses every day telling them ten thousand things concerning the coming of the Christ, and the other prophets afterwards, who moreover themselves beheld Christ Himself daily working miracles among them, giving up His time to them alone, neither as yet allowing

His disciples to depart into the way of the Gentiles, or to enter into a city of Samaritans, nor doing so Himself, but everywhere declaring that He was sent to the lost sheep of the house of Israel (Matt. x. 5): how, (I say), while they saw the signs, and heard the Prophets, and had Christ Himself continually putting them in remembrance, they yet made themselves once for all so blind and dull, as by none of these things to be brought to faith in Christ. (Matt. xv. 24.) While they of the Gentiles, who had enjoyed none of these things, who had never heard the oracles of God, not, as one may say, so much as in a dream, but ever ranging among the fables of madmen, (for heathen philosophy is this,) having ever in their hands the sillinesses of their poets, nailed to stocks and stones, and neither in doctrines nor in conversation possessing anything good or sound. (For their way of life was more impure and more accursed than their doctrine. As was likely; for when they saw their gods delighting in all wickedness, worshiped by shameful words, and more shameful deeds, reckoning this festivity and praise, and moreover honored by foul murders, and child-slaughters, how should not they emulate these things?) Still, fallen as they were as low as the very depth of wickedness, on a sudden, as by the agency of some machine, they have appeared to us shining from on high, and from the very summit of heaven.

5 How then and whence came it to pass? Hear Paul telling you. For that blessed person searching exactly into these things, ceased not until he had found the cause, and had declared it to all others. What then is it? and whence came such blindness upon the Jews? Hear him who was entrusted with this stewardship declare. What then does he say in resolving this doubt of the many? (1 Cor. ix. 17.) "For they," says he, "being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. x. 3.) Wherefore they have suffered this. And again, explaining the same matter in other terms, he says, "What shall we say then? That the Gentiles which followed not after righteousness, have attained unto righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith. For they stumbled at that stumbling stone." (Rom. ix. 30, Rom. ix. 30.) His meaning is this: "These men's unbelief has been the cause of their misfortunes, and their haughtiness was parent of their unbelief." For when having before enjoyed greater privileges than the

heathen, through having received the law, through knowing God, and the rest which Paul enumerates, they after the coming of Christ saw the heathen and themselves called on equal terms through faith, and after faith received one of the circumcision in nothing preferred to the Gentile, they came to envy and were stung by their haughtiness, and could not endure the unspeakable and exceeding lovingkindness of the Lord. So this has happened to them from nothing else but pride, and wickedness, and unkindness.

6[2.] For in what, O most foolish of men, are ye injured by the care bestowed on others? How are your blessings made less through having others to share the same? But of a truth wickedness is blind, and cannot readily perceive anything that it ought. Being therefore stung by the prospect of having others to share the same confidence, they thrust a sword against themselves, and cast themselves out from the lovingkindness of God. And with good reason. For He saith, "Friend, I do thee no wrong, I will give to 'these also' even as unto thee." (Matt. xx. 14.) Or rather, these Jews are not deserving even of these words. For the man in the parable if he was discontented, could yet speak of the labors and weariness, the heat and sweat, of a whole day. But what could these men have to tell? nothing like this, but slothfulness and profligacy and ten thousand evil things of which all the prophets continued ever to accuse them, and by which they like the Gentiles had offended against God. And Paul declaring this says, "For there is no difference between the few and the Greek: For all have sinned, and come short of the glory of God: being justified freely by His grace." (Rom. x. 12; Rom. iii, 22-24.) And on this head he treats profitably and very wisely throughout that Epistle. But in a former part of it he proves that they are worthy of still greater punishment. "For as many as have sinned in the law shall be judged by the law" (Rom. ii. 12); that is to say, more severely, as having for their accuser the law as well as nature. And not for this only, but for that they have been the cause that God is blasphemed among the Gentiles: "My Name," He saith, "is blasphemed among the Gentiles through you." (Rom. ii. 24; Isa. lii. 5.)

7 Since now this it was that stung them most, (for the thing appeared incredible even to those of the circumcision who believed, and therefore they brought it as a charge against Peter, when he was come up to them from Cesarea, that he "went in to men uncircumcised, and did eat with them" (Acts xi. 3); and after that they had learned the dispensation of God,

even so still they wondered how "on the Gentiles also was poured out the gift of the Holy Ghost" (Acts x. 45): showing by their astonishment that they could never have expected so incredible a thing,) since then he knew that this touched them nearest, see how he has emptied their pride and relaxed their highly swelling insolence. For after having discoursed on the case of the heathen, and shown that they had i not from any quarter any excuse, or hope of salvation, and after having definitely charged them both with the perversion of their doctrines and the uncleanness of their lives, he shifts his argument to the Jews; and after recounting all the expressions of the Prophet, in which he had said that they were polluted, treacherous, hypocritical persons, and had "altogether become unprofitable," that there was "none" among them "that seeketh after God," that they had "all gone out of the way" (Rom. iii. 12), and the like, he adds, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 19.) "For all have sinned, and come short of the glory of God." (Rom. iii. 23.)

§ Why then exaltest thou thyself, O Jew? why art thou high minded? for thy mouth also is stopped, thy boldness also is taken away, thou also with all the world art become guilty, and, like others, art placed in need of being justified freely. Thou oughtest surely even if thou hadst stood upright and hadst had great boldness with God, not even so to have envied those who should be pitied and saved through His lovingkindness. This is the extreme of wickedness, to pine at the blessings of others; especially when this was to be effected without any loss of thine. If indeed the salvation of others had been prejudicial to thy advantages, thy grieving might have been reasonable; though not even then would it have been so to one who had learned true wisdom. But if thy reward is not increased by the punishment of another, nor diminished by his welfare, why dost thou bewail thyself because that other is freely saved? As I said, thou oughtest not, even wert thou (one) of the approved, to be pained at the salvation which cometh to the Gentiles through grace. But when thou, who art guilty before thy Lord of the same things as they, and hast thyself offended, art displeased at the good of others, and thinkest great things, as if thou alone oughtest to be partaker of the grace, thou art guilty not only of envy and insolence, but of extreme folly, and mayest be liable to

all the severest torments; for thou hast planted within thyself the root of all evils, pride.

9 Wherefore a wise man has said, "Pride is the beginning of sin" (Ecclus. x. 13): that is, its root, its source, its mother. By this the first created was banished from that happy abode: by this the devil who deceived him had fallen from that height of dignity; from which that accursed one, knowing that the nature of the sin was sufficient to cast down even from heaven itself, came this way when he labored to bring down Adam from such high honor. For having puffed him up with the promise that he should be as a God, so he broke him down, and cast him down into the very gulfs of hell. Because nothing so alienates men from the lovingkindness of God, and gives them over to the fire of the pit, as the tyranny of pride. For when this is present with us, our whole life becomes impure, even though we fulfill temperance, chastity, fasting, prayer, almsgiving, anything. For, "Every one," saith the wise man, "that is proud in heart is an abomination to the Lord. (Prov. xvi. 5. Let us then restrain this swelling of the soul, let us cut up by the roots this lump of pride, if at least we would wish to be clean, and to escape the punishment appointed for the devil. For that the proud must fall under the same punishment as that (wicked) one, hear Paul declare; "Not a novice, test being lifted up with pride, he fall into the judgment, and the snare of the devil. What is "the judgment"?

10 He means, into the same "condemnation," the same punishment. How then does he say, that a man may avoid this dreadful thing? By reflecting upon his own nature, upon the number of his sins, upon the greatness of the torments in that place, upon the transitory nature of the things which seem bright in this world, differing in nothing from grass, and more fading than the flowers of spring. If we continually stir within ourselves these considerations, and keep in mind those who have walked most upright, the devil, though he strive ten thousand ways, will not be able to lift us up, nor even to trip us at all. May the God who is the God Of the humble, the good and merciful God, grant both to you and me a broken and humbled heart, so shall we be enabled easily to order the rest aright, to the glory of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory forever and ever. Amen.

HOMILY 10

¹ John i. 11.—"He came unto His own, and His own received Him not." [1.] Beloved, God being loving towards man and beneficent, does and contrives all things in order that we may shine in virtue, and as desiring that we be well approved by Him. And to this end He draws no one by force or compulsion: but by persuasion and benefits He draws all that will, and wins them to Himself. Wherefore when He came, some received Him, and others received Him not. For He will have no unwilling, no forced domestic, but all of their own will and choice, and grateful to Him for their service. Men, as needing the ministry of servants, keep many in that state even against their will, by the law of ownership; but God, being without wants, and not standing in need of anything of ours, but doing all only for our salvation makes us absolute in this matter, and therefore lays neither force nor compulsion on any of those who are unwilling. For He looks only to our advantage: and to be drawn unwilling to a service like this is the same as not serving at all.

² "Why then," says one, "does He punish those who will not listen to Him, and why hath He threatened hell to those who endure not His commands? Because, being Good exceedingly, He cares even for those who obey Him not, and withdraws not from them who start back and flee from Him. But when we had rejected the first way of His beneficence, and had refused to come by the path of persuasion and kind treatment, then He brought in upon us the other way, that of correction and punishments; most bitter indeed, but still necessary, when the former is disregarded. Now lawgivers also appoint many and grievous penalties against offenders, and yet we feel no aversion to them for this; we even honor them the more on account of the punishments they have enacted, and because though not needing a single thing that we have, and often not knowing who they should be that should enjoy the help afforded by their written laws, they still took care for the good ordering of our lives, rewarding those who live virtuously, and checking by punishments the intemperate, and those who would mar the repose of others. And if we admire and love these men, ought we not much more to marvel at and love God on account of His so great care? For the difference between their and His forethought regarding us is infinite. Unspeakable of a truth are the riches of the goodness of God, and passing all excess? Consider;

³ "He came to His own," not for His personal need, (for, as I said, the Divinity is without wants,) but to do good unto His own people. Yet not even so

did His own receive Him, when He came to His own for their advantage, but repelled Him, and not this only, but they even cast Him out of the vineyard, and slew Him. Yet not for this even did He shut them out from repentance, but granted them, if they had been willing, after such wickedness as this, to wash off all their transgressions by faith in Him, and to be made equal to those who had done no such thing, but are His especial friends. And that I say not this at random, or for persuasion's sake, all the history of the blessed Paul loudly declares. For when he, who after the Cross persecuted Christ, and had stoned His martyr Stephen by those many hands, repented, and condemned his former sins, and ran to Him whom he had persecuted, He immediately enrolled him among His friends, and the chiefest of them, having appointed him a herald and teacher of all the world, who had been "a blasphemer, and persecutor, and injurious. (1 Tim. i. 13. Even as he rejoicing at the lovingkindness of God, has proclaimed aloud, and has not been ashamed, but having recorded in his writings, as on a pillar, the deeds formerly dared by him, has exhibited them to all;

⁴ thinking it better that his former life should be placarded in sight of all, so that the greatness of the free gift of God might appear, than that he should obscure His ineffable and indescribable lovingkindness by hesitating to parade before all men his own error. Wherefore continually he treats of his persecution, his plottings, his wars against the Church, at one time saying, "I am not meet to be called an Apostle, because I persecuted the Church of God" (1 Cor. xv. 9); at another, "Jesus came into the world to save sinners, of whom I am chief. (1 Tim. i. 15. And again, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it. (Gal. i. 13.) ⁵[2.] For making as it were a kind of return to Christ for His longsuffering towards him, by showing who it was, what a hater and enemy that He saved, he declared with much openness the warfare which at the first with all zeal he warred against Christ; and with this he holds forth good hopes to those who despaired of their condition. For he says, that Christ accepted him, in order that in him first He "might show forth all longsuffering" (Tim. i. 16), and the abundant riches of His goodness, "for a pattern to them that should hereafter believe in Him to life everlasting." Because the things which they had dared were too great for any pardon which the Evangelist declaring, said,

6 "He came to His own, and His own received Him not." Whence came He, who filleth all things, and who is everywhere present? What place did He empty of His presence, who holdeth and graspeth all things in His hand? He exchanged not one place for another; how should He? But by His coming down to us He effected this. For since, though being in the world, He did not seem to be there, because He was not yet known, but afterwards manifested Himself by deigning to take upon Him our flesh he (St. John) calls this manifestation and descent "a coming." One might wonder at the disciple who is not ashamed of the dishonor of his Teacher, but even records the insolence which was used towards Him: yet this is no small proof of his truth-loving disposition. And besides, he who feels shame should feel it for those who have offered an insult, not for the person outraged. Indeed He by this very thing shone the brighter, as taking, even after the insult, so much care for those who had offered it; while they appeared ungrateful and accursed in the eyes of all men, for having rejected Him who came to bring them so great goods, as hateful to them, and an enemy. And not only in this were they hurt, but also in not obtaining what they obtained who received Him. What did these obtain?

7 Ver. 12. "As many as received Him, to them gave He power to become the sons of God," says the Evangelist. "Why then, O blessed one, dost thou not also tell us the punishment of them who received Him not? Thou hast said that they were 'His own,' and that when 'He came to His own, they received Him not'; but what they shall suffer for this, what punishment they shall undergo, thou hast not gone on to add. Yet so thou wouldest the more have terrified them, and have softened the hardness of their insanity by threatening. Wherefore then hast thou been silent?" And what other punishment," he would say, "can be greater than this, that when power is offered them to become sons of God, they do not become so, but willingly deprive themselves of such nobility and honor as this? Although their punishment shall not even stop at this point, that they gain no good, but moreover the unquenchable fire shall receive them, as in going on he has more plainly revealed. But for the present he speaks of the unutterable goods of those who received Him, and sets these words in brief before us, saying, "As many as received Him, to them gave He power to become sons of God. Whether bond or free, whether Greeks or barbarians or Scythians, unlearned or learned, fe-

male or male, children or old men, in honor or dishonor, rich or poor, rulers or private persons, all, He saith, are deemed worthy the same privilege;

⁸ for faith and the grace of the Spirit, removing the inequality caused by worldly things, hath moulded all to one fashion, and stamped them with one impress, the King's. What can equal this lovingkindness? A king, who is framed of the same clay with us, does not deign to enrol among the royal host his fellow-servants, who share the same nature with himself, and in character often are better than he, if they chance to be slaves; but the Only-Begotten Son of God did not disdain to reckon among the company of His children both publicans, sorcerers, and slaves, nay, men of less repute and greater poverty than these, maimed in body, and suffering from ten thousand ills. Such is the power of faith in Him, such the excess of His grace. And as the element of fire, when it meets with ore from the mine, straightway of earth makes it gold, even so and much more Baptism makes those who are washed to be of gold instead of clay; the Spirit at that time falling like fire into our souls, burning up the "image of the earthy" (1 Cor. xv. 49), and producing "the image of the heavenly," fresh coined, bright and glittering, as from the furnace-mould.

⁹ Why then did he say not that "He made them sons of God," but that "He gave them power to become sons of God"? To show that we need much zeal to keep the image of sonship impressed on us at Baptism, all through without spot or soils; and at the same time to show that no one shall be able to take this power from us, unless we are the first to deprive ourselves of it. For if among men, those who have received the absolute control of any matters have well-nigh as much power as those who gave them the charge; much more shall we, who have obtained such honor from God, be, if we do nothis greater and better than all. At the same time too he wishes to show, that not even does grace come upon man irrespectively, but upon those who desire and take pains for it. For it lies in the power of these to become (His) children since if they do not themselves first make the choice, the gift does not come upon them, nor have any effect.

¹⁰ [3.] Having therefore everywhere excluded compulsion and pointing to (man's) voluntary choice and free power, he has said the same now. For even in these mystical blessings, it is, on the one hand, God's part, to give the grace, on the other, man's to supply faith; and in after time there needs for what remains much earnestness. In order to preserve our purity, it is not suf-

ficient for us merely to have been baptized and to have believed, but we must if we will continually enjoy this brightness, display a life worthy of it. This then is God's work in us. To have been born the mystical Birth, and to have been cleansed from all our former sins, comes from Baptism; but to remain for the future pure, never again after this to admit any stain belongs to our own power and diligence. And this is the reason why he remains us of the manner of the birth, and by comparison with fleshly pangs shows its excellence, when he says,

11 Ver. 13. "Who were born, not of blood, nor of the will of the flesh, but of God." This he has done, in order that, considering the vileness, and lowness of the first birth, which is "of blood," and "the will of the flesh," and perceiving the highness and nobleness of the second, which is by grace, we may form from thence some great opinion of it, and one worthy of the gift of Him who hath begotten, us, and for the future exhibit much earnestness.

12 For there is no small fear, lest, having sometime defiled that beautiful robe by our after sloth and transgressions, we be cast out from the inner room and bridal chamber, like the five foolish virgins, or him who had not on a wedding garment. (Matt. xxv.; Matt. xxii. He too was one of the guests, for he had been invited; but because, after the invitation and so great an honor, he behaved with insolence towards Him who had invited him, hear what punishment he suffers, how pitiable, fit subject for many tears. For when he comes to partake of that splendid table, not only is he forbidden the least, but bound hand and foot alike, is carried into outer darkness, to undergo eternal and endless wailing and gnashing of teeth. Therefore, beloved, let not us either expect that faith is sufficient to us for salvation; for if we do not show forth a pure life, but come clothed with garments unworthy of this blessed calling, nothing. hinders us from suffering the same as that wretched one, It is strange that He, who is God and King, is not ashamed of men who are vile, beggars, and of no repute, but brings even them of the cross ways to that table; while we manifest so much insensibility, as not even to be made better by so great an honor, but even after the call remain in our old wickedness, insolently abusing the unspeakable lovingkindness of Him who hath called us.

13 For it was not for this that He called us to the spiritual and awful communion of His mysteries, that we should enter with our former wickedness; but that, putting off our filthiness, we should change our raiment to such as

becomes those who are entertained in places. But if we will not act worthily of that calling this no longer rests with Him who hath honored us, but with ourselves; it is not He that casts us out from that admirable company of guests, but we cast out ourselves. ¹⁴ He has done all His part. He has made the marriage, He has provided the table, He has sent men to call us, has received us when we came, and honored us with all other honor; but we, when we have offered insult to Him, to the company, and to the wedding, by our filthy garments, that is, our impure actions, are then with good cause cast out. It is to honor the marriage and the guests, that He drives off those bold and shameless persons; for were He to suffer those clothed in such a garment, He would seem to be offering insult to the rest. But may it never be that one, either of us or of other, find this of Him who has called us! For to this end have all these things been written before they come to pass, that we, being sobered by the threats of the Scriptures, may not suffer this disgrace and punishment to go on to the deed, but stop it at the word only, and each with bright apparel come to that call; which may it come to pass that we all enjoy, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 11

¹ John i. 14.-"And the Word was made Flesh, and dwelt among us." ² [1. I Desire to ask one favor of you all, before I touch on the words of the Gospel; do not you refuse my request, for I ask nothing heavy or burdensome, nor, if granted, will it be useful only to me who receive, but also to you who grant it, and perhaps far more so to you. What then is it that I require of you? That each of you take in hand that section of the Gospels which is to be read among you on the first day of the week, or even on the Sabbath, and before the day arrive, that he sit down at home and read it through, and often carefully consider its contents, and examine all its parts well, what is deal what obscure, what seems to make for the adversaries, but does not really so; and when you have tried, in a word every point, so go to hear it read. For from zeal like this will be no small gain both to you and to us. We shall not need much labor to render dear the meaning of what is said, because your minds will be already made familiar with the sense of the words, and you will become keener and more clear-sighted not for hearing only, nor for learning, but also for the teaching of others.

³ Since, in the way that now most of those who come hither hear, competed to take in the meaning of all at once, both the words, and the remarks we make upon them, they will not, though we should go on doing this for a whole year, reap any great gain. How can they, when they have leisure for what is said as a by work, and only in this place, and for this short time? If any lay the fault on business, and cares, and constant occupation in public and private matters, in the first place, this is no slight charge in itself, that they are surrounded with such a multitude of business, are so continually nailed to the things of this life, that they cannot find even a little leisure for what is more needful than all. Besides, that this is a mere pretext and excuse, their meetings with friends would prove against them, their loitering in the theaters, and the parties they make to see horse races, at which they often spend whole days, yet never in that case does one of them complain of the pressure of business. For trifles then you can without making any excuses, always find abundant leisure; but when you ought to attend to the things of God, do these seem to you so utterly superfluous and mean, that you think you need not assign even a little leisure to them? How do men of such disposition deserve to breathe or to look upon this sun?

⁴ There is another most foolish excuse of these sluggards; that they have not the books in their possession. Now as to the rich, it is ludicrous that we should take our aim at this excuse; but because I imagine that many of the poorer sort continually use it, I would gladly ask, if every one of them does not have all the instruments of the trade which he works at, full and complete, though infinite poverty stand in his way? Is it not then a strange thing, in that case to throw no blame on poverty, but to use every means that there be no obstacle from any quarter, but, when we might gain such great advantage, to lament our want of leisure and our poverty? Besides, even if any should be so poor, it is in their power, by means of the continual reading of the holy Scriptures which takes place here, to be ignorant of nothing contained in them. Or if this seems to you impossible, it seems so with reason; for many do not come with fervent zeal to hearken to what is said, but having done this one thing for form's sake on our account, immediately return home. Or if any should stay, they are no better disposed than those who have retired, since they are only present here with us in body. But that we may not overload you with accusations, and spend all the time in finding fault, let us proceed to the words of the Gospel, for it is time to direct the remainder of

our discourse to what is set before us. Rouse yourselves therefore, that nothing of what is said escape you.

5 "And the Word was made Flesh," he saith, "and dwelt among us." Having declared that they who received Him were "born of God," and had become "sons of God," he adds the cause and reason of this unspeakable honor. It is that "the Word became Flesh," that the Master took on Him the form of a servant. For He became Son of man, who was God's own Son, in order that He might make the sons of men to be children of God. For the high when it associates with the low touches not at all its own honor, while it raises up the other from its excessive lowness; and even thus it was with the Lord. He in nothing diminished His own Nature by this condescension, but raised us, who had always sat in disgrace and darkness, to glory unspeakable. Thus it may be, a king, conversing with interest and kindness with a poor mean man, does not at all shame himself, yet makes the other observed by all and illustrious. Now if in the case of the adventitious dignity of men, intercourse with the humbler person in nothing injures the more honorable, much less can it do so in the case of that simple and blessed Essence which has nothing adventitious, or subject to growth or decay, but has all good things immovable, and fixed for ever. So that when you hear that "the Word became Flesh," be not disturbed nor cast down, For that Essence did not change to flesh, (it is impiety to imagine this,) but continuing what it is, It so took upon It the form of a servant.

6[2.] Wherefore then does he use the expression, "was made"? To stop the mouths of the heretics. For since there are some who say that all the circumstances of the Dispensation were an appearance, a piece of acting, an allegory, at once to remove beforehand their blasphemy, he has put "was made"; desiring to show thereby not a change of substance, (away with the thought,) but the assumption of very flesh. For as when (Paul) says, "Christ hath redeemed us from the curse of the law, being made a curse for us," he does not mean that His essence removing from Its proper glory took upon It the being of an accused thing, (this not even devils could imagine, nor even the very foolish, nor those deprived of their natural understanding, such impiety as well as madness does it contain,) as (St. Paul) does not say this, but that He, taking upon Himself the curse pronounced against us, leaves us no more under the curse; so also here he (St. John) says that He "was made Flesh," not by chan-

ging His Essence to flesh, but by taking flesh to Himself, His Essence remained untouched.

7 If they say that being God, He is Omnipotent, so that He could lower Himself to the substance of flesh, we will reply to them, that He is Omnipotent as long as He continues to be God. But if He admit of change, change for the worse, how could He be God? for change is far from that simple Nature. Wherefore the Prophet saith, "They all shall wax old as doth a garment, and as a vesture shalt Thou roll them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." (Ps. cii. 27, Ps. cii. 27 LXX.) For that Essence is superior to all change. There is nothing better than He, to which He might advance and reach. Better do I say? No, nor equal to, nor the least approaching Him. It remains, therefore, that if He change, He must admit a change for the worse; and this would not be God. But let the blasphemy return upon the heads of those who utter it. Nay, to show that he uses the expression, "was made" only that you should not suppose a mere appearance, hear from what follows how he clears the argument, and overthrows that wicked suggestion. For what does he add? "And dwelt among us." All but saying, "Imagine nothing improper from the word 'was made'; I spoke not of any change of that unchangeable Nature, but of Its dwelling and in habiting. But that which dwells cannot be thesame with that in which it dwells, but different; one thing dwells in a different thing, otherwise it would not be dwelling; for nothing can inhabit itself. I mean, different as to essence; for by an Union. and Conjoining God the Word and the Flesh are One, not by any confusion or obliteration of substances, but by a certain union ineffable, and past understand. Ask not how for It Was Made, so as He knoweth."

8 What then was the tabernacle in which He dwelt? Hear the Prophet say; "I will raise up the tabernacle of David that is fallen." (Amos ix. 11.) It was fallen indeed, our nature had fallen an incurable fall, and needed only that mighty Hand. There was no possibility of raising it again, had not He who fashioned it at first stretched forth to it His Hand, and stamped it mew with His Image, by the regeneration of water and the Spirit. And observe I pray you, the awful and ineffable nature of the mystery. He inhabits this tabernacle for ever, for He clothed Himself with our flesh, not as again to leave it, but always to have it with Him. Had not this been the case, He would not have deemed it worthy of the royal throne, nor would He while wearing it

have been worshiped by all the host of heaven, angels archangel, thrones, principalities, dominions, powers. What word, what though can represent such great honor done to our race, so truly marvelous and awful? What angel what archangel? Not one in any place, whether in heaven, or upon earth. For such are the mighty works of God, so great and marvelous are His benefits, that a right description of them exceeds not only the tongue of men, but even the power of angels.

⁹ Wherefore we will for a while dose our discourse, and be silent; only delivering to you this charge, that you repay this our so great Benefactor by a return which again shall bring round to us all profit. The return is, that we look with all carefulness to the state of our souls. For this too is the work of His lovingkindness, that He who stands in no need of anything of ours says that He is repaid when we take care of our own souls. It is therefore an act of extremist folly, and one deserving ten thousand chastisements, if we, when such honor has been lavished upon us, will not even contribute what we can, and that too when profit comes round to us again by these means, and ten thousand blessings are laid before us on these conditions. For all these things let us returns glory to our merciful God, not by words only, but much more by works that we may obtain the good things hereafter, which may it be that we all attain to, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 12

¹John i. 14.-"And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth." [1.] Perhaps we seemed to you the other day needlessly hard upon you and burdensome using too sharp language, and extending too far our reproaches against the sluggishness of the many. Now if we had done this merry from a desire to vex you, each of you would with cause have been angry; but if, looking to your advantage, we neglected in our speech what might gratify you, if ye will not give us credit for our forethought, you should at least pardon us on account of such tender love For in truth we greatly fear, lest, if we are taking pains, and you are not willing to manifest the same diligence in listening your future reckoning may be the more severe. Wherefore we are compelled continually to arouse and waken you, that nothing. of what is said may escape you. For so you will be enabled to live for the present with much confidence, and to exhibit it at that Day

before the judgment-seat of Christ. Since then we have lately sufficiently touched you, let us to-day at the outset enter on the expressions themselves.

2 "We beheld," he says, "His glory, the glory as of the Only-Begotten of the Father." Having declared that we were made "sons of God," and having shown in what manner namely, by the "Word" having been "made Flesh," he again mentions another advantage which we gain from this same circumstance. What is it? "We beheld His glory, the glory as of the Only-Begotten of the Father"; which we could not have beheld, had it not been shown to us, by means of a body like to our own. For if the men of old time could not even bear to look upon the glorified countenance of Moses, who partook of the same nature with us, if that just man needed a veil which might shade over the purity of his glory, and show to them have face of their prophet mild and gentle; how could we creatures of clay and earth have endured the unveiled Godhead, which is unapproachable even by the powers above? Wherefore He tabernacled among us, that we might be able with much fearlessness to approach Him, speak to, and converse with Him.

3 But what means "the glory as of the Only-Begotten of the Father"? Since many of the Prophets too were glorified, as this Moses himself, Elijah, and Elisha, the one encircled by the fiery chariot (2 Kings vi. 17), the other taken up by it; and after them, Daniel and the Three Children, and the many others who showed forth wonders; and angels who have appeared among men, and partly disclosed to beholders the flashing light of their proper nature; and since not angels only, but even the Cherubim were seen by the Prophet in great glory, and the Seraphim also: the Evangelist leading us away from all these, and removing our thoughts from created things, and from the brightness of our fellow-servants, sets us at the very summit of good. For, "not of prophet," says he, "nor angel, nor archangel, nor of the higher power, nor of any other created nature," if other there be, but of the Master Himself, the King Himself, the true Only-Begotten Son Himself, of the Very Lord of all, did we "behold the glory."

4 For the expression "as," does not in this place belong to similarity or comparison, but to confirmation and unquestionable definition; as though he said, "We beheld glory, such as it was becoming, and likely that He should possess, who is the Only-Begotten and true Son of God, the King of all." The habit (of so speaking) is general, for I shall not refuse to strengthen my argument even from common custom, since it is not now my object to speak

with any reference to beauty of words, or elegance of composition, but only for your advantage; and therefore there is nothing to prevent my establishing my argument by the instance of a common practice. What then is the habit of most persons? Often when any have seen a king richly decked, and glittering on all sides with precious stones, and are afterwards describing to others the beauty, the ornaments, the splendor, they enumerate as much as they can, the glowing tint of the purple robe, the size of the jewels, the whiteness of the mules, the gold about the yoke, the soft and shining couch. But when after enumerating these things, and other things besides these, they cannot, say what they will, give a full idea of the splendor, they immediately bring in: "But why say much about it; once for all, he was like a king;" not desiring by the expression "like," to show that he, of whom they say this, resembles a king, but that he is a real king. Just so now the Evangelist has put the word *As*, desiring to represent the transcendent nature and incomparable excellence of His glory.

5 For indeed all others, both angels and archangels and prophets, did everything as under command; but He with the authority which becomes a King and Master; at which even the multitudes wondered, that He taught as "one having authority." (Matt. vii. 29.) Even angels, as I said, have appeared with great glory upon the earth; as in the case of Daniel, of David, of Moses, but they did all as servants who have a Master. But He as Lord and Ruler of all, and this when He appeared in poor and humble form; but even so creation recognized her Lord. Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met, declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother's womb, and all were soaring with hopes for the future. This too immediately after the Birth. But when He had manifested Himself still farther, other wonders, yet greater than the first, were seen. For it was no more star, or sky, no more angels, or archangels, not Gabriel, or Michael, but the Father Himself from heaven above, who proclaimed Him,

and with the Father the Comforter, flying down at the uttering of the Voice and resting on Him. Truly therefore did he say, "We beheld His glory, the glory as of the Only-Begotten of the Father."

6[2.] Yet he says it not only on account of these things, but also on account of what followed them; for no longer do shepherds only, and widow women, and aged men, declare to us the good tidings, but the very voice of the things themselves, sounding clearer than any trumpet, and so loudly, that the sound was straightway heard even in this land. "For," says one, "his fame went into all Syria" (Matt. iv. 24); and He revealed Himself to all, and all things everywhere exclaimed, that the King of Heaven was come. Evil spirits everywhere fled and started away from Him, Satan covered his face and retired, death at that time retreated before Him, and afterwards disappeared altogether; every kind of infirmity was loosed, the graves let free the dead, the devils those whom they had maddened, and diseases the sick. And one might see things strange and wonderful, such as with good cause the prophets desired to see, and saw not. One might see eyes fashioned (John ix. 6, John ix. 7), (might see) Him showing to all in short space and on the more noble portion of the body, that admirable thing which all would have desired to see, how God formed Adam from the earth; palsied and distorted limbs fastened and adapted to each other, dead hands moving, palsied feet leaping amain, ears that were stopped re-opened, and the tongue sounding aloud which before was tied by speechlessness. For having taken in hand the common nature of men, as some excellent workman might take a house decayed by time, He filled up what was broken off, banded together its crevices and shaken portions, and raised up again what was entirely fallen down.

7 And what should one say of the fashioning of the soul, so much more admirable than that of the body? The health of our bodies is a great thing, but that of our souls is as much greater as the soul is better than the body. And not on this account only, but because our bodily nature follows whithersoever the Creator will lead it, and there is nothing to resist, but the soul being its own mistress, and possessing power over its acts, does not in all things obey God, unless it will to do so. For God will not make it beautiful and excellent, if it be reluctant and in a manner constrained by force, for this is not virtue at all; but He must persuade it to become so of its own will and choice. And so this cure is more difficult than the other; yet even this succeeded, and every kind of wickedness was banished. And as He re-ordered the bodies

which He cured, not to health only, but to the highest vigor, so did He not merely deliver the souls from extremist wickedness, but brought them to the very summit of excellence.

8 A publican became an Apostle, and a persecutor, blasphemer, and injurious, appeared as herald to the world, and the Magi became teachers of the Jews, and a thief was declared a citizen of Paradise, and a harlot shone forth by the greatness of her faith, and of the two women, of Canaan and Samaria, the latter who was another harlot, undertook to preach the Gospel to her countrymen, and having enclosed a whole city in her net, so brought them to Christ; while the former by faith and perseverance, procured the expulsion of an evil spirit from her daughter's soul; and many others much worse than these were straightway numbered in the rank of disciples, and at once all the infirmities of their bodies and diseases of their souls were transformed, and they were fashioned anew to health and exactest virtue. And of these, not two or three men, not five, or ten, or twenty, or an hundred only, but entire cities and nations, were very easily remodeled. Why should one speak of the wisdom of the commands, the excellency of the heavenly laws, the good ordering of the angelic polity? For such a life hath He proposed to us, such laws appointed for us, such a polity established, that those who put these things into practice, immediately become angels and like to God, as far as is in our power, even though they may have been worse than all men.

9[3. The Evangelist therefore having brought together all these things, the marvels in our bodies, in our souls, in the elements (of our faith), the commandments, those gifts ineffable and higher than the heavens, the laws, the polity, the persuasion, the future promises, His sufferings, uttered that voice so wonderful and full of exalted doctrine, saying, "We beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth. For we admire Him not only on account of the miracles, but also by reason of the sufferings; as that He was nailed upon the Cross, that He was scourged, that He was buffeted, that He was spit upon, that He received blows on the cheek from those to whom He had done good. For even of those very things which seem to be shameful, it is proper to repeat the same expression, since He Himself called that action "glory. For what then took place was (proof) not only of kindness and love, but also of unspeakable power. At that time death was abolished, the curse was loosed, devils were shamed and led in triumph and made a show of, and the handwriting of our sins was nailed to the

Cross. And then, since these wonders were doing invisibly, others took place visibly, showing that He was of a truth the Only-Begotten Son of God, the Lord of all creation.

10 For while yet that blessed Body hung upon the tree, the sun turned away his rays, the whole earth was troubled and became dark, the graves were opened, the ground quaked, and an innumerable multitude of dead leaped forth, and went into the city. And while the stones of His tomb were fastened upon the vault, and the seals yet upon them, the Dead arose, the Crucified, the nail-pierced One, and having filled His eleven disciples with His mighty power, He sent them to men throughout all the world, to be the common healers of all their kind, to correct their way of living, to spread through every part of the earth the knowledge of their heavenly doctrines, to break down the tyranny of devils, to teach those great and ineffable blessings, to bring to us the glad tidings of the soul's immortality, and the eternal life of the body, and rewards which are beyond conception, and shall never have an end. These things then, and yet more than these, the blessed Evangelist having in mind, things which though he knew, he was not able to write, because the world could not have contained them (for if all things "should be written every one, I suppose that even the world itself could not contain the books that should be written"—c. xxi. 25), reflecting therefore on all these, he cries out, "We beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

11 It behooves therefore those who have been deemed worthy to see and to hear such things, and who have enjoyed so great a gift, to display also a life worthy of the doctrines, that they may enjoy also the good things which are (laid up) there. For our Lord Jesus Christ came, not only that we might behold His glory here, but also that which shall be. For therefore He saith, "I will that these also be with Me where I am, that they may behold My glory. (c. xvii. 24. Now if the glory here was so bright and splendid, what can one say of that (which shall be)? for it shall appear not on this corruptible earth, nor while we are in perishable bodies, but in a creation which is imperishable, and waxes not old, and with such brightness as it is not possible even to represent in words. O blessed, thrice blessed, yea many times so, they who are deemed worthy to be beholders of that glory! It is concerning this that the prophet says, "Let the unrighteous be taken away, that he behold not the glory of the Lord. (Isa. xxvi. 10, Isa. xxvi. 10 LXX. God grant that not one of

us be taken away nor excluded ever from beholding it. For if we shall not hereafter enjoy it, then it is time to say of ourselves, "Good were it for" us, "if" we "had never been born. For why do we live and breathe?

12 What are we, if we fail of that spectacle, if no one grant us then to behold our Lord? If those who see not the light of the sun endure a life more bitter than any death, what is it likely that they who are deprived of that light must suffer? For in the one case the loss is confined to this one privation; but in the other it does not rest here, (though if this were the only thing to be dreaded, even then the degrees of punishment would not be equal, but one would be as much severer than the other, as that sun is incomparably superior to this,) but now we must look also for other vengeance; for he who beholds not that light must not only be led into darkness, but must be burned continually, and waste away, and gnash his teeth, and suffer ten thousand other dreadful things. Let us then not permit ourselves by making this brief time a time of carelessness and remissness, to fall into everlasting punishment, but let us watch and be sober, let us do all things, and make it all our business to attain to that felicity, and to keep far from that river of fire, which rushes with a loud roaring before the terrible judgment seat. For he who has once been cast in there, must remain for ever; there is no one to deliver him from his punishment, not father, not mother, not brother. And this the prophets themselves declared aloud; one saying, "Brother delivers not brother.

13 Shall man deliver? (Ps. xlix. 7, Ps. xlix. 7 LXX. And Ezekiel has declared somewhat more than this, saying, "Though Noah, Daniel, and Job were in it, they shall deliver neither sons nor daughters. (Ezek. xiv. 16. For one defense only, that through works, is there, and he who is deprived of that cannot be saved by any other means. Revolving these things, then, and reflecting upon them continually, let us cleanse our life and make it lustrous, that we may see the Lord with boldness, and obtain the promised good things; through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Spirit, be glory for ever and ever. Amen.

HOMILY 13

1 John i. 15.—"John beareth witness of Him, and crieth, saying, This is He of whom I spake, saying, He that cometh after me is preferred before me, for He was before me." 2[1. Do we then run and labor in vain? Are we sowing

upon the rocks? Does the seed fall upon the rocks? Does the seed fall without our knowing it by the wayside, and among thorns? I am greatly troubled and fear, lest our husbandry be unprofitable; not as though I shall be a loser as well as you, touching the reward of this labor. For it is not with those who teach as it is with husbandmen. Oftentimes the husbandman after his year's toil, his hard work and sweat, if the earth produce no suitable return for his pains, will be able to find comfort for his labors from none else, but returns ashamed and downcast from his barn to his dwelling, his wife and children, unable to require of any man a reward for his lengthened toil. But in our case there is nothing like this. For even though the soil which we cultivate bring forth no fruit, if we have shown all industry, the Lord of it and of us will not suffer us to depart with disappointed hopes, but will give us a recompense; for, says St. Paul, "Every man shall receive his own reward according to his own labor" (1 Cor. iii. 8), not according to the event of things. And that it is so, hearken: "And Thou," he saith, "Son of man, testify unto this people, if they will hear, and if they will understand. (Ezek. ii. 5, not from LXX.

³ And Ezekiel says, "If the watchman give warning what it behooves to flee from, and what to choose, he hath delivered his own soul, although there be none that will take heed. (Ezek. iii. 18, and xxxiii. 9; not quoted from LXX. Yet although we have this strong consolation, and are confident of the recompense that shall be made us, still when we see that the work in you does not go forward, our state is not better than the state of those husbandmen who lament and mourn, who hide their faces and are ashamed. This is the sympathy of a teacher, this is the natural care of a father. For Moses too, when it was in his power to have been delivered from the ingratitude of the Jews, and to have laid the more glorious foundation of another and far greater people, ("Let Me alone," said God, "that I may consume them, and make of thee a nation mightier than this"-Ex. xxxii. 10,) because he was a holy man, the servant of God, and a friend very true and generous, he did not endure even to hearken to this word, but chose rather to perish with those who had been once allotted to him, than without them to be saved and be in greater honor. Such ought he to be who has the charge of souls.

⁴ For it is a strange thing that any one who has weak children, will not be called the father of any others than those who are sprung from him, but that he who has had disciples placed in his hands should be continually changing one flock for another, that we should be catching at the charge now of these,

then of those, then again of others, having no real affection for any one. May we never have cause to suspect this of you. We trust that ye abound more in faith in our Lord Jesus Christ, and in love to one another and towards all men. And this we say as desiring that your zeal may be increased, and the excellence of your conversation farther advanced. For it is thus that you will be able to bring your understandings down to the very depth of the words set before us, if no film of wickedness darken the eyes of your intellect, and disturb its clear-sightedness and acuteness.

5 What then is it which is set before us to-day? "John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me, for He was before me. The Evangelist is very full in making frequent mention of John, and often beating about his testimony. And this he does not without a reason, but very wiser; for all the Jews held the man in great admiration, (even Josephus imputes the war to his death; and shows, that, on his account, what once was the mother city, is now no city at all, and continues the words of his encomium to great length,) and therefore desiring by his means to make the Jews ashamed, he continually reminds them of the testimony of the forerunner. The other Evangelists make mention of the older prophets, and at each successive thing that took place respecting Him refer the hearer to them. Thus when the Child is born, they say, "Now all this was done, that it might be fulfilled which was spoken by Esias the prophet, saying, Behold, a virgin shall be with Child, and shall bring forth a Son" (Matt. i. 22; Isa. vii. 14); and when He is plotted against and sought for everywhere so diligently, that even tender infancy is slaughtered by Herod, they bring in Jeremy, saying, "In Ramah was there a voice heard, lamentation, and weeping, and great mourning Rachel weeping for her children" (Matt. ii. 18; Jer. xxxi. 15);

6 and again, when He comes up out of Egypt, they mention Hosea, saying, "Out of Egypt have I called My Son" (Matt. ii. 15; Hosea xi. 1); and this they do everywhere. But John providing testimony more clear and fresh, and uttering a voice more glorious than the other, brings continually forward not those only who had departed and were dead, but one also who was alive and present, who pointed Him out and baptized Him, him he continually introduces, not desiring to gain credit for the master through the servant, but condescending to the infirmity of his hearers. For as unless He had taken the form of a servant, He would not have been easily received, so had He not

by the voice of a servant prepared the ears of his fellow-servants, the many (at any rate) of the Jews would not have receded the Word. 7 [2.] But besides this, there was another great and wonderful provision. For because to speak any great words concerning himself, makes a man's witness to be suspected, and is often an obstacle to many hearer, another comes to testify of Him. And besides this the many are in a manner wont to run more readily to a voice which is more familiar and natural to them, as recognizing it more than other voices; and therefore the voice from heaven was uttered once or twice, but that of John oftentimes and continually. For those of the people who had surmounted the infirmity of their nature, and had been released from all the things of sense, could hear the Voice from heaven, and had no great need of that of man, but in all things obeyed that other, and were led by it; but they who yet moved below, and were wrapt in many veils, needed that meaner (voice). In the same way John, because he had snipped himself in every way of the things of sense, needed no other instructors, but was taught from heaven. "He that sent me," saith he, "to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit" of God "descending, the same is He." (c. i. 33) But the Jews who still were children, and could not as yet reach to that height, had a man for their teacher, a man who did not seek to them words of his own, but brought them a message from above.

8 What then saith he? He "beareth witness concerning Him, and crieth, saying" What means that word "crieth"? Boldly, he means, and freely, without any reserve, he proclaims. What does he proclaim? to what does he "bear witness," and "cry"? "This is He of whom I said, He that cometh after me is preferred before me; for He was before me. The testimony is dark, and contains besides much that is lowly. For he does not say, "This is the Son of God, the Only-begotten, the true Son "; but what? "He that cometh after me, is preferred before me; for He was before me. As the mother birds do not teach their young all at once how to fly, nor finish their teaching in a single day, but at first lead them forth so as to be just outside the nest, then after first allowing them to rest, set them again to flying, and on the next day continue a flight much farther, and so gently, by little and little, bring them to the proper height; just so the blessed John did not immediately bring the Jews to high things, but taught them for a while to fly up a little above the earth saying, that Christ was greater than he.

9 And yet this, even this was for the rime no small thing, to have been able to persuade the hearers that one who had not yet appeared nor worked any wonders was greater than a man, (John, I mean,) so marvelous, so famous, to whom all ran, and whom they thought to be an angel. For a while therefore he labored to establish this in the minds of his hearers, that He to whom testimony was borne was greater than he who bore it; He that came after, than he that came before, He who had not yet appeared, than he that was manifest and famous. And observe how prudently he introduces his testimony; for he does not only point Him out when He has appeared, but even before He appears, proclaims Him. For the expression, "This is He of whom I spake," is the expression of one declaring this. As Mso Matthew says, that when all came to him, he said, "I indeed baptize you with water, but He that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to unloose" Wherefore then even before His appearance did he this? In order that when He appeared, the testimony might readily be received, the minds of the hearers being already prepossessed by what was said concerning Him, and the mean external appearance not vitiating it.

10 For if without having heard anything at all concerning Him they had seen the Lord, and as they beheld Him had at the same time received the testimony of John's words, so wonderful and great, the meanness of His appearance would have straightway been an objection to the grandeur of the expressions. For Christ took on Him an appearance so mean and ordinary, that even Samaritan women, and harlots, and publicans, had confidence boldly to approach and converse with Him. As therefore, I said, if they had at once heard these words and seen Himself, they might perhaps have mocked at the testimony of John; but now because even before Christ appeared, they had often heard and had been accustomed to what was said concerning Him, they were affected in the opposite way, not rejecting the instruction of the words by reason of the appearance of Him who was witnessed of, but from their belief of what had been already told them, esteeming Him even more glorious.

11 The phrase, "that cometh after," means, "that" preacheth "after me," not "that" was born "after me. And this Matthew glances at when he says, "after me cometh a man," not speaking of His birth from Mary, but of His coming to preach (the Gospel), for had he been speaking of the birth, he would not have said, "cometh," but "is come"; since He was born when John

spake this. What then means "is before me"? Is more glorious more honorable. "Do not," he saith, "because I came preaching first from this, suppose that I am greater than He; I am much inferior, so much inferior that I am not worthy to be counted in the rank of a servant. This is the sense of "is before me," which Matthew showing in a different manner, saith, "The latchet of whose shoes I am not worthy to unloose. (Luke iii. 16. Again, that the phrase, "is before me," does not refer to His coming into Being, is plain from the sequel; for had he meant to say this, what follows, "for He was before me," would be superfluous. For who so dull and foolish as not to know that He who "was born before" him "was before" him? Or if the words refer to His subsistence before the ages, what is said is nothing else than that "He who cometh after me came into being before me. Besides, such a thing as this is unintelligible, and the cause is thrown in needlessly;

¹² for he ought to have said the contrary, if he had wished to declare this, "that He who cometh after me was before me, since also He was born before me. For one might with reason assign this, (the "being born before") as the cause of "being before," but not the "being before," as the cause of "being born. While what we assert is very reasonable. Since you all at least know this, that they are always things uncertain not things evident, that require their causes to be assigned. Now if the argument related to the production of substance, it could not have been uncertain that he who "was born" first must needs "be" first; but because he is speaking concerning honor, he with reason explains what seems to be a difficulty. For many might well enquire, whence and on what pretext He who came after, became before, that is, appeared with great honor; in reply to this question therefore, he immediately assigns the reason; and the reason is, His Being first. He does not say, that "by some kind of advancement he cast me who has been first behind him, and so became before me," but that "he was before me," even though he arrives after me.

¹³ But how, says one, if the Evangelist refers to His manifestation to men, and to the glory which was to attend Him from them, does he speak of what was not yet accomplished, as having already taken place? for he does not say, "shall be," but "was." Because this is a custom among the prophets of old, to speak of the future as of the past. Thus Isaiah speaking of His slaughter does not say, "He shall be led (which would have denoted futurity) as a sheep to the slaughter"; but "He was led as a sheep to the slaughter" (Isa. liii. 7); yet He

was not yet Incarnate, but the Prophet speaks of what should be as if it had come to pass. So David, pointing to the Crucifixion, said not, "They shall pierce My hands and My feet," but "They pierced My hands and My feet, and parted My garments among them, and cast lob upon My vesture" (Ps. xxii. 16, Ps. xxii. 18); and discoursing of the traitor as yet unborn, he says, "He which did eat of My bread, hath lifted up his heel against Me" (Ps. xli. 9); and of the circumstances of the Crucifixion, "They gave Me gall for meat, and in My thirst they gave Me vinegar to drink." (Ps. lxix. 21.)

¹⁴[4.] Do you desire that we adduce more examples, or do these suffice? For my part, I think they do; for if we have not dug over the ground in all its extent, we have at least dug down to its bottom; and this last kind of work is not less laborious than the former; and we fear lest by straining your attention immoderately we cause you to fall back. ¹⁵Let us then give to our discourse a becoming conclusion. And what conclusion is becoming? A suitable giving of glory to God; and that is suitable which is given, not by words only, but much more by actions. For He saith, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. (Matt. v. 16. Now nothing is more full of light than a most excellent conversation. As one of the wise men has said, "The paths of the just shine like the light (Prov. iv. 18, Prov. iv. 18 LXX.); and they shine not for them alone who kindle the flame by their works, and are guides in the way of righteousness, but also for those who are their neighbors. Let us then pour oil into these lamps, that the flame become higher, that rich light appear. For not only has this oil great strength now, but even when sacrifices were at their height, it was far more acceptable than they could be. "I will have mercy," He saith, "and not sacrifice. (Matt. xii. 7; Hos. vi. 6. And with good reason; for that is alifeless altar, this a living; and all that is laid on that altar becomes the food of fire, and ends in dust, and it is poured forth as ashes, and the smoke of it is dissolved into the substance of the air; but here there is nothing like this, the fruits which it bears are different. As the words of Paul declare;

¹⁶for in describing the treasures of kindness to the poor laid up by the Corinthians, he writes, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. (2 Cor. ix. 12. And again; "Whiles they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution

unto them, and unto all men; and by their prayer for you, which long after you. Dost thou behold it resolving itself into thanksgiving and praise of God, and continual prayers of those who have been benefited, and more fervent charity? Let us then sacrifice, beloved, let us sacrifice every day upon these altars. For this sacrifice is greater than prayer and fasting, and many things beside, if only it come from honest gain, and honest toils, and be pure from all covetousness, and rapine, and violence. For God accepts such offerings as these, but the others He turns away from and hates; He will not be honored out of other men's calamities, such sacrifice is unclean and profane, and would rather anger God than appease Him. So that we must use all carefulness, that we do not, in the place of service, insult Him whom we would honor. For if Cain for making a second-rate offering, having done no other wrong, suffered extreme punishment, how shall not we when we offer anything gained by rapine and covetousness, suffer yet more severely.

¹⁷ It is for this that God has shown to us the pattern of this commandment, that we might have mercy, not be severe to our fellow-servants; but he who takes what belongs to one and gives it to another, hath not shown mercy, but inflicted hurt, and done an extreme injustice. As then a stone cannot yield oil, so neither can cruelty produce humanity; for alms when it has such a root as this is alms no longer. Therefore I exhort that we look not to this only, that we give to those that need, but also that we give not from other men's plunder. "When one prayeth, and another curseth, whose voice will the Lord hear? (Ecclus. xxxiv. 24. If we guide ourselves thus strictly, we shall be able by the grace of God to obtain much lovingkindness and mercy and pardon for what we have done amiss during all this long time, and to escape the river of fire; from which may it come to pass that we be all delivered, and ascend to the Kingdom of Heaven, through the grace and lovingkindness of our Lord Jesus Christ, to whom, with the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 14

¹ John i. 16.—"And of His fullness have all we received, and grace for grace" [I.] I said the other day, that John, to resolve the doubts of those who should question with themselves how the Lord, though He came after to the preaching, became before and more glorious than he, added, "for He was before me." And this is indeed one reason. But not content with this, he adds again a second, which now he declares. What is it? "And of his fullness," says

he, "have all we received, and grace for grace." With these again he mentions another. What is this? That Ver. 17. "The law was given by Moses, but grace and truth came by Jesus Christ." ² And what means that, saith he, "Of His fullness have all we received"? for to this we must for a while direct our discourse. He possesseth not, says he, the gift by participation, but is Himself the very Fountain and very Root of all good, very Life, and very Light, and very Truth, not retaining within Himself the riches of His good things, but overflowing with them unto all others, and after the overflowing remaining full, in nothing diminished by supplying others, but streaming ever forth, and imparting to others a share of these blessings, He remains in sameness of perfection. What I possess is by participation, (for I received it from another) and is a small portion of the whole, as it were a poor rain-drop compared with the untold abyss or the boundless sea; or rather not even can this instance fully express what we attempt to say, for if you take a drop from the sea, you have lessened the sea itself, though the diminution be imperceptible. But of that Fountain we cannot say this; how much soever a man draw, It continues undiminished. We therefore must needs proceed to another instance, a weak one also, and not able to establish what we seek, but which guides us better than the former one to the thought now proposed to us.

³ Let us suppose that there is a fountain of fire; that from that fountain ten thousand lamps are kindled, twice as many, thrice as many, oftentimes as many; does not the fire remain at the same degree of fullness even after its imparting of its virtue to such members? It is plain to every man that it does. Now if in the case of bodies which are made up of parts, and are diminished by abstraction, one has been found of such a nature, that after supplying to others something from itself it sustains no loss, much more will this take place with that incorporeal and uncompounded Power. If in the instance given, that which is communicated is substance and body, is divided yet does not suffer division, when our discourse is concerning an energy, and an energy too of an incorporeal substance it is much more probable that this will undergo nothing of the sort. And therefore John said, "Of His fullness have all we received," and joins his own testimony to that of the Baptist; for the expression, "Of his fulness have we all received," belongs not to the forerunner but to the disciple; and its meaning is something like this:

⁴ "Think not," he says, "that we, who long time companied with Him, and partook of His food and tone, bear witness through favor," since even

John, who did not even know Him before, who had never even been with Him, but merely saw Him in company with others when he was baptizing cried out, "He was before me," having from that source received all; and all we the twelve, the three hundred, the three thousand, the five thousand, the many myriads of Jews, all the fullness of the faithful who then were, and now are, and hereafter shall be, have "received of His fulness. What have we received? "grace for grace," saith he. What grace, for what? For the old, the new. For there was a righteousness, and again a righteousness, ("Touching the righteousness which is in the law," saith Paul "blameless.") (Phil. iii. 6. There was a faith, there is a faith. ("From faith to faith.") (Rom. i. 17. There was an adoption, there is an adoption. ("To whom pertaineth the adoption.") (Rom. ix. 4. There was a glory, there is a glory. ("For if that which was done away was glorious, much more that which remaineth is glorious?") (2 Cor. iii. 11. There was a law, and there is a law. ("For the law of the Spirit of life hath made me free.") (Rom. viii. 2. There was a service, and there is a service. ("To whom pertaineth the service"-Rom. ix. 4: and again: "Serving God in the Spirit.") (Phil. iii. 3.

5 There was a covenant, and there is a covenant. ("I will make with you a new covenant, not according to the covenant which I made with your fathers.") (Jer. xxxi. 31. There was a sanctification, and there is a sanctification: there was a baptism, and there is a Baptism: there was a sacrifice, and there is a Sacrifice: there was a temple, and there is a temple: there was a circumcision, and there is a circumcision; and so too there was a "grace," and there is a "grace. But the words in the first case are used as types, in the second as realities, preserving a sameness of sound, though not of sense. So in patterns and figures, the shape of a man scratched with white lines upon a black ground is called a man as well as that which has receded the correct coloring; and in the case of statues, the figure whether formed of gold or of plaster, is alike called a statue, though in the one case as a model in the other as a reality.

6[2.] Do not then, because the same words are used, suppose that the things are identical, nor yet diverse either; for in that they were models they did not differ from the truth; but in that they merely preserved the outline, they were less than the truth. What is the difference in all these instances? Will you that we take in hand and proceed to examine one or two of the cases mentioned? thus the rest will be plain to you; and we shall see that the

first were lessons for children, the last for high-minded full-grown men; that the first laws were made as for mortals, the latter as for angels. ⁷ Whence then shall we begin? From the sonship itself? What then is the distinction between the first and second? The first is the honor of a name, in the second the thing goes with it. Of the first the Prophet says, "I have said, Ye are gods, and all of you are children of the Most High" (Ps. lxxxii. 6); but of the latter, that they "were born of God. How, and in what way? By the washing of regeneration, and renewing of the Holy Ghost. For then even after they had received the title of sons, retained the spirit of slavery, (for while they remained slaves they were honored with this appellation,) but we being made free, received the honor, not in name, but in deed. And this Paul has declared and said, "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (Rom. viii. 15. For having been born again, and, as one may say, thoroughly remade, we so are called "sons. And if one consider the character of the holiness, what the first was and what the second, he will find there also great difference. They when they did not worship idols, nor commit fornication or adultery, were called by this name; but we become holy, not by refraining from these vices merely, but by acquiring things greater. And this gift we obtain first by means of the coming upon us of the Holy Ghost;

⁸ and next, by a rule of life far more comprehensive than that of the Jews. To prove that these words are not mere boasting hear what He saith to them, "Ye shall not use divination, nor make purification of your children, for ye are a holy people. So that holiness with them consisted in being free from the customs of idolatry; but it is not so with us. "That she may be holy," saith Paul, "in body and spirit. (1 Cor. vii. 34. "Follow peace, and holiness, without which no man shall see the Lord" (Heb. xii. 14): and, "Perfecting holiness in the fear of God. (2 Cor. vii. 1. For the word "holy" has not force to give the same meaning in every case to which it is applied; since God is called "Holy," though not as we are. What, for instance, does the Prophet say, when he heard that cry raised by the flying Seraphim? "Woe is me! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. vi. 5); though he was holy and clean; but if we be compared with the holiness which is above, we are unclean. Angels are holy, Archangels are holy, the Cherubim and Seraphim themselves are holy, but of this holiness again there is a double difference; that is, in relation to us, and to the higher powers. We

might proceed to all the other points, but then the discussion would become too long, and its extent too great.

⁹ We will therefore desist from proceeding farther, and leave it to you to take in hand the rest, for it is in your power at home to put these things together, and examine their difference, and in the same way to go over what remains. "Give," saith one, "a starting place to the wise, and he becometh wiser. (Prov. ix. 9, Prov. ix. 9 LXX. The beginning is from us, but the end will be from you. We must now resume the connection. ¹⁰ After having said, "Of His fullness have all we received," he adds, "and grace for grace. For by grace the Jews were saved: "I chose you," saith God, "not because you were many in number, but because of your fathers. (Deut. vii. 7, Deut. vii. 7 LXX. If now they were chosen by God not for their own good deeds, it is manifest that by grace they obtained this honor. And we too all are saved by grace, but not in like manner; not for the same objects, but for objects much greater and higher. The grace then that is with us is not like theirs. For not only was pardon of sins given to us, (since this we have in common with them, for all have sinned,) but righteousness also, and sanctification, and sonship, and the gift of the Spirit far more glorious and more abundant. By this grace we have become the beloved of God, no longer as servants, but as sons and friends. Wherefore he saith, "grace for grace. Since even the things of the law were of grace, and the very fact of man being created from nothing, (for we did not receive this as a recompense for past good deeds, how could we, when we even were not?

¹¹ but from God who is ever the first to bestow His benefits,) and not only that we were created from nothing, but that when created, we straightway learned what we must and what we must not do, and that we received this law in our very nature, and that our Creator entrusted to us the impartial rule of conscience, these I say, are proofs of the greatest grace and unspeakable lovingkindness. And the recovery of this law after it had become corrupt, by means of the written (Law), this too was the work of grace. For what might have been expected to follow was, that they who falsified the law once given should suffer correction and punishments; but what actually took place was not this, but, on the contrary, an amending of our nature, and pardon, not of debt, but given through mercy and grace. For to show that it was of grace and mercy, hear what David saith; "The Lord executeth righteousness and judgment for all that are oppressed; He made known His ways unto

Moses, His acts unto the children of Israel" (Ps. ciii. 6, Ps. ciii. 7): and again; "Good and upright is the Lord, therefore will He give laws to them that are in the way. (Ps. xxv. 8.)

¹²[3.] Therefore that men received the law was of pity, mercies, and grace; and for this reason he saith, "Grace for grace." But striving yet more fervently to (express) the greatness of the gifts, he goes on to say, Ver.17. "The law was given by Moses, but grace and truth came by Jesus Christ." See ye how gently, by a single word and by little and little, both John the Baptist and John the Disciple lead up their hearers to the highest knowledge, having first exercised them in humbler things? The former having compared to himself Him who is incomparably superior to all, thus afterwards shows His superiority, by saying, "is become before me," and then adding the words, "was before me": while the latter has done much more than he, though too little for the worthiness of the Only-Begotten, for he makes the comparison, not with John, but with one revered by the Jews more than John, with Moses. "For the law," saith he, "was given by Moses, but grace and truth came by Jesus Christ."

¹³Observe his wisdom. He makes enquiry not concerning the person, but the things; for these being proved, it was probable that even the senseless would of necessity receive from them a much higher judgment and notion respecting Christ. For when facts bear witness, which cannot be suspected of doing so either from favor to any, or from malice, they afford a means of judging which cannot be doubted even by the senseless; for they remain to open view just as their actors may have arranged them, and therefore their evidence is the least liable to suspicion of any. And see how he makes the comparison easy even to the weaker sort; for he does not prove the superiority by argument, but points out the difference by the bare words, opposing "grace and truth" to "law," and "came" to "was given." Between each of these there is a great difference; for one, "was given," belongs to something ministered, when one has received from another, and given to whom he was commanded to give; but the other, "grace and truth came," befits a king forgiving all offenses, with authority, and himself furnishing the gift. Wherefore He said, "Thy sins be forgiven thee" (Matt. ix. 2); and again, "But that ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), Arise, take up thy bed, and go unto thine house." (Ibid. v. 6.)

¹⁴ Seest thou how "grace" cometh by Him? look also to "truth." His "grace" the instance just mentioned, and what happened in the case of the thief, and the gift of Baptism, and the grace of the Spirit given by Him declare, and many other things. But His "truth" we shall more clearly know, if we understand the types. For the types like patterns anticipated and sketched beforehand the dispensations which should be accomplished under the new covenant, and Christ came and fulfilled them. Let us now consider the types in few words, for we cannot at the present time go through all that relates to them; but when you have learned some points from those (instances) which I shall set before you, you will know the others also. Will you then that we begin with the Passion itself? What then saith the type? "Take ye a lamb for an house, and kill it, and do as he commanded and ordained." (Ex. xii. 3.) But it is not so with Christ. He doth not command this to be done, but Himself becomes It, by offering Himself a Sacrifice and Oblation to His Father.

¹⁵ [4.] See how the type was "given by Moses," but the "Truth came by Jesus Christ." (Ex. xvii. 12.) Again, when the Amalekites warred in Mount Sinai, the hands of Moses were supported, being stayed up by Aaron and Hur standing on either side of him (Ex. xvii. 12); but when Christ came, He of Himself stretched forth His Hands upon the Cross. Hast thou observed how the type "was given," but "the Truth came"? Again, the Law said, "Cursed is every one that continueth not in all things that are written in this book." (Deut. xxvii. 26, Deut. xxvii. 26 LXX.) But I what saith grace? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28); and Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) ¹⁶ Since then we have enjoyed such "grace" and "truth," I exhort you that we be not more slothful by reason of the greatness of the gift; for the greater the honor of which we have been deemed worthy, the greater our debt of excellence; for one who has received but small benefits, even though he makes but small returns, does not deserve the same condemnation; but he who has been raised to the highest summit of honor, and yet manifests groveling and mean dispositions, will be worthy of much greater punishment. May I never have to suspect this of you. For we trust in the Lord that you have winged your souls for heaven, that you have removed from earth, that being in the world ye handle not the things of the world; yet though so persuaded, we do not cease thus continually to exhort you. In the games of the heathen, they whom all the spectators encourage are not those

who have fallen and lie supine, but those who are exerting themselves and running still; of the others, (since they would be doing what would be of no use, and would not be able to raise up by their encouragements men once for all severed from victory,) they cease to take any notice. But in this case some good may be expected, not only of you who are sober, but even of those who have fallen, if they would but be converted.

¹⁷ Wherefore we use every means, exhorting, reproving, encouraging, praising, in order that we may bring about your salvation. Be not then offended by our continual admonishing concerning the Christian conversation, for the words are not the words of one accusing you of sloth, but of one who has very excellent hopes respecting you. And not to you alone, but to ourselves who speak them, are these words said, yea, and shall be said, for we too need the same teaching; so though they be spoken by us, yet nothing hinders their being spoken to us, (for the Word, when it finds a man in fault, amends him, when clear and free, sets him as far off from it as possible,) and we ourselves are not pure from transgressions. The course of healing is the same for all, the medicines are set forth for all, only the application is not the same, but is made according to the choice of those who use the medicines; for one who will handle the remedy as he ought, gains some benefit from the application, while he who does not place it upon the wound, makes the evil greater, and brings it to the most painful end. Let us then not fret when we are being healed, but much rather rejoice, even though the system of discipline bring bitter pains, for hereafter it will show to us fruit sweeter than any.

¹⁸ Let us then do all to this end, that we may depart to that world, cleared of the wounds and strokes which the teeth of sin make in the soul, so that having become worthy to behold the countenance of Christ, we may be delivered in that day, not to the avenging and cruel powers, but to those who are able to bring us to that inheritance of the heavens which is prepared for them that love Him; to which may it come to pass that we all attain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

HOMILY 15

¹John i. 18.—"No man hath seen God at any time; the Only-begotten Son, which is in the bosom of the Father, He hath declared Him." ²[1. God will not have us listen to the words and sentences contained in the Scriptures

carelessly, but with much attention. This is why the blessed David hath prefixed in many places to his Psalms the title "for understanding," and hath said, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law. (Ps. xxxii. 42, &c.; Ps. cxix. 18. And after him his son again shows that we ought to "seek out wisdom as silver, and to make merchandise of her rather than of gold. (Prov. ii. 4 and iii. 14 [partially quoted]; John v. 39. And the Lord when He exhorts the Jews to "search the Scriptures," the more urges us to the enquiry, for He would not thus have spoken if it were possible to comprehend them immediately at the first reading. No one would ever search for what is obvious and at hand, but for that which is wrapt in shadow, and which must be found after much enquiry; and so to arouse us to the search He calls them "hidden treasure. (Prov. ii. 4; Matt. xiii. 44. These words are said to us that we may not apply ourselves to the words of the Scriptures carelessly or in a chance way, but with great exactness.

³ For if any one listen to what is said in them without enquiring into the meaning, and receive all so as it is spoken, according to the letter, he will suppose many unseemly things of God, will admit of Him that He is a man, that He is made of brass, is wrathful, is furious, and many opinions yet worse than these. But if he fully learn the sense that lies beneath, he will be freed from all this unseemliness. (Rev. i. 15. The very text which now lies before us says, that God has a bosom, a thing proper to bodily substances, yet no one is so insane as to imagine, that He who is without body is a body. In order then that we may properly interpret the entire passage according to its spiritual meaning, let us search it through from its beginning. ⁴ "No man hath seen God at any time. By what connection of thought does the Apostle come to say this? After showing the exceeding greatness of the gifts of Christ, and the infinite difference between them and those ministered by Moses, he would add the reasonable cause of the difference. Moses, as being a servant, was minister of lower things, but Christ being Lord and King, and the King's Son, brought to us things far greater, being ever with the Father, and beholding Him continually; wherefore He saith, "No man hath seen God at any time. What then shall we answer to the most mighty of voice, Esaias, when he says, "I saw the Lord sitting upon a throne high and lifted up" (Isa. vi. 1); and to John himself testifying of Him, that "he said these things when he had seen His glory"? (c. xii. 41. What also to Ezekiel? for he too beheld Him sitting above the Cherubim. (Ezek. i. and x. What to Daniel? for he too

saith, "The Ancient of days did sit" (Dan. vii. 9. What to Moses himself, saying, "Show me Thy Glory, that I may see Thee so as to know Thee. (Ex. xxxiii. 13, Ex. xxxiii 13 partly from LXX. And Jacob took his name from this very thing, being called "Israel"; for Israel is "one that sees God. And others have seen him. How then saith John, "No man hath seen God at any time"?

5 It is to declare, that all these were instances of (His) condescension, not the vision of the Essence itself unveiled. For had they seen the very Nature, they would not have beheld It under different forms, since that is simple, without form, or parts, or bounding lines. It sits not, nor stands, nor walks: these things belong all to bodies. But how He Is, He only knoweth. And this He hath declared by a certain prophet, saying, "I have multiplied visions, and used similitudes by the hands of the prophets" (Hos. xii. 10), that is, "I have condescended, I have not appeared as I really was. For since His Son was about to appear in very flesh, He prepared them from old time to behold the substance of God, as far as it was possible for them to see It; but what God really is, not only have not the prophets seen, but not even angels nor archangels. If you ask them, you shall not hear them answering anything concerning His Essence, but sending up, "Glory to God in the Highest, on earth peace, good will towards men. (Luke ii. 14. If you desire to learn something from Cherubim or Seraphim, you shall hear the mystic song of His Holiness, and that "heaven and earth are full of His glory. (Isa. vi. 3. If you enquire of the higher powers, you shall but find that their one work is the praise of God. "Praise ye Him," saith David, "all His hosts. (Ps. cxlviii. 2.

6 But the Son only Beholds Him, and the Holy Ghost. How can any created nature even see the Uncreated? If we are absolutely unable clearly to discern any incorporeal power whatsoever, even though created, as has been often proved in the case of angels, much less can we discern the Essence which is incorporeal and uncreated. Wherefore Paul saith, "Whom no man hath seen, nor can see. (1 Tim. vi. 16. Does then this special attribute belong to the Father only, not to the Son? Away with the thought. It belongs also to the Son; and to show that it does so, hear Paul declaring this point, and saying, that He "is the Image of the invisible God. (Col. i. 15. Now if He be the Image of the Invisible, He must be invisible Himself, for otherwise He would not be an "image. And wonder not that Paul saith in another place, "God was manifested in the Flesh" (1 Tim. iii. 16); because the manifestation took place by means of the flesh, not according to (His) Essence. Besides, Paul shows

that He is invisible, not only to men, but also to the powers above, for after saying, "was manifested in the Flesh," he adds, "was seen of angels."

7 [2.] So that even to angels He then became visible, when He put on the Flesh; but before that time they did not so behold Him, because even to them His Essence was invisible. "How then," asks some one, "did Christ say, 'Despise not one of these little ones, for I tell you, that their angels do always behold the face of My Father which is in heaven'? (Matt. xviii. 10.) Hath then God a face, and is He bounded by the heavens?" Who so mad as to assert this? What then is the meaning of the words? As when He saith, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8), He means that intellectual vision which is possible to us, and the having God in the thoughts; so in the case of angels, we must understand that by reason of their pure and sleepless nature they do nothing else, but always image to themselves God. And therefore Christ saith, that "No man knoweth the Father, save the Son." (Matt. x. 27.) What then, are we all in ignorance? God forbid; but none knoweth Him as the Son knoweth Him. As then many have seen Him in the mode of vision permitted to them, but no one has beheld His Essence, so many of us know God, but what His substance can be none knoweth, save only He that was begotten of Him. For by "knowledge" He here means an exact idea and comprehension, such as the Father hath of the Son. "As the Father knoweth Me, even so know I the Father." (c. x. 15.)

8 Observe, therefore, with what fullness the Evangelist speaks; for having said that "no man hath seen God at any time," he does not go on to say, "that the Son who hath seen, hath declared Him," but adds something beyond "seeing" by the words, "Who is in the bosom of the Father"; because, "to dwell in the bosom" is far more than "to see. For he that merely "seeth" hath not an in every way exact knowledge of the object, but he that "dwelleth in the bosom" can be ignorant of nothing. Now lest when thou hearest that "none knoweth the Father, save the Son," thou shouldest assert that although He knoweth the Father more than all, yet He knoweth not how great He is, the Evangelist says that He dwells in the bosom of the Father; and Christ Himself declares, that He knoweth Him as much as the Father knoweth the Son. Ask therefore the gainsayer, "Tell me, doth the Father know the Son? And if he be not mad, he will certainly answer "Yes. Then ask again; "Doth He see and know Him with exact vision and knowledge? Doth He know clearly what He Is? He will certainly confess this also. From this next collect

the exact comprehension the Son has of the Father. For He saith, "As the Father knoweth me, even so know I the Father" (c. x. 15); and in another place, "Not that any man hath seen the Father, save He which is of God. (c. vi. 46.

9 Wherefore, as I said, the Evangelist mentions "the bosom," to show all this to us by that one word; that great is the affinity and nearness of the Essence, that the knowledge is nowise different, that the power is equal. For the Father would not have in His bosom one of another essence, nor would He have dared, had He been one amongst many servants, to live in the bosom of his Lord, for this belongs only to a true Son, to one who has much confidence towards His Father, and who is in nothing inferior to Him. 10 Wouldest thou learn also His eternity? Hear what Moses saith concerning the Father. When he asked what he was commanded to answer should the Jews enquire of him, "Who it was that had sent him," he heard these words: "Say, I AM hath sent me. (Ex. iii. 14. Now the expression "I AM," is significative of Being ever, and Being without beginning, of Being really and absolutely. And this also the expression, "Was in the beginning," declares, being indicative of Being ever; so that John uses this word to show that the Son Is from everlasting to everlasting in the bosom of the Father. For that you may not from the sameness of name, suppose that He is some one of those who are made sons by grace, first, the article is added, distinguishing Him from those by grace. But if this does not content you, if you still look earthwards, hear a name more absolute than this, "Only-Begotten. If even after this you still look below, "I will not refuse," says he, (St. John,) "to apply to God a term belonging to man, I mean the word 'bosom,' only suspect nothing degrading. Dost thou see the lovingkindness and carefulness of the Lord? God applies to Himself unworthy expressions, that even so thou mayest see through them, and have some great and lofty thought of Him; and dost thou tarry below? For tell me, wherefore is that gross and carnal word "bosom" employed in this place? Is it that we may suppose God to be a body?

11 Away, he by no means saith so. Why then is it spoken? for if by it neither the genuineness of the Son is established, nor that God is not a body, the word, because it serves no purpose, is superfluously thrown in. Why then is it spoken? For I shall not desist from asking thee this question. Is it not very plain, that it is for no other reason but that by it we might understand the genuineness of the Only-Begotten, and His Co-eternity with the Father?

12[3.] "He hath declared Him," saith John. What hath he declared? That "no man hath seen God at any time"? That "God is one"? But this all the other prophets testify, and Moses continually exclaims, "The Lord thy God is one Lord" (Deut. vi. 4); and Esaias, "Before Me there was no God formed, neither shall there be after me." (Isa. xliii. 10.) What more then have we learned from "the Son which is in the bosom of the Father"? What from "the Only-Begotten"? In the first place, these very words were uttered by His working; in the next place, we have received a teaching that is far clearer, and learned that "God is a spirit, and they that worship Him must worship Him in spirit and in truth" (c. iv. 24); and again, that it is impossible to see God; "that no man knoweth" Him, "save the Son" (Matt. xi. 27); that He is the Father of the true and Only-Begotten; and all other things that are told us of Him. But the word "hath declared" shows the plainer and clearer teaching which He gave not to the Jews only but to all the world, and established. To the prophets not even all the Jews gave heed, but to the Only-Begotten Son of God all the world yielded and obeyed. So the "declaration" in this place shows the greater clearness of His teaching, and therefore also He is called "Word," and "Angel of great Counsel."

13 Since then we have been vouchsafed a larger and more perfect teaching, God having no longer spoken by the prophets, but "having in these last days spoken to us by His Son" (Heb. i. 1), let us show forth a conversation far higher than theirs, and suitable to the honor bestowed on us. Strange would it be that He should have so far lowered Himself, as to choose to speak to us no longer by His servants, but by His own mouth, and yet we should show forth nothing more than those of old. They had Moses for their teacher, we, Moses' Lord. Let us then exhibit a heavenly wisdom worthy of this honor, and let us have nothing to do with earth. It was for this that He brought His teaching from heaven above, that He might remove our thoughts thither, that we might be imitators of our Teacher according to our power. But how may we become imitators of Christ? By acting in everything for the common good, and not merely seeking our own. "For even Christ," saith Paul, "pleased not Himself, but as it is written, The reproaches of them that reproached Thee fell on Me. (Rom. xv. 3; Ps. lxxix. 9. Let no one therefore seek his own. In truth, a man (really) seeks his own good when he looks to that of his neighbor. What is their good is ours; we are one body, and parts and limbs one of another. Let us not then be as though we were rent asunder.

¹⁴ Let no one say, "such a person is no friend of mine, nor relation, nor neighbor, I have nought to do with him, how shall I approach, how address him? Though he be neither relation nor friend, yet he is a man, who shares the same nature with thee, owns the same Lord, is thy fellow-servant, and fellow-sojourner, for he is born in the same world. And if besides he partakes of the same faith, behold he hath also become a member of thee: for what friendship could work such union, as the relationship of faith? And our intimacy one with another must not be such nearness only as friends ought to show to friends, but such as is between limb and limb, because no man can possibly discover any intimacy greater than this sort of friendship and fellowship. As then you cannot say, "Whence arises my intimacy and connection with this limb? (that would be ridiculous; so neither can you say so in the case of your brother. "We are all baptized into one body" (1 Cor. xii. 13), saith Paul. "Wherefore into one body? That we be not rent asunder, but preserve the just proportions of that one body by our intercourse and friendship one with another.

¹⁵ Let us not then despise one another, lest we be neglectful of ourselves. "For no man ever yet hated his own flesh, but nourisheth and cherisheth it." (Eph. v. 29.) And therefore God hath given to us but one habitation, this earth, hath distributed all things equally, hath lighted one sun for us all, hath spread above us one roof, the sky, made one table, the earth, bear food for us. And another table hath He given far better than this, yet that too is one, (those who share our mysteries understand my words,) one manner of birth He hath bestowed on all, the spiritual, we all have one country, that in the heavens, of the same cup drink we all. He hath not bestowed on the rich man a gift more abundant and more honorable, and on the poor one more mean and small, but He hath called all alike. He hath given carnal things with equal regard to all, and spiritual in like manner. Whence then proceeds the great inequality of conditions in life? From the avarice and pride of the wealthy. But let not, brethren, let not this any longer be; and when matters of universal interest and more pressing necessity bring us together, let us not be divided by things earthly and insignificant: I mean, by wealth and poverty, by bodily relationship, by enmity and friendship; for all these things are a shadow, nay less substantial than a shadow, to those who possess the bond of charity from above. Let us then preserve this unbroken, and none of those evil spirits will be able to enter in, who cause division in so perfect uni-

on; to which may we all attain by the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

HOMILY 16

¹ John i. 19.-"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" ² [1.] A Dreadful thing is envy, beloved, a dreadful thing and a pernicious, to the enviers, not to the envied. For it harms and wastes them first, like some mortal venom deeply seated in their souls; and if by chance it injure its objects, the harm it does is small and trifling, and such as brings greater gain than loss. Indeed not in the case of envy only, but in every other, it is not he that has suffered, but he that has done the wrong, who receives injury. For had not this been so, Paul would not have enjoined the disciples rather to endure wrong than to inflict it, when he says, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. vi. 7.) Well he knew, that destruction ever follows, not the injured party, but the injuring. All this I have said, by reason of the envy of the Jews. Because those who had flocked from the cities to John, and had condemned their own sins, and caused themselves to be baptized, repenting as it were after Baptism, send to ask him, "Who art thou?" Of a truth they were the offspring of vipers, serpents, and even worse if possible than this. O evil and adulterous and perverse generation, after having been baptized, do ye then become vainly curious, and question about the Baptist? What folly can be greater than this of yours? How was it that ye came forth? that ye confessed your sins, that ye ran to the Baptist? How was it that you asked him what you must do? when in all this you were acting unreasonably, since you knew not the principle and purpose of his coming. Yet of this the blessed John said nothing, nor does he charge or reproach them with it, but answers them with all gentleness.

³ It is worth while to learn why he did thus. It was, that their wickedness might be manifest and plain to all men. Often did John testify of Christ to the Jews, and when he baptized them he continually made mention of Him to his company, and said, "I indeed baptize you with water, but there cometh One after me who is mightier than I; He shall baptize you with the Holy Ghost and with fire. (Matt. iii. 11. With regard to him they were affected by a human feeling; for, tremblingly attentive to the opinion of the world, and looking to "the outward appearance" (2 Cor. x. 7), they deemed it an un-

worthy thing that he should be subject to Christ. Since there were many things that pointed out John for an illustrious person. In the first place, his distinguished and noble descent; for he was the son of a chief priest. Then his conversation, his austere mode of life, his contempt of all human things; for despising dress and table, and house and food itself, he had passed his former time in the desert. In the case of Christ all was the contrary of this. His family was mean, (as they often objected to Him, saying, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses?") (Matt. xiii. 55); and that which was supposed to be His country was held in such evil repute, that even Nathanael said, "Can there any good thing come out of Nazareth? (c. i. 46.

⁴ His mode of living was ordinary, and His garments not better than those of the many. For He was not girt with a leathern girdle, nor was His raiment of hair, nor did He eat honey and locusts. But He fared like all others, and was present at the feasts of wicked men and publicans, that He might draw them to Him. Which thing the Jews not understanding reproached Him with, as He also saith Himself, "The Son of Man came eating and drinking, and they say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners. (Matt. xi. 19. When then John continually sent them from himself to Jesus, who seemed to them a meaner person, being ashamed and vexed at this, and wishing rather to have him for their teacher, they did not dare to say so plainly, but send to him, thinking by their flattery to induce him to confess that he was the Christ. They do not therefore send to him mean men, as in the case of Christ, for when they wished to lay hold on Him, they sent servants, and then Herodians, and the like, but in this instance, "priests and Levites," and not merely "priests," but those "from Jerusalem," that is, the more honorable; for the Evangelist did not notice this without a cause. And they send to ask, "Who art thou? Yet the manner of his birth was well known to all, so that all said, "What manner of child shall this be? (Luke i. 66);

⁵ and the report had gone forth into all the hill country. And afterwards when he came to Jordan, all the cities were set on the wing, and came to him from Jerusalem, and from all Judaea, to be baptized. Why then do they now ask? Not because they did not know him, (how could that be, when he had been made manifest in so many ways? but because they wished to bring him to do that which I have mentioned. ⁶[2.] Hear then how this blessed person

answered to the intention with which they asked the question, not to the question itself. When they said, "Who art thou?" he did not at once give them what would have been the direct answer, "I am the voice of one crying in the wilderness." But what did he? He removed the suspicion they had formed; for, saith the Evangelist, being asked, "Who art thou?" Ver. 20. "He confessed, and denied not; but confessed, I am not the Christ." Observe the wisdom of the Evangelist. He mentions this for the third time, to set forth the excellency of the Baptist, and their wickedness and folly. And Luke also says, that when the multitudes supposed him to be the Christ, he again removes their suspicion. This is the part of an honest servant, not only not to take to himself his master's honor, but also to reject it when given to him by the many. But the multitudes arrived at this supposition from simplicity and ignorance; these questioned him from an ill intention, which I have mentioned, expecting, as I said, to draw him over to their purpose by their flattery. Had they not expected this, they would not have proceeded immediately to another question, but would have been angry with him for having given them an answer foreign to their enquiry, and would have said, "Why, did we suppose that? did we come to ask thee that?" But now as taken and detected in the fact, they proceed to another question, and say,

7 Ver. 21. "What then? art thou Elias? And he saith, I am not." For they expected that Elias also would come, as Christ declares; for when His disciples enquired, "How then do the scribes say that Elias must first come?" (Matt. xvii. 10) He replied, "Elias truly shall first come, and restore all things." Then they ask, "Art thou that prophet? and he answered, No." (Matt. xvii. 10.) Yet surely he was a prophet. Wherefore then doth he deny it? Because again he looks to the intention of his questioners. For they expected that some especial prophet should come, because Moses said, "The Lord thy God will raise up unto thee a Prophet of thy brethren like unto me, unto Him shall ye harken." (Deut. xviii. 15.) Now this was Christ. Wherefore they do not say, "Art thou a prophet?" meaning thereby one of the ordinary prophets; but the expression, "Art thou the prophet?" with the addition of the article, means, "Art thou that Prophet who was foretold by Moses?" and therefore he denied not that he was a prophet, but that he was "that Prophet."

8 Ver. 22. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" Observe them

pressing him more vehemently, urging him, repeating their questions, and not desisting; while he first kindly removes false opinions concerning himself, and then sets before them one which is true. For, saith he, Ver. 23. "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." When he had spoken some high and lofty words concerning Christ, as if (replying) to their opinion, he immediately betook himself to the Prophet to draw from thence confirmation of his assertion. Ver. 24, 25. "And [saith the Evangelist] they who were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, neither Elias, neither that Prophet?"

9 Seest thou not without reason I said that they wished to bring him to this? and the reason why they did not at first say so was, lest they should be detected by all men. And then when he said, "I am not the Christ," they, being desirous to conceal what they were plotting within, go on to "Elias," and "that Prophet." But when he said that he was not one of these either, after that, in their perplexity, they cast aside the mask, and without any disguise show clearly their treacherous intention, saying, "Why baptizest thou then, if thou be not that Christ?" And then again, wishing to throw some obscurity over the thing, they add the others also, "Elias," and "that Prophet." For when they were not able to trip a him by their flattery, they thought that by an accusation they could compel him to say the thing that was not.

10 What folly, what insolence, what ill-timed officiousness! Ye were sent to learn who and whence he might be, not to lay down laws for him also. This too was the conduct of men who would compel him to confess himself to be the Christ. Still not even now is he angry, nor does he, as might have been expected, say to them anything of this sort, "Do you give orders and make laws for me?" but again shows great gentleness towards them. Ver. 26, 27. "I," saith he, "baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." 11 [3. What could the Jews have left to say to this? for even from this the accusation against them cannot be evaded, the decision against them admits not of pardon, they have given sentence against themselves. How? In what way? They deemed John worthy of credit, and so truthful, that they might believe him not only when he testified of others, but also when he spoke concerning himself. For had they not been so disposed, they would not have sent to learn from him what

related to himself. Because you know that the only persons whom we believe, especially when speaking of themselves, are those whom we suppose to be more veracious than any others. And it is not this alone which closes their mouths, but also the disposition with which they had approached him; for they came forth to him at first with great eagerness, even though afterwards they altered. Both which things Christ declared, when He said, "He was a burning (and a shining) light, and ye were willing for a season to rejoice in his light. Moreover, his answer made him yet more worthy of credit. For (Christ) saith, "He that seeketh not his own glory, the same is true, and no unrighteousness is in him. Now this man sought it not, but refers the Jews to another. And those who were sent were of the most trustworthy among them, and of the highest rank, so that they could have in no way any refuge or excuse, for the unbelief which they exhibited towards Christ.

¹² Wherefore did ye not receive the things spoken concerning Him by John? you sent men who held the first rank among you, you enquired by them, you heard what the Baptist answered, they manifested all possible officiousness, sought into every point, named all the persons you suspected him to be; and yet most publicly and plainly he confessed that he was neither "Christ," nor "Elias" nor "that Prophet. Nor did he stop even there, but also informed them who he was, and spoke of the nature of his own baptism, that it was but a slight and mean thing, nothing more than some water, and told of the superiority of the Baptism given by Christ; he also cited Esaias the prophet, testifying of old very long ago, and calling Christ "Lord" (Isa. xl. 3), but giving him the names of "minister and servant. What after this ought they to have done? Ought they not to have believed on Him who was witnessed of, to have worshiped Him, to have confessed Him to be God? For the character and heavenly wisdom of the witness showed that his testimony proceeded, not from flattery, but from truth; which is plain also from this, that no man prefers his neighbor to himself, nor, when he may lawfully give honor to himself, will yield it up to another, especially when it is so great as that of which we speak. So that John would not have renounced this testimony (as belonging) to Christ, had He not been God.

¹³ For though he might have rejected it for himself as being too great for his own nature, yet he would not have assigned it to another nature that was beneath it. ¹⁴ "But there standeth One among you, whom ye know not." Reasonable it was that Christ should mingle among the people as one of the

many, because everywhere He taught men not to be puffed up and boastful. And in this place by "knowledge" the Baptist means a perfect acquaintance with Him, who and whence He was. And immediately next to this he puts, "Who cometh after me"; all but saying, "Think not that all is contained in my baptism, for had that been perfect, Another would not have arisen after me to offer you a different One, but this of mine is a preparation and a clearing the way for that other. Mine is but a shadow and image, but One must come who shall add to this the reality. So that His very coming 'after me' especially declares His dignity: for had the first been perfect, no place would have been required for a second." "Is before me," is more honorable, brighter. And then, lest they should imagine that His superiority was found by comparison, desiring to establish His incomparableness, he says, "Whose shoe's latchet I am not worthy to unloose"; that is, who is not simply "before me," but before me in such a way, that I am not worthy to be numbered among the meanest of His servants. For to loose the shoe is the office of humblest service.

¹⁵ Now if John was not worthy to "unloose the latchet" (Matt. xi. 11), John, than whom "among them that are born of women there hath not risen a greater," where shall we rank ourselves? If he who was equal to, or rather greater than, all the world, (for saith Paul, "the world was not worthy" of them-Heb. xi. 38,) declares himself not worthy to be reckoned even among the meanest of those who should minister unto Him, what shall we say, who are full of ten thousand sins, and are as far from the excellence of John, as earth from heaven. [4.] He then saith that he himself is not "worthy so much as to unloose the latchet of His shoe"; while the enemies of the truth are mad with such a madness, as to assert that they are worthy to know Him even as He knows Himself. What is worse than such insanity, what more frenzied than such arrogance? Well hath a wise man said, "The beginning of pride is not to know the Lord."

¹⁶ The devil would not have been brought down and become a devil, not being a devil before, had he not been sick of this disease. This it was that cast him out from that confidence, this sent him to the pit of fire, this was the cause of all his woes. For it is enough of itself to destroy every excellence of the soul, whether it find almsgiving, or prayer, or fasting, or anything. For, saith the Evangelist, "That which is highly esteemed among men is impure before the Lord." (Luke xvi. 15-not quoted exactly.) Therefore it is not only

fornication or adultery that are wont to defile those who practice them, but pride also, and that far more than those vices. Why? Because fornication though it is an unpardonable sin, yet a man may plead the desire; but pride cannot possibly find any cause or pretext of any sort whatever by which to obtain so much as a shadow of excuse; it is nothing but a distortion and most grievous disease of the soul, produced from no other source but folly. For there is nothing more foolish than a proud man, though he be surrounded with wealth, though he possess much of the wisdom of this world, though he be set in royal place, though he bear about with all things that among men appear desirable.

17 For if the man who is proud of things really good is wretched and miserable, and loses the reward of all those things, must not he who is exalted by things that are nought, and puffs himself up because of a shadow or the flower of the grass, (for such is this world's glory,) be more ridiculous than any, when he does just as some poor needy man might do, pining all his time with hunger, yet if ever he should chance one night to see a dream of good fortune, filled with conceit because of it? 18 O wretched and miserable! when thy soul is perishing by a most grievous disease, when thou art poor with utter poverty, art thou high-minded because thou hast such and such a number of talents of gold? because thou hast a multitude of slaves and cattle? Yet these are not thine; and if thou dost not believe my words, learn from the experience of those who have gone before thee. And if thou art so drunken, that thou canst not be instructed even from what has befallen others, wait a little, and thou shalt know by what befalls thyself that these things avail thee nothing, when gasping for life, and master not of a single hour, not even of a little moment, thou shalt unwillingly leave them to those who are about thee, and these perhaps those whom thou wouldest not. For many have not been permitted even to give directions concerning them, but have departed suddenly, desiring to enjoy them, but not permitted, dragged from them, and forced to yield them up to others, giving place by compulsion to those to whom they would not. That this be not our case, let us, while we are yet in strength and health, send forward our riches hence to our own city, for thus only and in no other way shall we be able to enjoy them; so shall we lay them up in a place inviolate and safe. For there is nothing, there is nothing there that can take them from us;

19 no death, no attested wills, no successors to inheritances, no false informations, no plottings against us, but he who has departed hence bearing away great wealth with him may enjoy it there for ever. Who then is so wretched as not to desire to revel in riches which are his own throughout? Let us then transfer our wealth, and remove it thither. We shall not need for such a removal asses, or camels, or carriages, or ships, (God hath relieved even us from this difficulty,) but we only want the poor, the lame, the crippled, the infirm. These are entrusted with this transfer, these convey our riches to heaven, these introduce the masters of such wealth as this to the inheritance of goods everlasting. Which may it be that we all attain through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory, now and ever, and world without end. Amen.

HOMILY 17

1 John i. 28, 29.-"These things were done in Bethany beyond Jordan, where John was baptizing. The next day he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." [1.] A Great virtue is boldness and freedom of speech, and the making all things second in importance to the confessing of Christ; so great and admirable, that the Only-begotten Son of God proclaims such an one in the presence of the Father. (Luke xii. 8.) Yet the recompense is more than just, for thou confessest upon earth, He in heaven, thou in the presence of men, He before the Father and all the angels. Such an one was John, who regarded not the multitude, nor opinion, nor anything else belonging to men, but trod all this beneath his feet, and proclaimed to all with becoming freedom the things respecting Christ. And therefore the Evangelist marks the very place, to show the boldness of the loud-voiced herald. For it was not in a house, not in a corner, not in the wilderness, but in the midst of the multitude, after that he had occupied Jordan, when all that were baptized by him were present, (for the Jews came upon him as he was baptizing,) there it was that he proclaimed aloud that wonderful confession concerning Christ, full of those sublime and great and mysterious doctrines, and that he was not worthy to unloose the latchet of His shoe. Wherefore he saith, "These things were done in Bethany," or, as all the more correct copies have it, "in Bethabara" For Bethany was not "beyond Jordan," nor bordering on the wilderness, but somewhere nigh to Jerusalem.

² He marks the places also for another reason. Since he was not about to relate matters of old date, but such as had come to pass but a little time before, he makes those who were present and had beheld, witnesses of his words, and supplies proof from the places themselves. For confident that nothing was added by himself to what was said, but that he simply and with truth described things as they were, he draws a testimony from the places, which, as I said, would be no common demonstration of his veracity. "The next day he seeth Jesus coming to him, and saith, Behold the Lamb of God, which taketh away the sin of the world." The Evangelists distributed the periods amongst them; and Matthew having cut short his notice of the time before John the Baptist was bound, hastens to that which follows, while the Evangelist John not only does not cut short this period, but dwells most on it. Matthew, after the return of Jesus from the wilderness, saying nothing of the intermediate circumstances, as what John spake, and what the Jews sent and said, and having cut short all the rest, passes immediately to the prison. "For," saith he, "Jesus having heard" that John was betrayed, "departed thence." (Matt. xiv. 13.) But John does not so. He is silent as to the journey into the wilderness, as having been described by Matthew; but he relates what followed the descent from the mountain, and after having gone through many circumstances, adds, "For John was not yet cast into prison." (c. iii. 24.)

³ And wherefore, says one, does Jesus now come to him? why does he come not merely once, but this second time also? For Matthew says that His coming was necessary on account of Baptism: since Jesus adds, that "thus it becometh us to fulfill all righteousness. (Matt. iii. 15. But John says that He came again after Baptism, and declares it in this place, for, "I saw," saith he, "the Spirit descending from heaven like a dove, and It abode upon Him. Wherefore then did He come to John? for He came not casually, but went expressly to him. "John," saith the Evangelist, "seeth Jesus coming unto him. Then wherefore cometh He? In order that since John had baptized Him with many (others), no one might suppose that He had hastened to John for the same reason as the rest to confess sins, and to wash in the river unto repentance. For this He comes, to give John an opportunity of setting this opinion right again, for by saying, "Behold the Lamb of God, that taketh away the sin of the world," he removes the whole suspicion. For very plain it is that One so pure as to be able to wash away the sins of others, does not come to

confess sins, but to give opportunity to that marvelous herald to impress what he had said more definitely on those who had heard his former words, and to add others besides.

⁴ The word "Behold" is used, because many had been seeking Him by reason of what had been said, and for a long time. For this cause, pointing Him out when present, he said, "Behold," this is He so long sought, this is "the Lamb. He calls Him "Lamb," to remind the Jews of the prophecy of Isaiah, and of the shadow under the law of Moses, that he may the better lead them from the type to the reality. That Lamb of Moses took not at once away the sin of any one; but this took away the sin of all the world; for when it was in danger of perishing, He quickly delivered it from the wrath of God.

⁵ Ver. 30. "This is He of whom I said, He that cometh after me is preferred before me." [2.] Seest thou here also how he interprets the word "before"? for having called Him "Lamb," and that He "taketh away the sin of the world," then he saith that "He is preferred before me, for He was before me"; declaring that this is the "before," the taking upon Him the sins of the world, "and the baptizing with the Holy Ghost." "For my coming had no farther object than to proclaim the common Benefactor of the world, and to afford the baptism of water; but His was to cleanse all men, and to give them the power of the Comforter." "He is preferred before me," that is to say, has appeared brighter than I, because "He was before me." Let those who have admitted the madness of Paul of Samosata be ashamed when they withstand so manifest a truth.

⁶ Ver. 31. "And I knew Him not," he saith. Here he renders his testimony free from suspicion, by showing that it was not from human friendship, but had been caused by divine revelation. "I knew Him not," he saith. How then couldest thou be a trustworthy witness? How shalt thou teach others, while thou thyself art ignorant? He did not say "I know Him not," but, "I knew Him not"; so that in this way he would be shown most trustworthy; for why should he have shown favor to one of whom he was ignorant? "But that He should be made manifest unto Israel, therefore am I come baptizing with water." He then did not need baptism, nor had that layer any other object than to prepare for all others a way to faith on Christ. For he did not say, "that I might cleanse those who are baptized," or, "that I might deliver them from their sins," but, "that He should be made manifest unto Israel." "And why, tell me, could he not without baptism have preached and brought the

multitudes to Him?" But in this way it would not have been by any means easy. For they would not so all have run together, if the preaching had been without the baptism; they would not by the comparison have learned His superiority. For the multitude came together not to hear his words, but for what? To be "baptized, confessing their sins." But when they came, they were taught the matters concerning Christ, and the difference of His baptism. Yet even this of John was of greater dignity than the Jewish, and therefore all ran to it; yet even so it was imperfect.

7 "How then didst thou know Him?" "By the descent of the Spirit," he saith. But again, test any one should suppose that he was in need of the Spirit as we are, hear how he removes the suspicion, by showing that the descent of the Spirit was only to declare Christ. For having said, "And I knew Him not," he adds "But He that sent me to baptize with water the Same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." (Ver. 33.) Seest thou that this was the work of the Spirit, to point out Christ? The testimony of John was indeed not to be suspected, but wishing to make it yet more credible, he leads it up to God and the Holy Spirit. For when John had testified to a thing so great and wonderful, so fit to astonish all his hearers, that He alone took on Him the sins of all the world, and that the greatness of the gift sufficed for so great a ransom, afterwards he proves this assertion. And the proof is that He is the Son of God, and that He needed not baptism, and that the object of the descent of the Spirit was only to make Him known. For it was not in the power of John to give the Spirit, as those who were baptized by him show when they say, "We have not so much as heard whether there be any Holy Ghost." (Acts xix. 2.) In truth, Christ needed not baptism, neither his nor any other; but rather baptism needed the power of Christ. For that which was wanting was the crowning blessing of all, that he who was baptized should be deemed worthy of the Spirit this free gift then of the Spirit He added when He came.

8 Ver. 32-34. "And John bare record, saying, I saw the Spirit descending from the heaven like a dove, and It abode upon Him. And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." He puts the "I knew Him not" repeatedly. On what

account, and wherefore? He was His kinsman according to the flesh. "Behold," saith the angel, "thy cousin Elisabeth, she also hath received a son." (Luke i. 36.) That therefore he might not seem to favor Him because of the relationship, he repeats the "I knew Him not." And this happened with good reason; for he had passed all his time in the wilderness away from his father's house.

9 How then, if he knew Him not before the descent of the Spirit, and if he then for the first time recognized Him, did he forbid Him before baptism, saying, "I have need to be baptized of Thee, and comest Thou to me?" (Matt. iii. 14), since this was a proof that he knew Him very well. Yet he knew Him not before or for a long time, and with good cause; for the marvels which took place when He was a child, as the circumstances of the Magi and others the like, had happened long before, while John himself was very young, and since much time had elapsed in the interval, He was naturally unknown to all. For had He been known, John would not have said, "That He should be made manifest to Israel, therefore am I come baptizing." ¹⁰ [3. Hence it remains clear to us, that the miracles which they say belong to Christ's childhood, are false, and the inventions of certain who bring them into notice. For if He had begun from His early age to work wonders, neither could John have been ignorant of Him, nor would the multitude have needed a teacher to make Him known. But now he says, that for this he is come, "that He might be made manifest to Israel"; and for this reason he said again, "I have need to be baptized of Thee. Afterwards, as having gained more exact knowledge of Him, he proclaimed Him to the multitude, saying, "This is He of whom I said, After me cometh a Man which is preferred before me. For "He who sent me to baptize with water," and sent me for this end, "that He should be made manifest to Israel," Himself revealed Him even before the descent of the Spirit. Wherefore even before He came, John said, "One cometh after me who is preferred before me. He knew Him not before he came to Jordan and baptized all men, but when He was about to be baptized, then he knew Him; and this from the Father revealing Him to the Prophet, and the Spirit showing Him when He was being baptized to the Jews, for whose sake indeed the descent of the Spirit took place.

11 For that the witness of John might not be despised who said, that "He was before me," and that "He baptizeth with the Spirit," and that "He judgeth the world," the Father utters a Voice proclaiming the Son, and the Spirit des-

cends, directing that Voice to the Head of Jesus. For since one was baptizing, the other receiving baptism, the Spirit Comes to correct the idea which some of those present might form, that the words were spoken of John. So that when he says, "I knew Him not," he speaks of former time, not that near to His baptism. Otherwise how could he have forbidden Him, saying, "I have need to be baptized of Thee"? How could he have said such words concerning Him? ¹² "But," says one, "how then did not the Jews believe for it was not John only that saw the Spirit in the likeness of a dove." It was, because, even if they did see, such things require not only the eyes of the body, but more than these, the vision of the understanding, to prevent men from supposing the whole to be a vain illusion. For if when they saw Him working wonders, touching with His own hands the sick and the dead, and so bringing them back to life and health, they were so drunk with malice as to declare the contrary of what they saw; how could they shake off their unbelief by the descent of the Spirit only? And some say, that they did not all see it, but only John and those of them who were better disposed. Because even though it were possible with fleshly eyes to see the Spirit descending as in the likeness of a dove, still not for this was it absolutely necessary that the circumstance should be visible to all. For Zacharias saw many things in a sensible form, as did Daniel and Ezekiel, and had none to share in what they saw; Moses also saw many things such as none other hath seen; nor did all the disciples enjoy the view of the Transfiguration on the mount, nor did they all alike behold Him at the time of the Resurrection. And this Luke plainly shows, when he says, that He showed Himself "to witnesses chosen before of God." (Acts x. 41.)

¹³ "And I saw, and bare record that this is the Son of God." Where did he "bear record that this is the Son of God?" he called Him indeed "Lamb," and said that He should "baptize with the Spirit," but nowhere did he say of Him, "Son of God." But the other Evangelists do not write that He said anything after the baptism, but having been silent as to the time intervening, they mention the miracles of Christ which were done after John's captivity, whence we may reasonably conjecture that these and many others are omitted. And this our Evangelist himself has declared, at the end of his narrative. For they were so far from inventing anything great concerning Him, that the things which seem to bring reproach, these they have all with one voice and with all exactness set down, and you will not find one of them omitting

one of such circumstances; but of the miracles, part some have left for the others to relate, part all have passed over in silence.

¹⁴I say not this without cause, but to answer the shamelessness of the heathen. For this is a sufficient proof of their truth-loving disposition, and that they say nothing for favor. And thus as well as in other ways you may arm yourselves for trial of argument with them. But take heed. Strange were it that the physician, or the shoemaker, or the weaver, in short all artists, should be able each to contend correctly for his own art, but that one calling himself Christian should not be able to give a reason for his own faith; yet those things if overlooked bring only loss to men's property, these if neglected destroy our very souls. Yet such is our wretched disposition, that we give all our care to the former, and the things which are necessary, and which are the groundwork of our salvation, as though of little worth, we despise.

¹⁵[4.] That it is which prevents the heathen from quickly deriding his own error. For when they, though established in a lie, use every means to conceal the shamefulness of their opinions, while we, the servants of the truth, cannot even open our mouths, how can they help condemning the great weakness of our doctrine? how can they help suspecting our religion to be fraud and folly? how shall they not blaspheme Christ as a deceiver, and a cheat, who used the folly of the many to further his fraud? And we are to blame for this blasphemy, because we will not be wakeful in arguments for godliness, but deem these things superfluous, and care only for the things of earth. He who admires a dancer or a charioteer, or one who contends with beasts, uses every exertion and contrivance not to come off worst in any disputes concerning him, and they string together long panegyrics, as they compose their defense against those who find fault with them, and cast sneers without number at their opponents: but when arguments for Christianity are proposed, they all hang their heads, and scratch themselves, and gape, and retire at length the objects of contempt.

¹⁶Must not this deserve excessive wrath, when Christ is shown to be less honorable in your estimation than a dancer? since you have contrived ten thousand defenses for the things they have done, though more disgraceful than any, but of the miracles of Christ, though they have drawn to Him the world, you cannot bear even to think or care at all. We believe in the Father, and the Son, and the Holy Ghost, in the Resurrection of bodies, and in Life

everlasting. If now any heathen say, "What is this Father, what this Son, what this Holy Ghost? How do you who say that there are three Gods, charge us with having many Gods? What will you say? What will you answer? How will you repel the attack of these arguments? But what if when you are silent, the unbeliever should again propose this other question, and ask, "What in a word is resurrection? Shall we rise again in this body? or in another, different from this? If in this, what need that it be dissolved? What will you answer? And what, if he say, "Why did Christ come now and not in old time? Has it seemed good to Him now to care for men, and did He despise us during all the years that are past? Or if he ask other questions besides, more than these? for I must not propose many questions, and be silent as to the answers to them, lest, in so doing, I harm the simpler among you.

¹⁷ What has been already said is sufficient to shake off your slumbers. Well then, if they ask these questions, and you absolutely cannot even listen to the words, shall we, tell me, suffer trifling punishment only, when we have been the cause of such error to those who sit in darkness? I wished, if you had sufficient leisure, to bring before you all the book of a certain impure heathen philosopher written against us, and that of another of earlier date, that so at least I might have roused you, and led you away from your exceeding slothfulness. For if they were wakeful that they might say these things against us, what pardon can we deserve, if we do not even know how to repel the attacks made upon us? For what purpose have we been brought forward? Dost thou not hear the Apostle say, "Be ready to give an answer to every man that asketh you a reason of the hope that is in you"? (1 Pet. iii. 15. And Paul exhorts in like manner, saying, "Let the word of Christ dwell in you richly. (Col. iii. 16. What do they who are more slothful than drones reply to this? "Blessed is every simple soul," and, "he that walketh simply walketh surely. (Prov. x. 8. For this is the cause of all sorts of evil, that the many do not know how to apply rightly even the testimony of the Scriptures.

¹⁸ Thus in this place, the writer does not mean (by "simple") the man who is foolish, or who knows nothing, but him who is free from wickedness, who is no evil-doer, who is wise. If it were not so, it would have been useless to say, "Be ye wise as serpents, and harmless as doves. (Matt. x. 16. But why should I name these things, when the discourse comes in quite out of place? For besides the things already mentioned, other matters are not right with us, those, I mean, which concern our life and conversation. We are in every

way wretched and ridiculous, ever ready to find fault with each other, but slow to correct in ourselves things for which we blame and accuse our neighbor. Wherefore I exhort you, that now at least we attend to ourselves, and stop not at the finding fault, (this is not enough to appease God; but that we show forth a change in every way most excellent, in order that having lived here to the glory of God, we may enjoy the glory to come; which may it come to pass that we will all attain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 18

¹John i. 35-37.-"Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus." [1.] The nature of man is somehow a thing slothful, and easily declining to perdition, not by reason of the constitution of the nature itself, but by reason of that sloth which is of deliberate choice. Wherefore it needs much reminding. And for this cause Paul, writing to the Philippians, said, "To write the same things to you, to me indeed is not grievous, but for you it is safe." (Phil. iii. 1.) The earth when it has once received the seed, straightway gives forth its fruits, and needs not a second sowing; but with our souls it is not so, and one must be content, after having sown many times, and manifested much carefulness, to be able once to receive fruit. For in the first place, what is said settles in the mind with difficulty, because the ground is very hard, and entangled with thorns innumerable, and there are many which lay plots, and carry away the seed; afterwards, when it has been fixed and has taken root, it still needs the same attention, that it may come to maturity, and having done so may remain uninjured, and take no harm from any. For in the case of seeds, when the ear is fully formed and has gained its proper strength, it easily despises rust, and drought, and every other thing; but it is not so with doctrines; in their case after all the work has been fully done, one storm and flood often comes on, and either by the attack of unpleasant circumstances, or by the plots of men skilled to deceive, or by various other temptations brought against them, brings them to ruin.

²I have not said this without cause, but that when you hear John repeating the same words, you may not condemn him for vain talking; nor deem him impertinent or wearisome. He desired to have been heard by once speaking, but because not many gave heed to what was spoken from the first,

by reason of deep sleep, he again rouses them by this second call. Now observe; he had said, "He that cometh after me, is preferred before me": and that "I am not worthy to unloose the latchet of His shoe"; and that "He baptizeth with the Holy Ghost, and with fire"; and that he "saw the Spirit descending like a dove, and it abode upon Him," and he "bare record that this is the Son of God. No one gave heed, nor asked, nor said, "Why sayest thou these things? in whose behalf? for what reason? Again he had said, "Behold the Lamb of God, which taketh away the sin of the world"; yet not even so did he touch their insensibility. Therefore, after this he is compelled to repeat the same words again, as if softening by tillage some hard and stubborn soil, and by his word as by a plow, disturbing the mind which had hardened into clods, so as to put in the seed deep. For this reason he does not make his discourse a long one either; because he desired one thing only, to bring them over and join them to Christ.

³ He knew that as soon as they had received this saying, and had been persuaded, they would not afterwards need one to bear witness unto Him. As also it came to pass. For, if the Samaritans could say to the woman after hearing Him, "Now we believe, not because of thy saying, for we know that this is indeed the Christ, the Saviour of the world," the disciples would be much more quickly subdued, as was the case. For when they had come and heard Him but one evening, they returned no more to John, but were so nailed to Him, that they took upon them the ministry of John, and themselves proclaimed Him. For, saith the Evangelist, "He findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And observe, I pray you, this, how, when he said, "He that cometh after me is preferred before me"; and that, "I am not worthy to unloose the latchet of His shoe"; he caught no one, but when he spoke of the Dispensation, and lowered his discourse to a humbler tone, then the disciples followed Him.

⁴ And we may remark this, not only in the instance of the disciples, but that the many are not so much attracted when some great and sublime thing is said concerning God, as when some act of graciousness and lovingkindness, something pertaining to the salvation of the hearers, is spoken of. They heard that "He taketh away the sin of the world," and straightway they ran to Him. For, said they, "if it is possible to wash away the charges that lie against us, why do we delay? here is One who will deliver us without labor of ours. Is

it not extreme folly to put off accepting the Gift?" Let those hear who are Catechumens, and are putting off their salvation to their latest breath. "Again," saith the Evangelist, "John stood, and saith, Behold, the Lamb of God." Christ utters no word, His messenger saith all. So it is with a bridegroom. He saith not for a while anything to the bride, but is there in silence, while some show him to the bride, and others give her into his hands; she merely appears, and he departs not having taken her himself, but when he has received her from another who gives her to him. And when he has received her thus given, he so disposes her, that she no more remembers those who betrothed her. So it was with Christ. He came to join to Himself the Church; He said nothing, but merely came. It was His friend, John, who put into His the bride's right hand, when by his discourses he gave into His hand the souls of men. He having received them, afterwards so disposed them, that they departed no more to John who had committed them to Him.

5[2.] And here we may remark, not this only, but something besides. As at a marriage the maiden goes not to the bridegroom, but he hastens to her, though he be a king's son, and though he be about to espouse some poor and abject person, or even a servant, so it was here. Man's nature did not go up, but contemptible and poor as it was, He came to it, and when the marriage had taken place, He suffered it no longer to tarry here, but having taken it to Himself, transported it to the house of His Father. "Why then doth not John take his disciples apart, and converse with them on these matters, and so deliver them over to Christ, instead of saying publicly to them in common with all the people, 'Behold the Lamb of God?'" That it may not seem to be a matter of arrangement; for had they gone away from him to Christ after having been privately admonished by him, and as though to do him a favor, they would perhaps soon have started away again; but now, having taken upon them the following Him, from teaching which had been general, they afterwards remained His firm disciples, as not having followed Him in order to gratify the teacher, but as looking purely to their own advantage.

6 The Prophets and Apostles then all preached Him absent; the Prophets before His coming according to the flesh, the Apostles after He was taken up; John alone proclaimed Him present. Wherefore he calls himself the "friend of the Bridegroom" (c. iii. 29), since he alone was present at the marriage, he it was that did and accomplished all, he made a beginning of the work. And "looking upon Jesus walking, he saith, Behold the Lamb of God." Not by

voice alone, but with his eyes also he bore witness to, and expressed his admiration of, Christ, rejoicing and glorying. Nor does he for awhile address any word of exhortation to his followers, but only shows wonder and astonishment at Him who was present, and declares to all the Gift which He came to give, and the manner of purification. For "the Lamb" declares both these things. And he said not, "Who shall take," or "Who hath taken"; but, "Who taketh away the sins of the world"; because this He ever doth. He took them not then only when He suffered, but from that time even to the present doth He take them away, not being repeatedly crucified, (for He offered One Sacrifice for sins,) but by that One continually purging them. As then The Word shows us His pre-eminence, and The Son His superiority in comparison with others, so "The Lamb, The Christ, that Prophet, the True Light, the Good Shepherd," and whatever other names are applied to Him with the addition of the article, mark a great difference. For there were many "Lambs," and "Prophets," and "Christs," and "sons," but from all these John separates Him by a wide interval. And this he secured not by the article only, but by the addition of "Only-Begotten"; for He had nothing in common with the creation.

7 If it seems to any unseasonable that these things should be spoken at "the tenth hour" (that was the time of day, for he says, "It was about the tenth hour"-(v. 39), such an one seems to me to be much mistaken. In the case indeed of the many, and those who serve the flesh, the season after feasting is not very suitable for any matters of pressing moment, because their hearts are burdened with meats: but here was a man who did not even partake of common food, and who at evening was as sober as we are at morning, (or rather much more so; for often the remains of our evening food that are left within us, fill our souls with imaginations, but he loaded his vessel with none of these things; he with good reason spake late in the evening of these matters. Besides, he was tarrying in the wilderness by Jordan, where all came to his baptism with great fear, and caring little at that time for the things of this life; as also they continued with Christ three days, and had nothing to eat. (Matt. xv. 32. For this is the part of a zealous herald and a careful husbandman, not to desist before he see that the planted seed has got a firm hold. "Why then did he not go about all the parts of Judaea preaching Christ, rather than stand by the river waiting for Him to come, that he might point Him out when He came?

8 Because he wished that this should be effected by His works; his own object being in the mean time only to make Him known, and to persuade some to hear of eternal life. But to Him he leaves the greater testimony, that of works, as also He saith, "I receive not testimony of men. The works which My Father hath given Me, the same bear witness of Me. (c. v. 34, 36. Observe how much more effectual this was; for when he had thrown in a little spark, at once the blaze rose on high. For they who before had not even given heed to his words, afterwards say, "All things which John spake were true. (c. x. 41.) 9[3.] Besides, if he had gone about saying these things, what was being done would have seemed to be done from some human motive, and the preaching to be full of suspicion. "And the two disciples heard him, and followed Jesus." Yet John had other disciples, but they not only did not "follow Jesus," but were even jealously disposed towards him. "Rabbi," says one, "He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him." (c. iii. 26.) And again they appear bringing a charge against him; "Why do we fast, but thy disciples fast not?" (Matt. ix. 14.) But those who were better than the rest had no such feeling, but heard, and at once followed; followed, not as despising their teacher, but as being most fully persuaded by him, and producing the strongest proof that they acted thus from a right judgment of his reasonings. For they did not do so by his advice, that might have appeared suspicious; but when he merely foretold what was to come to pass, that "He should baptize with the Holy Ghost, [and with fire,]" they followed. They did not then desert their teacher, but rather desired to learn what Christ brought with Him more than John. And observe zeal combined with modesty. They did not at once approach and question Jesus on necessary and most important matters, nor were they desirous to converse with Him publicly, while all were present, at once and in an off-hand manner, but privately; for they knew that the words of their teacher proceeded not from humility, but from truth.

10 Ver. 40. "One of the two who heard, and followed Him, was Andrew, Simon Peter's brother." Wherefore then has he not made known the name of the other also? Some say, because it was the writer himself that followed; others, not so, but that he was not one of the distinguished disciples; it behooved not therefore to say more than was necessary. For what would it have advantaged us to learn his name, when the writer does not mention the names even of the seventy-two? St. Paul also did the same. "We have sent,"

says he, "with him the brother," (who has often in many things been forward,) "whose praise is in the Gospel." (2 Cor. viii. 18.) Moreover, he mentions Andrew for another reason. What is this? It is, that when you are informed that Simon having in company with him heard, "Follow Me, and I will make you fishers of men" (Matt. iv. 19), was not perplexed at so strange a promise, you may learn that his brother had already laid down within him the beginnings of the faith.

¹¹ Ver. 38. "Then Jesus turned, and saw them following, and saith unto them, What seek ye?" Hence we are taught, that God does not prevent our wills by His gifts, but that when we begin, when we provide the being willing, then He gives us many opportunities of salvation. "What seek ye?" How is this? He who knoweth the hearts of men, who dwelleth in our thoughts, doth He ask? He doth; not that He may be informed; how could that be? but that by the question He may make them more familiar, and impart to them greater boldness, and show them that they are worthy to hear Him; for it was probable that they would blush and be afraid, as being unknown to him, and as having heard such accounts of Him from the testimony of their teacher. Therefore to remove all this, their shame and their fear, he questions them, and would not let them come all the way to the house in silence. Yet the event would have been the same had He not questioned them; they would have remained by following Him, and walking in His steps would have reached His dwelling. Why then did He ask? To effect that which I said, to calm their minds, yet disturbed with shame and anxiety, and to give them confidence.

¹² Nor was it by their following only that they showed their earnest desire, but by their question also: for when they had not as yet learned or even heard anything from Him, they call Him, "Master"; thrusting themselves as it were among His disciples, and declaring what was the cause of their following, that they might hear somewhat profitable. Observe their wisdom also. They did not say, "Teach us of Thy doctrines, or some other thing that we need to know"; but what? "Where dwellest Thou?" Because, as I before said, they wished in quiet to say somewhat to Him, and to hear somewhat from Him, and to learn. Therefore they did not defer the matter, nor say, "We will come to-morrow by all means, and hear thee speak in public"; but showed the great eagerness they had to hear Him, by not being turned back even by the hour, for the sun was already near its setting, ("it was," saith

John, "about the tenth hour.") And therefore Christ does not tell them the marks of His abode, nor its situation, but rather induces them to follow Him by showing them that He had accepted them. For this reason He did not say anything of this kind to them, "It is an unseasonable time now for you to enter into the house, to-morrow you shall hear if you have any wish, return home now"; but converses with them as with friends, and those who had long been with Him.

¹³How then saith He in another place, "But the Son of Man hath not where to lay His head" (Luke ix. 58), while here He saith, "Come and see" (v. 39) where I abide? Because the expression "hath not where to lay His head," signifies that He had no dwelling place of His own, not that He did not abide in a house. And this too is the meaning of the comparison. The Evangelist has mentioned that "they abode with Him that day," but has not added wherefore, because the reason was plain; for from no other motive did they follow Christ, and He draw them to Him, but only that they might have instruction; and this they enjoyed so abundantly and eagerly even in a single night, that they both proceeded straightway to the capture of others. ¹⁴[4.] Let us then also learn hence to consider all things secondary to the hearing the word of God, and to deem no season unseasonable, and, though a man may even have to go into another person's house, and being a person unknown to make himself known to great men, though it be late in the day, or at any time whatever, never to neglect this traffic. Let food and baths and dinners and the other things of this life have their appointed time; but let the teaching of heavenly philosophy have no separate time, let every season belong to it. For Paul saith, "In season, out of season, reprove, rebuke, exhort" (2 Tim. iv. 2); and the Prophet too saith, "In His law will he meditate day and night" (Ps. i. 3); and Moses commanded the Jews to do this always. For the things of this life, baths, I mean, and dinners, even if they are necessary, yet being continually repeated, render the body feeble; but the teaching of the soul the more it is prolonged, the stronger it renders the soul which receives it. But now we portion out all our time for trifles and unprofitable silly talking, and we sit together idly during the morning and afternoon, midday and evening besides, and we have appointed places for this; but hearing the divine doctrines twice or thrice in the week we become sick, and thoroughly sated. What is the reason? We are in a bad state of soul; its faculty of desiring and reaching after these things we have relaxed altogether. And

therefore it is not strong enough to have an appetite for spiritual food. And this among others is a great proof of weakness, not to hunger nor thirst, but to be disinclined to both. Now if this, when it takes place in our bodies, is a sure sign of grievous disease, and productive of weakness, much more is it so in the soul.

15 "How then," says one, "shall we be able to renew it, thus fallen and relaxed, to strength? what doing, what saying? By applying ourselves to the divine words of the prophets, of the Apostles, of the Gospels, and all the others; then we shall know that it is far better to feed on these than on impure food, for so we must term our unseasonable idle talking and assemblies. For which is best, tell me, to converse on things relating to the market, or things in the law courts, or in the camp, or on things in heaven, and on what shall be after our departure hence? Which is best, to talk about our neighbor and our neighbor's affairs, to busy ourselves in what belongs to other people, or to enquire into the things of angels, and into matters which concern ourselves? For a neighbor's affairs are not thine at all; but heavenly things are thine. "But," says some one, "a man may by once speaking finish these subjects altogether. Why do you not think this in matters on which you converse uselessly and idly, why though ye waste your lives on this have ye never exhausted the subject? And I have not yet named what is far more vile than this. These are the things about which the better sort converse one with the other;

16 but the more indifferent and careless carry about in their talk players and dancers and charioteers, defiling men's ears, corrupting their souls, and driving their nature into mad excesses by these narratives, and by means of this discourse introducing every kind of wickedness into their own imagination. For as soon as the tongue has uttered the name of the dancer, immediately the soul has figured to itself his looks, his hair, his delicate clothing, and himself more effeminate than all. Another again fans the flame in another way, by introducing some harlot into the conversation, with her words, and attitudes, and glances, her languishing looks and twisted locks, the smoothness of her cheeks, and her painted eyelids. Were you not somewhat affected when I gave this description? Yet be not ashamed, nor blush, for the very necessity of nature requires this, and so disposes the soul according as the tendency of what is said may be. But if, when it is I that speak, you, standing in the church, and at a distance from these things, were somewhat

affected at the hearing, consider how it is likely that they are disposed, who sit in the theater itself, who are totally free from dread, who are absent from this venerable and awful assembly, who both see and hear those things with much shamelessness. "And why then," perhaps one of those who heed not may say, "if the necessity of nature so disposes the soul, do you let go that, and blame us?"

¹⁷ Because, to be softened when one hears these things, is nature's work; but to hear them is not a fault of nature, but of deliberate choice. For so he who meddles with fire must needs be injured, so wills the weakness of our nature; yet nature does not therefore draw us to the fire and to the injury thence arising; this can be only from deliberate perversity. I beseech you, therefore, to remove and correct this fault, that you may not of your own accord cast yourself down the precipice, nor thrust yourselves into the pits of wickedness, nor run of yourselves to the blaze, lest we place ourselves in jeopardy of the fire prepared for the devil. May it come to pass, that we all being delivered both from this fire and from that, may go to the very bosom of Abraham, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and Holy Ghost, be glory for ever and ever. Amen.

HOMILY 19

¹ John i 41, 42.-" He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." ² [1.] When God in the beginning made man, He did not suffer him to be alone, but gave him woman for a helpmate, and made them to dwell together, knowing that great advantage would result from this companionship. What though the woman did not rightly employ this benefit? still if any one make himself fully acquainted with the nature of the matter, he will see, that to the wise great advantage arises from this dwelling together; not in the cause of wife or husband only, but if brothers do this, they also shall enjoy the benefit. Wherefore the Prophet hath said, "What is good, what is pleasant, but that brethren should dwell together?" (Ps. cxxxiii. 1, Ps. cxxxiii. 1 LXX.) And Paul exhorted not to neglect the assembling of ourselves together. (Heb. x. 25.) In this it is that we differ from beasts, for this we have built cities, and markets, and houses, that we may be united one with another, not in the place of our dwelling only, but by the bond of love. For since our nature came imperfect from Him who made it,

and is not self-sufficient, God, for our advantage, ordained that the want hence existing should be corrected by the assistance arising from mutual intercourse; so that what was lacking in one should be supplied by another, and the defective nature thus be rendered self-sufficient; as, for instance, that though made mortal, it should by succession for a long time maintain immortality. I might have gone into this argument at greater length, to show what advantages arise to those who come together from genuine and pure intercourse with each other: but there is another thing which presses now, that on account of which we have made these remarks.

3 Andrew, after having tarried with Jesus and learned what He did, kept not the treasure to himself, but hastens and runs quickly to his brother, to impart to him of the good things which he had received. But wherefore has not John said on what matters Christ conversed with them? Whence is it clear that it was for this that they "abode with Him"? It was proved by us the other day; but we may learn it from what has been read today as well. Observe what Andrew says to his brother; "We have found the Messias, which is, being interpreted, the Christ. You see how, as far as he had learned in a short time, he showed the wisdom of the teacher who persuaded them, and their own zeal, who cared for these things long ago, and from the beginning. For this word, "we have found," is the expression of a soul which travails for His presence, and looks for His coming from above, and is made overjoyed when the looked-for thing has happened, and hastens to impart to others the good tidings. This is the part of brotherly affection, of natural friendship, of a sincere disposition, to be eager to stretch out the hand to each other in spiritual things. Hear him besides speak with the addition of the article; for he does not say "Messias," but "the Messias"; thus they were expecting some one Christ, having nothing in common with the others.

4 And behold, I beg of you, the mind of Peter obedient and tractable from the very beginning; he ran to Him without any delay; "He brought him," saith St. John, "to Jesus. Yet let no one blame his easy temper if he received the word without much questioning, because it is probable that his brother had told him these things more exactly and at length; but the Evangelists from their care for conciseness constantly cut many things short. Besides, it is not said absolutely that "he believed," but that "he brought him to Jesus," to give him up for the future to Him, so that from Him he might learn all; for the other disciple also was with him, and contributed to this.

And if John the Baptist, when he had said that He was "the Lamb," and that He "baptized with the Spirit," gave them over to learn the clearer doctrine concerning this thing from Him, much more would Andrew have done this, not deeming him self sufficient to declare the whole, but drawing him to the very fount of light with so much zeal and joy, theft the other neither deferred nor delayed at all.

5 Ver. 42. "And when Jesus beheld him," saith the Evangelist, "He said, Thou art Simon, the son of Jonas; thou shalt be called Cephas, which is, by interpretation, a stone." [2.] He begins from this time forth to reveal the things belonging to His Divinity, and to open It out little by little by predictions. So He did in the case of Nathaniel and the Samaritan woman. For prophecies bring men over not less than miracles; and are free from the appearance of boasting. Miracles may possibly be slandered among foolish men, ("He casteth out devils," said they, "by Beelzebub"-Matt. xii. 24), but nothing of the kind has ever been said of prophecy. Now in the case of Nathaniel and Simon He used this method of teaching, but with Andrew and Philip He did not so. Why was this? Because those (two) had the testimony of John, no small preparation, and Philip received a credible evidence of faith, when he saw those who had been present.

6 "Thou art Simon, the son of Jonas." By the present, the future is guaranteed; for it is clear that He who named Peter's father foreknew the future also. And the prediction is attended with praise; but the object was not to flatter, but to foretell something future. Hear at least in the case of the Samaritan woman, how He utters a prediction with severe reproofs; "Thou hast had," he saith, "five husbands, and he whom thou now hast is not thy husband." (c. iv. 18.) So also His Father makes great account of prophecy, when He sets Himself against the honor paid to idols: "Let them declare to you," saith He, "what shall come upon you" (Isa. xlvii. 13); and again, "I have declared, and have saved, and there was no foreign God amongst you" (Isa. xliii. 12, Isa. xliii. 12 LXX.); and He brings this forward through all prophecy. Because prophecy is especially the work of God, which devils cannot even imitate, though they strive exceedingly. For in the case of miracles there may be delusion; but exactly to foretell the future belongs to that pure Nature alone. Or if devils ever have done so, it was by deceiving the simpler sort; whence their oracles are always easily detected.

7 But Peter makes no reply to these words; as yet he knew nothing clearly, but still was learning. And observe, that not even the prediction is fully set forth; for Jesus did not say, "I will change thy name to Peter, and upon this rock I will build My Church," but, "Thou shalt be called Cephas. The former speech would have expressed too great authority and power; for Christ does not immediately nor at first declare all His power, but speaks for a while in a humbler tone; and so, when He had given the proof of His Divinity, He puts it more authoritatively, saying, "Blessed art thou, Simon, because My Father hath revealed it to thee"; and again, "Thou art Peter, and upon this rock I will build My Church. (Matt. xvi. 17, Matt. xvi. 18. Him therefore He so named, and James and his brother He called "sons of thunder. (Mark iii. 17. Why then doth He this? To show that it was He who gave the old covenant, that it was He who altered names, who called Abram "Abraham," and Sarai "Sarah," and Jacob "Israel. To many he assigned names even from their birth, as to Isaac, and Samson, and to those in Isaiah and Hosea (Isa. viii. 3; Hos. i. 4, Hos. i. 6, Hos. i. 9); but to others He gave them after they had been named by their parents, as to those we have mentioned, and to Joshua the son of Nun.

8 It was also a custom of the Ancients to give names from things, which in fact Leah also has done; and this takes place not without cause, but in order that men may have the appellation to remind them of the goodness of God, that a perpetual memory of the prophecy conveyed by the names may sound in the ears of those who receive it. Thus too He named John early, because they whose virtue was to shine forth from their early youth, from that time received their names; while to those who were to become great at a later period, the title also was given later. 9[3.] But then they received each a different name, we now have all one name, that which is greater than any, being called "Christians," and "sons of God," and (His) "friends," and (His) "Body." For the very term itself is able more than all those others to rouse us, and make us more zealous for the practice of virtue. Let us not then act unworthily of the honor belonging to the title, considering the excess of our dignity, we who are called Christ's; for so Paul hath named us. Let us bear in mind and respect the grandeur of the appellation. (1 Cor. iii. 23.) For if one who is said to be descended from some famous general, or one otherwise distinguished, is proud to be called this or that man's son, and deems the name a great honor, and strives in every way so as not to affix, by remissness of his

own, reproach to him after whom he is called; shall not we who are called after the name, not of a general, nor any of the princes upon earth, nor Angel, nor Archangel, nor Seraphim, but of the King of these Himself, shall not we freely give even our very life, so as not to insult Him who has honored us? Know ye not what honor the royal bands of shield-bearers and spearmen that are about the king enjoy? So let us who have been deemed worthy to be near Him, and much closer, and as much nearer than those just named, as the body is closer to the head than they, let us, I say, use every means to be imitators of Christ.

10 What then saith Christ? "The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. (Luke ix. 58. Now if I demand this of you, it will seem perhaps to most of you grievous and burdensome; because therefore of your infirmity I speak not of such perfection, but desire you not to be nailed to riches; and as I, because of the infirmity of the many, retire somewhat from (demanding) the excess of virtue, I desire that you do so and much more on the side of vice. I blame not those who have houses, and lands, and wealth, and servants, but wish them to possess these things in a safe and becoming way. And what is "a becoming way"? As masters, not as slaves; so that they rule them, be not ruled by them; that they use, not abuse them. This is why they are called, "things to be used," that we may employ them on necessary services, not hoard them up; this is a domestic's office, that a master's; it is for the slave to keep them, but for the lord and one who has great authority to expend. Thou didst not receive thy wealth to bury, but to distribute. Had God desired riches to be hoarded, He would not have given them to men, but would have let them remain as they were in the earth;

11 but because He wishes them to be spent, therefore He has permitted us to have them, that we may impart them to each other. And if we keep them to ourselves, we are no longer masters of them. But if you wish to make them greater and therefore keep them shut up, even in this case the best plan of all is to scatter and distribute them in all directions; because there can be no revenue without an outlay, no wealth without expenditure. One may see that it is so even in worldly matters. So it is with the merchant, so with the husbandman, who put forth the one his wealth, the other his seed; the one sails the sea to disperse his wares, the other labors all the year putting in and tending his seed. But here there is no need of any one of these things, neither to

equip a vessel, nor to yoke oxen, nor to plough land, nor to be anxious about uncertain weather, nor to dread a fall of hail; here are neither waves nor rocks; this voyage and this sowing needs one thing only, that we cast forth our possessions; all the rest will that Husbandman do, of whom Christ saith, "My Father is the Husbandman. (c. xv. 1. Is it not then absurd to be sluggish and slothful where we may gain all without labor, and where there are many toils and many troubles and cares, and after all, an uncertain hope, there to display all eagerness?

12 Let us not, I beseech you, let us not be to such a degree senseless about our own salvation, but let us leave the more troublesome task, and run to that which is most easy and more profitable, that We may obtain also the good things that are to come; through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy and quickening Spirit be glory, now and ever, and world without end. Amen.

HOMILY 20

1 John i. 43, 44.-"The day following Jesus would go forth into Galilee and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter." 2[1. "To every careful thinker there is a gain" (Prov. xiv. 23, Prov. xiv. 23 LXX.), saith the proverb; and Christ implied more than this, when He said, "He that seeketh findeth. (Matt. vii. 8. Wherefore it does not occur to me any more to wonder how Philip followed Christ. Andrew was persuaded when he had heard from John, and Peter the same from Andrew, but Philip not having learned anything from any but Christ who said to him only this, "Follow Me," straightway obeyed, and went not back, but even became a preacher to others. For he ran to Nathanael and said to him, "We have found Him of whom Moses in the Law and the Prophets did write. Seest thou what a thoughtful mind he had, how assiduously he meditated on the writings of Moses, and expected the Advent? for the expression, "we have found," belongs always to those who are in some way seeking. "The day following Jesus went forth into Galilee. Before any had joined Him, He called no one; and He acted thus not without cause, but according to his own wisdom and intelligence. For if, when no one came to Him spontaneously, He had Himself drawn them, they might perhaps have started away; but now, having chosen this of themselves, they afterwards remained firm. He calls Philip, one who was better acquainted with Him; for he, as having been born and bred in Galilee, knew Him more than others.

3 Having then taken the disciples, He next goes to the capture of the others, and draws to Him Philip and Nathanael. Now in the case of Nathanael this was not so wonderful, because the fame of Jesus had gone forth into all Syria. (Matt. iv. 24. But the wonderful thing was respecting Peter and James and Philip, that they believed, not only before the miracles, but that they did so being of Galilee, out of which "ariseth no prophet," nor "can any good thing come"; for the Galilaeans were somehow of a more boorish and dull disposition than others; but even in this Christ displayed forth His power, by selecting from a land which bore no fruit His choicest disciples. It is then probable that Philip having seen Peter and Andrew, and having heard what John had said, followed; and it is probable also that the voice of Christ wrought in him somewhat; for He knew those who would be serviceable. But all these points the Evangelist cuts short. That Christ should come, he knew; that this was Christ, he knew not, and this I say that he heard either from Peter or John. But John mentions his village also, that you may learn that "God hath chosen the weak things of the world. (1 Cor. i. 27.)

4 Ver. 45. "Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph." He says this, to make his preaching credible, which it must be if it rests on Moses and the Prophets besides, and by this to abash his hearer. For since Nathanael was an exact man, and one who viewed all things with truth, as Christ also testified and the event showed, Philip with reason refers him to Moses and the Prophets, that so he might receive Him who was preached. And he not troubled though he called Him "the son of Joseph"; for still he was supposed to be his son. "And whence, O Philip, is it plain that this is He? What proof dost thou mention to us? for it is not enough merely to assert this. What sign hast thou seen, what miracle? Not without danger is it to believe without cause in such matters. What proof then hast thou?" "The same as Andrew," he replies; for he though unable to produce the wealth which he had found, or to describe his treasure in words, when he had discovered it, led his brother to it. So too did Philip. How this is the Christ, and how the prophets proclaimed Him beforehand, he said not; but he draws him to Jesus, as knowing that he would not afterwards fall off, if he should once taste His words and teaching.

5 Ver. 46, 47. "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nath-

anael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile." He praises and approves the man, because he had said, "Can any good thing come out of Nazareth?" and yet he ought to have been blamed. Surely not; for the words are not those of an unbeliever, nor deserving blame, but praise. "How so, and in what way?" Because Nathanael had considered the writings of the Prophets more than Philip. For he had heard from the Scriptures, that Christ must come from Bethlehem, and from the village in which David was. This belief at least prevailed among the Jews, and the Prophet had proclaimed it of old, saying, "And thou, Bethlehem, art by no means the least among the princes of Judah, for out of thee shall come a Governor, that shall feed My people Israel." (Matt. ii. 6; Mic. v. 2.) And so when he heard that He was "from Nazareth," he was confounded, and doubted, not finding the announcement of Philip to agree with the prediction of the Prophet.

6 But observe his wisdom and candor even in his doubting. He did not at once say, "Philip, thou deceivest me, and speakest falsely, I believe thee not, I will not come; I have learned from the prophets that Christ must come from Bethlehem, thou sayest 'from Nazareth'; therefore this is not that Christ." He said nothing like this; but what does he? He goes to Him himself; showing, by not admitting that Christ was "of Nazareth," his accuracy respecting the Scriptures, and a character not easily deceived; and by not rejecting him who brought the tidings, the great desire which he felt for the coming of Christ. For he thought within himself that Philip was probably mistaken about the place. 7 [2.] And observe, I pray you, his manner of declining, how gentle he has made it, and in the form of a question. For he said not, "Galilee produces no good"; but how said he? "Can any good thing come out of Nazareth?" Philip also was very prudent; for he is not as one perplexed, angry, and annoyed, but perseveres, wishing to bring over the man, and manifesting to us from the first of his preaching the firmness which becomes an Apostle. Wherefore also Christ saith, "Behold an Israelite indeed, in whom is no guile." So that there is such a person as a false Israelite; but this is not such an one; for his judgment, Christ saith, is impartial, he speaks nothing from favor, or from ill-feeling. Yet the Jews, when they were asked where Christ should be born, replied, "In Bethlehem" (Matt. ii. 5), and produced the evidence, saying, "And thou, Bethlehem, art by no means the least among the princes of Judah." (Mic. v. 2.) Before they had seen Him they bore this wit-

ness, but when they saw Him in their malice they concealed the testimony, saying, "But as for this fellow, we know not whence He is." (c. ix. 29.) Nathanael did not so, but continued to retain the opinion which he had from the beginning, that He was not "of Nazareth."

⁸How then do the prophets call Him a Nazarene? From His being brought up and abiding there. And He omits to say, "I am not 'of Nazareth,' as Philip hath told thee, but of Bethlehem," that He may not at once make the account seem questionable; and besides this, because, even if He had gained belief, He would not have given sufficient proof that He was the Christ.. For what hindered Him without being Christ, from being of Bethlehem, like the others who were born there? This then He omits; but He does that which has most power to bring him over, for He shows that He was present when they were conversing. For when Nathanael had said, Ver. 48. "Whence knowest Thou me?" He replies, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." ⁹Observe a man firm and steady. When Christ had said, "Behold an Israelite indeed," he was not made vain by this approbation, he ran not after this open praise, but continues seeking and searching more exactly, and desires to learn something certain. He still enquired as of a man, but Jesus answered as God. For He said, "I have known thee from the first," (him and the candor of his character, this He knew not as a man, from having closely followed him, but as God from the first,) "and but now I saw thee by the fig-tree"; when there was no one present there but only Philip and Nathanael who said all these things in private. It is mentioned, that having seen him afar off, He said, "Behold an Israelite indeed"; to show, that before Philip came near, Christ spoke these words, that the testimony might not be suspected. For this reason also He named the time, the place, and the tree; because if He had only said, "Before Philip came to thee, I saw thee," He might have been suspected of having sent him, and of saying nothing wonderful; but now, by mentioning both the place where he was when addressed by Philip, and the name of the tree, and the time of the conversation, He showed that His foreknowledge was unquestionable.

¹⁰And He did not merely show to him His foreknowledge, but instructed him also in another way. For He brought him to a recollection of what they then had said; as, "Can there any good thing come out of Nazareth?" And it was most especially on this account that Nathanael received Him, because when he had uttered these words, He did not condemn, but praised and ap-

proved him. Therefore he was assured that this was indeed the Christ, both from His foreknowledge, and from His having exactly searched out his sentiments, which was the act of One who would show that He knew what was in his mind; and besides, from His not having blamed, but rather praised him when he had seemed to speak against Himself. He said then, that Philip had "called" him; but what Philip had said to him or he to Philip, He omitted, leaving it to his own conscience, and not desiring farther to rebuke him.

¹¹[3.] Was it then only "before Philip called him" that He "saw" him? did He not see him before this with His sleepless eye? He saw him, and none could gainsay it; but this is what it was needful to say at the time. And what did Nathanael? When he had received an unquestionable proof of His foreknowledge, he hastened to confess Him, showing by his previous delay his caution, and his fairness by his assent afterwards. For, said the Evangelist, Ver. 49. "He answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel." Seest thou how his soul is filled at once with exceeding joy, and embraces Jesus with words? "Thou art," saith he, "that expected, that sought-for One." Seest thou how he is amazed, how he marvels? how he leaps and dances with delight? ¹²So ought we also to rejoice, who have been thought worthy to know the Son of God; to rejoice, not in thought alone, but to show it also by our actions. And what must they do who rejoice? Obey Him who has been made known to them; and they who obey, must do whatever He willeth. For if we are going to do what angers Him, how shall we show that we rejoice? See ye not in our houses when a man entertains one whom he loves, how gladly he exerts himself, running about in every direction, and though it be needful to spend all that he has, sparing nothing so that he please his visitor? But if one who invites should not attend to his guest, and not do such things as would procure him ease, though he should say ten thousand times that he rejoices at his coming, he could never be believed by him. And justly; for this should be shown by actions. Let us then, since Christ hath come to us, show that we rejoice, and do nothing that may anger him; let us garnish the abode to which He has come, for this they do who rejoice; let us set before Him the meal which He desires to eat, for this they do who hold festival. And what is this meal? He saith Himself; "My meat is, that I may do the will of Him that sent me. (c. iv. 34. When He is hungry, let us feed Him;

¹³ when He is thirsty, let us give Him drink: though thou give Him but a cup of cold water, He receives it; for He loves thee, and to one who loves, the offerings of the beloved, though they be small, appear great. Only be not thou slothful; though thou cast in but two farthings, He refuses them not, but receives them as great riches. For since He is without wants, and receives these offerings, not because He needs them, it is reasonable that all distinction should be not in the quantity of the gifts, but the intention of the giver. Only show that thou lovest Him who is come, that for His sake thou art giving all diligence, that thou rejoicest at His coming. See how He is disposed toward thee. He came for thee, He laid down His life for thee, and after all this He doth not refuse even to entreat thee. "We are ambassadors," saith Paul, "for Christ, as though God did beseech you by us. (2 Cor. v. 20. "And who is so mad," saith some one, "as not to love his own Master? I say so too, and I know that not one of us would deny this in words or intention; but one who is beloved desires love to be shown, not by words only, but by deeds also. For to say that we love, and not to act like lovers, is ridiculous, not only before God, but even in the sight of men.

¹⁴ Since then to confess Him in word only, while in deeds we oppose Him, is not only unprofitable, but also hurtful to us; let us, I entreat you, also make confession by our works; that we also may obtain a confession from Him in that day, when before His Father He shall confess those who are worthy in Christ Jesus our Lord, by whom and with whom, to the Father and the Holy Ghost be glory, now and ever, and world without end. Amen.

HOMILY 21

¹ John i. 49, 50.-"Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shall see greater things than these." [1.] Beloved, we need much care, much watchfulness, to be able to look into the depth of the Divine Scriptures. For it is not possible to discover their meaning in a careless way, or while we are asleep, but there needs close search, and there needs earnest prayer, that we may be enabled to see some little way into the secrets of the divine oracles. To-day, for instance, here is no trifling question proposed to us, but one which requires much zeal and enquiry. For when Nathanael said, "Thou art the Son of God," Christ replies, "Because I said unto thee, I saw

thee under the fig-tree, believest thou? Thou shalt see greater things than these."

²Now what is the question arising from this passage? It is this. Peter, when after so many miracles and such high doctrine he confessed that, "Thou art the Son of God" (Matt. xvi. 16), is called "blessed," as having received the revelation from the Father; while Nathanael, though he said the very same thing before seeing or hearing either miracles or doctrine, had no such word addressed to him, but as though he had not said so much as he ought to have said, is brought to things greater still. What can be the reason of this? It is, that Peter and Nathanael both spoke the same words, but not both with the same intention. Peter confessed Him to be "The Son of God" but as being Very God; Nathanael, as being mere man. And whence does this appear? From what he said after these words; for after, "Thou art the Son of God," he adds, "Thou art the King of Israel." But the Son of God is not "King of Israel" only, but of all the world.

³And what I say is clear, not from this only, but also from what follows. For Christ added nothing more to Peter, but as though his faith were perfect, said, that upon this confession of his He would build the Church; but in the other case He did nothing like this, but the contrary. For as though some large, and that the better, part were wanting to his confession He added what follows. For what saith He? Ver. 51. "Verily, verily I say unto you, Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Seest thou how He leads him up by little and little from the earth, and causes him no longer to imagine Him a man merely? for One to whom Angels minister, and on whom Angels ascend and descend, how could He be man? For this reason He said, "Thou shalt see greater things than these." And in proof of this, He introduces the ministry of Angels. And what He means is something of this kind: "Doth this, O Nathanael, seem to thee a great matter, and hast thou for this confessed me to be King of Israel? What then wilt thou say, when thou seest the Angels ascending and descending upon Me?" Persuading him by these words to own Him Lord also of the Angels. For on Him as on the King's own Son, the royal ministers ascended and descended, once at the season of the Crucifixion, again at the time of the Resurrection and the Ascension, and before this also, when they "came and ministered unto Him" (Matt. iv. 11), when they proclaimed the glad tidings of His birth, and cried, "Glory to God in the

highest, and on earth peace" (Luke ii. 14), when they came to Mary, when they came to Joseph.

⁴ And He does now what He has done in many instances; He utters two predictions, gives present proof of the one, and confirms that which has to be accomplished by that which is so already. For of His sayings some had been proved, such as, "Before Philip called thee, under the fig-tree I saw thee"; others had yet to come to pass, and had partly done so, namely, the descending and ascending of the Angels, at the Crucifixion, the Resurrection, and the Ascension; and this He renders credible by His words even before the event. For one who had known His power by what had gone before, and heard from Him of things to come, would more readily receive this prediction too. What then does Nathanael? To this he makes no reply. And therefore at this point Christ stopped His discourse with him, allowing him to consider in private what had been said; and not choosing to pour forth all at once, having cast seed into fertile ground, He then leaves it to shoot at leisure. And this He has shown in another place, where He saith, "The kingdom of heaven is like to a man that soweth good seed, but while he slept, his enemy cometh, and soweth tares among the wheat."

⁵ Chap. ii. ver. 1, ii. ver. 2. "On the third day there was a marriage in Cana of Galilee. And Jesus was called to the marriage. And the mother of Jesus was there, and His brethren." I said before that He was best known in Galilee; therefore they invite Him to the marriage, and He comes; for He looked not to His own honor, but to our benefit. He who disdained not to "take upon Him the form of a servant" (Phil. ii. 7), would much less disdain to be present at the marriage of servants; He who sat down "with publicans and sinners" (Matt. ix. 13), would much less refuse to sit down with those present at the marriage. Assuredly they who invited Him had not formed a proper judgment of Him, nor did they invite Him as some great one, but merely as an ordinary acquaintance; and this the Evangelist has hinted at, when he says, "The mother of Jesus was there, and His brethren." Just as they invited her and His brethren, they invited Jesus.

⁶ Ver. 3. "And when they wanted wine, His mother saith unto Him, They have no wine." Here it is worth while to enquire whence it came into His mother's mind to imagine anything great of her Son; for He had as yet done no miracle, since the Evangelist saith, "This beginning of miracles did Jesus in Cana of Galilee." (c. ii. 11.) ⁷[2. Now if any say that this is not a sufficient

proof that it was the "beginning of His miracles," because there is added simply "in Cana of Galilee," as allowing it to have been the first done there, but not altogether and absolutely the first, for He probably might have done others elsewhere, we will make answer to him of that which we have said before. And of what kind? The words of John (the Baptist); "And I knew Him not; but that He should be made manifest to Israel, therefore am I come, baptizing with water. Now if He had wrought miracles in early age, the Israelites would not have needed another to declare Him. For He who came among men, and by His miracles was so made known, not to those only in Judaea, but also to those in Syria and beyond, and who did this in three years only, or rather who did not need even these three years to manifest Himself (Matt. iv. 24), for immediately and from the first His fame went abroad everywhere; He, I say, who in a short time so shone forth by the multitude of His miracles, that His name was well known to all, was much less likely, if while a child He had from an early age wrought miracles, to escape notice so long. For what was done would have seemed stranger as done by a boy, and there would have been time for twice or thrice as many, and much more.

§ But in fact He did nothing while He was a child, save only that one thing to which Luke has testified (Luke ii. 46), that at the age of twelve years He sat hearing the doctors, and was thought admirable for His questioning. Besides, it was in accordance with likelihood and reason that He did not begin His signs at once from an early age; for they would have deemed the thing a delusion. For if when He was of full age many suspected this, much more, if while quite young He had wrought miracles, would they have hurried Him sooner and before the proper time to the Cross, in the venom of their malice; and the very facts of the Dispensation would have been discredited. ¶ "How then," asks some one, "came it into the mind of His mother to imagine anything great of Him?" He was now beginning to reveal Himself, and was plainly discovered by the witness of John, and by what He had said to His disciples. And before all this, the Conception itself and all its attending circumstances had inspired her with a very great opinion of the Child; "for," said Luke, "she heard all the sayings concerning the Child, and kept them in her heart." "Why then," says one, "did not she speak this before?" Because, as I said, it was now at last that He was beginning to manifest Himself. Before this time He lived as one of the many, and therefore His mother had not confidence to say any such thing to Him; but when she heard that John

had come on His account, and that he had borne such witness to Him as he did, and that He had disciples, after that she took confidence, and called Him, and said, when they wanted wine, "They have no wine." For she desired both to do them a favor, and through her Son to render herself more conspicuous; perhaps too she had some human feelings, like His brethren, when they said, "Show thyself to the world" (c. xvii. 4), desiring to gain credit from His miracles. Therefore He answered somewhat vehemently, saying,

¹⁰ Ver. 4. "Woman, what have I to do with thee? Mine hour is not yet come." ¹¹ To prove that He greatly respected His mother, hear Luke relate how He was "subject to" His parents (Luke ii. 51), and our own Evangelist declare how He had forethought for her at the very season of the Crucifixion. For where parents cause no impediment or hindrance in things belonging to God, it is our bounden duty to give way to them, and there is great danger in not doing so; but when they require anything unseasonably, and cause hindrance in any spiritual matter, it is unsafe to obey. And therefore He answered thus in this place, and again elsewhere, "Who is My mother, and who are My brethren?" (Matt. xii. 48), because they did not yet think rightly of Him; and she, because she had borne Him, claimed, according to the custom of other mothers, to direct Him in all things, when she ought to have revered and worshiped Him. This then was the reason why He answered as He did on that occasion. For consider what a thing it was, that when all the people high and low were standing round Him, when the multitude was intent on hearing Him, and His doctrine had begun to be set forth, she should come into the midst and take Him away from the work of exhortation, and converse with Him apart, and not even endure to come within, but draw Him outside merely to herself. This is why He said, "Who is My mother and My brethren? Not to insult her who had borne Him, (away with the thought!

¹² but to procure her the greatest benefit, and not to let her think meanly of Him. For if He cared for others, and used every means to implant in them a becoming opinion of Himself, much more would He do so in the case of His mother. And since it was probable that if these words had been addressed to her by her Son, she would not readily have chosen even then to be convinced, but would in all cases have claimed the superiority as being His mother, therefore He replied as He did to them who spake to Him; otherwise He could not have led up her thoughts from His present lowliness to His fu-

ture exaltation, had she expected that she should always be honored by Him as by a son, and not that He should come as her Master. ¹³[3.] It was then from this motive that He said in this place, "Woman, what have I to do with thee?" and also for another reason not less pressing. What was that? It was, that His miracles might not be suspected. The request ought to have come from those who needed, not from His mother. And why so? Because what is done at the request of one's friends, great though it be, often causes offense to the spectators; but when they make the request who have the need, the miracle is free from suspicion, the praise unmixed, the benefit great. So if some excellent physician should enter a house where there were many sick, and be spoken to by none of the patients or their relations, but be directed only by his own mother, he would be suspected and disliked by the sufferers, nor would any of the patients or their attendants deem him able to exhibit anything great or remarkable. And so this was a reason why He rebuked her on that occasion, saying, "Woman, what have I to do with thee?" instructing her for the future not to do the like; because, though He was careful to honor His mother, yet He cared much more for the salvation of her soul, and for the doing good to the many, for which He took upon Him the flesh.

¹⁴ These then were the words, not of one speaking rudely to his mother, but belonging to a wise dispensation, which brought her into a right frame of mind, and provided that the miracles should be attended with that honor which was meet. And setting other things aside, this very appearance which these words have of having been spoken chidingly, is amply enough to show that He held her in high honor, for by His displeasure He showed that He revered her greatly; in what manner, we will say in the next discourse. Think of this then, and when you hear a certain woman saying, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked," and Him answering, "rather blessed are they that do the will of my Father" (Luke xi. 27), suppose that those other words also were said with the same intention. For the answer was not that of one rejecting his mother, but of One who would show that her having borne Him would have nothing availed her, had she not been very good and faithful. Now if, setting aside the excellence of her soul, it profited Mary nothing that the Christ was born of her, much less will it be able to avail us to have a father or a brother, or a child of virtuous and noble disposition, if we ourselves be far removed from his virtue. "A

brother," saith David, "doth not redeem shall man redeem? (Ps xlix. 7, Ps xlix. 7 LXX.

¹⁵ We must place our hopes of salvation in nothing else, but only in our own righteous deeds (done) after a the grace of God. For if this by itself could have availed, it would have availed the Jews, (for Christ was their kinsman according to the flesh,) it would have availed the town in which He was born, it would have availed His brethren. But as long as His brethren cared not for themselves, the honor of their kindred availed them nothing, but they were condemned with the rest of the world, and then only were approved, when they shone by their own virtue; and the city fell, and was burnt, having gained nothing from this; and His kinsmen according to the flesh were slaughtered and perished very miserably, having gained nothing towards being saved from their relationship to Him, because they had not the defense of virtue. The Apostles, on the contrary, appeared greater than any, because they followed the true and excellent way of gaining relationship with Him, that by obedience. And from this we learn that we have always need of faith, and a life shining and bright, since this alone will have power to save us. For though His relations were for a long time everywhere held in honor, being called the Lord's kinsmen, yet now we do not even know their names, while the lives and names of the Apostles are everywhere celebrated.

¹⁶ Let us then not be proud of nobleness of birth according to the flesh, but though we have ten thousand famous ancestors, let us use diligence ourselves to go beyond their excellences, knowing that we shall gain nothing from the diligence of others to help us in the judgment that is to come; nay, this will be the more grievous condemnation, that though born of righteous parents and having an example at home, we do not, even thus, imitate our teachers. And this I say now, because I see many heathens, when we lead them to the faith and exhort them to become Christians, flying to their kinsmen and ancestors and house, and saying, "All my relations and friends and companions are faithful Christians. What is that to thee, thou wretched and miserable? This very thing will be especially thy ruin, that thou didst not respect the number of those around thee, and run to the truth. Others again who are believers but live a careless life, when exhorted to virtue make the very same defense, and say, "my father and my grandfather and my great-grandfather were very pious and good men. But this will assuredly most condemn thee, that being descended from such men, thou hast acted unwor-

thily of the root from whence thou art sprung. For hear what the Prophet says to the Jews, "Israel served for a wife, and for a wife he kept (sheep)" (Hos. xii. 12); and again Christ, "Your father Abraham rejoiced to see My day, and he saw it, and was glad. (c.

17 viii. 56. And everywhere they bring forward to them the righteous acts of their fathers, not only to praise them, but also to make the charge against their descendants more heavy. Knowing then this, let us use every means that we may be saved by our own works, lest having deceived ourselves by vain trusting on others, we learn that we have been deceived when the knowledge of it will profit us nothing. "In the grave," saith David, "who shall give thee thanks? (Ps. vi. 5. Let us then repent here, that we may obtain the everlasting goods, which may God grant we all do, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY 22

1 John ii. 4.-"Woman, what have I to do with thee? Mine hour is not yet come." [1.] In preaching the word there is some toil, and this Paul declares when he says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim: v. 17.) Yet it is in your power to make this labor light or heavy; for if you reject our words, or if without actually rejecting them you do not show them forth in your works, our toil will be heavy, because we labor uselessly and in vain: while if ye heed them and give proof of it by your works, we shall not even feel the toil, because the fruit produced by our labor will not suffer the greatness of that labor to appear. So that if you would rouse our zeal, and not quench or weaken it, show us, I beseech you, your fruit, that we may behold the fields waving with corn, and being supported by hopes of an abundant crop, and reckoning up your riches, may not be slothful in carrying on this good traffic.

2 It is no slight question which is proposed to us also to-day. For first, when the mother of Jesus says, "They have no wine," Christ replies, "Woman, what have I to do with thee? Mine, hour is not yet come." And then, having thus spoken, He did as His mother had said; an action which needs enquiry no less than the words. Let us then, after calling upon Him who wrought the miracle, proceed to the explanation. 3 The words are not used in this place only, but in others also; for the same Evangelist says, "They could not lay

hands on Him, because His hour was not yet come" (c. viii. 20); and again, "No man laid hands on Him, because His hour was not yet come" (c. vii. 30); and again, "The hour is come, glorify Thy Son. (c. xvii. 1. What then do the words mean? I have brought together more instances, that I may give one explanation of all. And what is that explanation? Christ did not say, "Mine hour is not yet come," as being subject to the necessity of seasons, or the observance of an "hour"; how can He be so, who is Maker of seasons, and Creator of the times and the ages? To what else then did He allude? He desires to show this; that He works all things at their convenient season, not doing all at once; because a kind of confusion and disorder would have ensued, if, instead of working all at their proper seasons, He had mixed all together, His Birth, His Resurrection, and His coming to Judgment. Observe this; creation was to be, yet not all at once; man and woman were to be created, yet not even these together; mankind were to be condemned to death, and there was to be a resurrection, yet the interval between the two was to be great; the law was to be given, but not grace with it, each was to be dispensed at its proper time.

⁴ Now Christ was not subject to the necessity of seasons, but rather settled their order, since He is their Creator; and therefore He saith in this place, "Mine hour is not yet come. And His meaning is, that as yet He was not manifest to the many, nor had He even His whole company of disciples; Andrew followed Him, and next to him Philip, but no one else. And moreover, none of these, not even His mother nor His brethren, knew Him as they ought; for after His many miracles, the Evangelist says of His brethren, "For neither did His brethren believe in Him. (c. vii. 5. And those at the wedding did not know Him either, for in their need they would certainly have come to and entreated Him. Therefore He saith, "Mine hour is not yet come"; that is, "I am not yet known to the company, nor are they even aware that the wine has failed; let them first be sensible of this. I ought not to have been told it from thee; thou art My mother, and renderest the miracle suspicious. They who wanted the wine should have come and besought Me, not that I need this, but that they might with an entire assent accept the miracle. For one who knows that he is in need, is very grateful when he obtains assistance; but one who has not a sense of his need, will never have a plain and clear sense of the benefit."

5 Why then after He had said, "Mine hour is not yet come," and given her a denial, did He what His mother desired? Chiefly it was, that they who opposed Him, and thought that He was subject to the "hour," might have sufficient proof that He was subject to no hour; for had He been so, how could He, before the proper "hour" was come, have done what He did? And in the next place, He did it to honor His mother, that He might not seem entirely to contradict and shame her that bare Him in the presence of so many; and also, that He might not be thought to want power, for she brought the servants to Him. Besides, even while saying to the Canaanitish woman, "It is not meet to take the children's bread, and to give it unto dogs" (Matt. xv. 26), He still gave the bread, as considering her perseverance; and though after his first reply, He said, "I am not sent save unto the lost sheep of the house of Israel," yet even after saying this, He healed the woman's daughter. Hence we learn, that although we be unworthy, we often by perseverance make ourselves worthy to receive. And for this reason His mother remained by, and openly brought to Him the servants, that the request might be made by a greater number; and therefore she added,

6 Ver. 5. "Whatsoever He saith unto you, do it." For she knew that His refusal proceeded not from want of power, but from humility, and that He might not seem without cause to hurry to the miracle; and therefore she brought the servants. Ver. 6, 7. "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the waterpots with water; and they filled them up to the brim." It is not without a reason that the Evangelist says, "After the manner of the purifying of the Jews," but in order that none of the unbelievers might suspect that lees having been left in the vessels, and water having been poured upon and mixed with them, a very weak wine had been made. Therefore he says, "after the manner of the purifying of the Jews," to show that those vessels were never receptacles for wine. For because Palestine is a country with but little water, and brooks and fountains were not everywhere to be found, they always used to fill waterpots with water, so that they might not have to hasten to the rivers if at any time they were filed, but might have the means of purification at hand.

7 "And why was it, that He did not the miracle before they filled them, which would have been more marvelous by far? for it is one thing to change given matter to a different quality, and another to create matter out of

nothing." The latter would indeed have been more wonderful, but would not have seemed so credible to the many. And therefore He often purposely lessens the greatness of His miracles, that it may be the more readily received. "But why," says one, "did not He Himself produce the water which He afterwards showed to be wine, instead of bidding the servants bring it?" For the very same reason; and also, that He might have those who drew it out to witness that what had been effected was no delusion since if any had been inclined to be shameless, those who ministered might have said to them, "We drew the water, we filled the vessels." And besides what we have mentioned, He thus overthrows those doctrines which spring up against the Church. For since there are some who say that the Creator of the world is another, and that the things which are seen are not His works, but those of a certain other opposing god, to curb these men's madness He doth most of His miracles on matter found at hand. Because, had the creator of these been opposed to Him, He would not have used what was another's to set forth His own power. But now to show that it is He who transmutes water in the vine plants, and who converts the rain by its passage through the root into wine, He effected that in a moment at the wedding which in the plant is long in doing. When they had filled the waterpots, He said,

^s Ver. 8-10. "Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worst; but thou hast kept the good wine until now." Here again some mock, saying, "this was an assembly of drunken men, the sense of the judges was spoilt, and not able to taste what was made, or to decide on what was done, so that they did not know whether what was made was water or wine: for that they were drunk," it is alleged, "the ruler himself has shown by what he said." Now this is most ridiculous, yet even this suspicion the Evangelist has removed. For he does not say that the guests gave their opinion on the matter, but "the ruler of the feast," who was sober, and had not as yet tasted anything. For of course you are aware, that those who are entrusted with the management of such banquets are the most sober, as having this one business, to dispose all things in order and regularity; and therefore the Lord called such a man's sober senses to testify to what was

done. For He did not say, "Pour forth to them that sit at meat," but, "Bear unto the governor of the feast."

9 "And when the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants knew,) the governor of the feast called the bridegroom." "And why did he not call the servants? for so the miracle would have been revealed." Because Jesus had not Himself revealed what had been done, but desired that the power of His miracles should be known gently, little by little. And suppose that it had then been mentioned, the servants who related it would never have been believed, but would have been thought mad to bear such testimony to one who at that time seemed to the many a mere man; and although they knew the certainty of the thing by experience, (for they were not likely to disbelieve their own hands,) yet they were not sufficient to convince others. And so He did not reveal it to all, but to him who was best able to understand what was done, reserving the clearer knowledge of it for a future time; since after the manifestation of other miracles this also would be credible. Thus when he was about to heal the nobleman's son, the Evangelist has shown that it had already become more clearly known; for it was chiefly because the nobleman had become acquainted with the miracle that he called upon Him, as John incidentally shows when he says, "Jesus came into Cana of Galilee, where He made the water wine." (c. iv. 46.) And not wine simply, but the best.

10 [3.] For such are the miraculous works of Christ, they are far more perfect and better than the operations of nature. This is seen also in other instances; when He restored any infirm member of the body, He made it better than the sound. That it was wine then, and the best of wine, that had been made, not the servants only, but the bridegroom and the ruler of the feast would testify; and that it was made by Christ, those who drew the water; so that although the miracle were not then revealed, yet it could not in the end be passed in silence, so many and constraining testimonies had He provided for the future. That He had made the water wine, He had the servants for witnesses; that the wine was good that had been made, the ruler of the feast and the bridegroom. It might be expected that the bridegroom would reply to this, (the ruler's speech,) and say something, but the Evangelist, hastening to more pressing matters, has only touched upon this miracle, and passed on. For what we needed to learn was, that Christ made the water wine, and that good wine; but what the bridegroom said to the governor he did not think it

necessary to add. And many miracles, at first somewhat obscure, have in process of time become more plain, when reported more exactly by those who knew them from the beginning.

11 At that time, then, Jesus made of water wine, and both then and now He ceases not to change our weak and unstable wills. For there are, yes, there are men who in nothing differ from water, so cold, and weak, and unsettled. But let us bring those of such disposition to the Lord, that He may change their will to the quality of wine, so that they be no longer washy, but have body, and be the cause of gladness in themselves and others. But who can these cold ones be? They are those who give their minds to the fleeting things of this present life, who despise not this world's luxury, who are lovers of glory and dominion: for all these things are flowing waters, never stable, but ever rushing violently down the steep. The rich to-day is poor tomorrow, he who one day appears with herald, and girdle, and chariot, and numerous attendants, is often on the next the inhabitant of a dungeon, having unwillingly quitted all that show to make room for another. Again, the gluttonous and dissipated man, when he has filled himself to bursting, cannot retain even for a single day the supply conveyed by his delicacies, but when that is dispersed, in order to renew it he is obliged to put in more, differing in nothing from a torrent. For as in the torrent when the first body of water is gone, others in turn succeed; so in gluttony, when one repast is removed, we again require another.

12 And such is the nature and the lot of earthly things, never to be stable, but to be always pouring and hurrying by; but in the case of luxury, it is not merely the flowing and hastening by; but many other things that trouble us. By the violence of its course it wears away the strength of the body, and strips the soul of its manliness, and the strongest currents of rivers do not so easily eat away their banks and make them sink down, as do luxury and wantonness sweep away all the bulwarks of our health; and if you enter a physician's house and ask him, you will find that almost all the causes of diseases arise from this. For frugality and a plain table is the mother of health, and therefore physicians have thus named it; for they have called the not being satisfied "health," (because not to be satisfied with food is health,) and they have spoken of sparing diet as the "mother of health. Now if the condition of wants is the mother of health, it is clear that fullness is the mother of sickness and debility, and produces attacks which are beyond the skill even of

physicians. For gout in the feet, apoplexy, dimness of sight, pains in the hands, tremors, paralytic attacks, jaundice, lingering and inflammatory fevers, and other diseases many more than these, (for we have not time to go over them all,) are the natural offspring, not of abstinence and moderate diet, but of gluttony and repletion.

13 And if you will look to the diseases of the soul that arise from them, you will see that feelings of coveting, sloth, melancholy, dullness, impurity, and folly of all kinds, have their origin here. For after such banquets the souls of the luxurious become no better than asses, being torn to pieces by such wild beasts as these (passions). Shall I say also how many pains and displeasures they have who wait upon luxury? I could not enumerate them all, but by a single principal point I will make the whole clear. At a table such as I speak of, that is, a sumptuous one, men never eat with pleasure; for abstinence is the mother of pleasure as well as health, while repletion is the source and root not only of diseases, but of displeasure. For where there is satiety there desire cannot be, and where there is no desire, how can there be pleasure? And therefore we should find that the poor are not only of better understanding and healthier than the rich, but also that they enjoy a greater degree of pleasure. Let us, when we reflect on this, flee drunkenness and luxury, not that of the table alone, but all other which is found in the things of this life, and let us take in exchange for it the pleasure arising from spiritual things, and, as the Prophet says, delight ourselves in the Lord; "Delight thyself in the Lord, and He shall give thee the desires of thine heart" (Ps. xxxvii. 4);

14 that so that we may enjoy the good things both here and hereafter, through the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory, world without end. Amen.

HOMILY 23

1 John ii. 11.-"This beginning of miracles did Jesus in Cana of Galilee." [1.] Frequent and fierce is the devil in his attacks, on all sides besieging our salvation; we therefore must watch and be sober, and everywhere fortify ourselves against his assault, for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces. If then we have any care at all for our salvation, let us not allow him to make his approaches even in trifles, that thus we may check him beforehand in

important matters; for it would be the extreme of folly, if, while he displays such eagerness to destroy our souls, we should not bring even an equal amount in defense of our own salvation. ² I say not this without a cause, but because I fear lest that wolf be even now standing unseen by us in the midst of the fold, and some sheep become a prey to him, being led astray from the flock and from hearkening by its own carelessness and his craft. Were the wounds sensible, or did the body receive the blows, there would be no difficulty in discerning his plots; but since the soul is invisible, and since that it is which receives the wounds, we need great watchfulness that each may prove himself; for none knoweth the things of a man as the spirit of a man that is in him. (1 Cor. ii. 11. The word is spoken indeed to all, and is offered as a general remedy to those who need it, but it is the business of every individual hearer to take what is suited to his complaint. I know not who are sick, I know not who are well. And therefore I use every sort of argument, and introduce remedies suited to all maladies, at one time condemning covetousness, after that touching on luxury, and again on impurity, then composing something in praise of and exhortation to charity, and each of the other virtues in their turn. For I fear lest when my arguments are employed on any one subject, I may without knowing it be treating you for one disease while you are ill of others.

³ So that if this congregation were but one person, I should not have judged it so absolutely necessary to make my discourse varied; but since in such a multitude there are probably also many maladies, I not unreasonably diversify my teaching, since my discourse will be sure to attain its object when it is made to embrace you all. For this cause also Scripture is something multiform, and speaks on ten thousand matters, because it addresses itself to the nature of mankind in common, and in such a multitude all the passions of the soul must needs be; though all be not in each. Let us then cleanse ourselves of these, and so listen to the divine oracles, and with contrite heart hear what has been this day read to us. ⁴ And what is that? "This beginning of miracles did Jesus in Cana of Galilee." I told you the other day, that there are some who say that this is not the beginning. "For what," says one, "if 'Cana of Galilee' be added? This shows that this was 'the beginning' He made 'in Cana.'" But on these points I would not venture to assert anything exactly. I before have shown that He began His miracles after His Baptism, and wrought no miracle before it; but whether of the miracles done after His

Baptism, this or some other was the first, it seems to me unnecessary to assert positively. "And manifested forth His glory." "How?" asks one, "and in what way? For only the servants, the ruler of the feast, and the bridegroom, not the greater number of those present, gave heed to what was done." How then did he "manifest forth His glory"? He manifested it at least for His own part, and if all present hear not of the miracle at the time, they would hear of it afterwards, for unto the present time it is celebrated, and has not been unnoticed. That all did not know it on the same day is clear from what follows, for after having said that He "manifested forth His glory," the Evangelist adds,

5 "And His disciples believed on Him." His disciples, who even before this regarded Him with wonder. Seest thou that it was especially necessary to work the miracles at times when men were present of honest minds, and who would carefully give heed to what was done? for these would more readily believe, and attend more exactly to the circumstances. "And how could He have become known without miracles?" Because His doctrine and prophetic powers were sufficient to cause wonder in the souls of His hearers, so that they took heed to what He did with a right disposition, their minds being already well affected towards Him. And therefore in many other places the Evangelists say, that He did no miracle on account of the perversity of the men who dwelt there. (Matt. xii. 38; ch. xiii. 58, &c.) Ver. 12. "After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days."

6 Wherefore comes He with "His mother to Capernaum"? for He hath done no miracle there, and the inhabitants of that city were not of those who were rightminded towards Him, but of the utterly corrupt. And this Christ declared when He said, "And thou, Capernaum, which are exalted to heaven, shall be thrust down to hell." (Luke x. 15.) Wherefore then goes He? I think it was, because He intended a little after to go up to Jerusalem, that He then went to Capernaum, to avoid leading about everywhere with Him, His mother and His brethren. And so, having departed and tarried a little while to honor His mother, He again commences His miracles after restoring to her home her who had borne Him. Therefore the Evangelist says, After "not many days," Ver. 13. "He went up to Jerusalem." He received baptism then a few days before the passover. But on going up to Jerusalem, what did He, a deed full of high authority; for He cast out of the Temple those dealers and

money changers, and those who sold doves, and oxen, and sheep, and who passed their time there for this purpose.

⁷ [2.] Another Evangelist writes, that as He cast them out, He said, Make not my Father's house "a den of thieves," but this one, Ver. 16. ("Make not My Father's house) an house of merchandise." They do not in this contradict each other, but show that he did this a second time, and that both these expressions were not used on the same occasion, but that He acted thus once at the beginning of His ministry, and again when He had come to the very time of His Passion. Therefore, (on the latter occasion,) employing more strong expressions, He spoke of it as (being made) "a den of thieves," but here at the commencement of His miracles He does not so, but uses a more gentle rebuke; from which it is probable that this took place a second time. "And wherefore," says one, "did Christ do this same, and use such severity against these men, a thing which He is nowhere else seen to do, even when insulted and reviled, and called by them 'Samaritan' and 'demoniac'? for He was not even satisfied with words only, but took a scourge, and so cast them out." Yes, but it was when others were receiving benefit, that the Jews accused and raged against Him; when it was probable that they would have been made savage by His rebukes, they showed no such disposition towards Him, for they neither accused nor reviled Him. What say they?

⁸ Ver. 18. "What sign showest Thou unto us, seeing that Thou doest these things?" Seest thou their excessive malice, and how the benefits done to others incensed them more (than reproofs)? ⁹ At one time then He said, that the Temple was made by them "a den of thieves," showing that what they sold was gotten by theft, and rapine, and covetousness, and that they were rich through other men's calamities; at another, "a house of merchandise," pointing to their shameless traffickings. "But wherefore did He this? Since he was about to heal on the Sabbath day, and to do many such things which were thought by them transgressions of the Law in order that He might not seem to do this as though He had come to be some rival God and opponent of His Father, He takes occasion hence to correct any such suspicion of theirs. For One who had exhibited so much zeal for the House was not likely to oppose Him who was Lord of the House, and who was worshiped in it. No doubt even the former years during which He lived according to the Law, were sufficient to show His reverence for the Legislator, and that He came not to give contrary laws; yet since it was likely that those years were forgotten

through lapse of time, as not having been known to all because He was brought up in a poor and mean dwelling, He afterwards does this in the presence of all, (for many were present because the feast was nigh at hand,) and at great risk.

¹⁰ For he did not merely "cast them out," but also "overturned the tables," and "poured out the money," giving them by this to understand, that He who threw Himself into danger for the good order of the House could never despise his Master. Had He acted as He did from hypocrisy, He should only have advised them; but to place Himself in danger was very daring. For it was no light thing to offer Himself to the anger of so many market-folk, to excite against Himself a most brutal mob of petty dealers by His reproaches and His blows, this was not the action of a pretender, but of one choosing to suffer everything for the order of the House. ¹¹ And therefore not by His actions only, but by His words, He shows his agreement with the Father; for He saith not "the Holy House," but "My Father's House." See, He even calls Him, "Father," and they are not wroth; they thought He spoke in a general way: but when He went on and spoke more plainly, so as to set before them the idea of His Equality, then they become angry. And what say they? "What sign showest Thou unto us, seeing that Thou doest these things?" Alas for their utter madness! Was there need of a sign before they could cease their evil doings, and free the house of God from such dishonor? and was it not the greatest sign of His Excellence that He had gotten such zeal for that House? In fact, the well-disposed were distinguished by this very thing, for "They," His disciples, it says,

¹² Ver. 17. "Remembered that it is written, The zeal of thine house hath eaten me up." But the Jews did not remember the Prophecy, and said, "What sign showest Thou unto us?" (Ps. lxi. 9), both grieving that their shameful traffic was cut off, and expecting by these means to stop Him, and also desiring to challenge Him to a miracle, and to find fault with what He was doing. Wherefore He will not give them a sign; and before, when they came and asked Him, He made them the same answer, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (Matt. xvi. 4.) Only then the answer was clear, now it is more ambiguous. This He doth on account of their extreme insensibility; for He who prevented them without their asking, and gave them signs, would never when they asked have turned away from them, had He

not seen that their minds were wicked and false, and their intention treacherous. Think how full of wickedness the question itself was at the outset. When they ought to have applauded Him for His earnestness and zeal, when they ought to have been astonished that He cared so greatly for the House, they reproach Him, saying, that it was lawful to traffic, and unlawful for any to stop their traffic, except he should show them a sign. What saith Christ?

¹³ Ver. 19. "Destroy this Temple, and in three days I will raise it up." Many such sayings He utters which were not intelligible to His immediate hearers, but which were to be so to those that should come after. And wherefore doth He this? In order that when the accomplishment of His prediction should have come to pass, He might be seen to have foreknown from the beginning what was to follow; which indeed was the case with this prophecy. For, saith the Evangelist, Ver. 22. "When He was risen from the dead, His disciples remembered that He had said this; and they believed the Scripture, and the word which Jesus had said." But at the time when this was spoken, the Jews were perplexed as to what it might mean, and cast about to discover, saying, Ver. 20. "Forty and six years was this Temple in building, and wilt thou rear it up in three days?"

¹⁴ "Forty and six years," they said, referring to the latter building, for the former was finished in twenty years' time. (Ezra vi. 15.) [3.] Wherefore then did He not resolve the difficulty and say, "I speak not of that Temple, but of My flesh"? Why does the Evangelist, writing the Gospel at a later period, interpret the saying, and Jesus keep silence at the time? Why did He so keep silence? Because they would not have received His word; for if not even the disciples were able to understand the saying, much less were the multitudes. "When," saith the Evangelist, "He was risen from the dead, then they remembered, and believed the Scripture and His word." There were two things that hindered them for the time, one the fact of the Resurrection, the other, the greater question whether He was God that dwelt within; of both which things He spake darkly when He said, "Destroy this Temple, and I will rear it up in three days." And this St. Paul declares to be no small proof of His Godhead, when he writes, "Declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead." (Rom. i. 4.).

¹⁵ But why doth He both there, and here, and everywhere, give this for a sign, at one time saying, "When ye have lifted up the Son of Man, then ye shall know that I Am" (c. viii. 28); at another, "There shall no sign be given

you but the sign of the prophet Jonas" (Matt. xii. 39); and again in this place, "In three days I will raise it up"? Because what especially showed that He was not a mere man, was His being able to set up a trophy of victory over death, and so quickly to abolish His long enduring tyranny, and conclude that difficult war. Wherefore He saith, "Then ye shall know." "Then." When? When after My Resurrection I shall draw (all) the world to Me, then ye shall know that I did these things as God, and Very Son of God, avenging the insult offered to My Father.

¹⁶ "Why then, instead of saying, 'What need is there of "signs" to check evil deeds?' did He promise that He would give them a sign?" Because by so doing He would have the more exasperated them; but in this way He rather astonished them. Still they made no answer to this, for He seemed to them to say what was incredible, so that they did not stay even to question Him upon it, but passed it by as impossible. Yet had they been wise, though it seemed to them at the time incredible, still when He wrought His many miracles they would then have come and questioned Him, would then have intreated that the difficulty might be resolved to them; but because they were foolish, they gave no heed at all to part of what was said, and part they heard with evil frame of mind. And therefore Christ spoke to them in an enigmatical way.

¹⁷ The question still remains, "How was it that the disciples did not know that He must rise from the dead?" It was, because they had not been vouchsafed the gift of the Spirit; and therefore, though they constantly heard His discourses concerning the Resurrection, they understood them not, but reasoned with themselves what this might be. For very strange and paradoxical was the assertion that one could raise himself, and would raise himself in such wise. And so Peter was rebuked, when, knowing nothing about the Resurrection, he said, "Be it far from Thee." (Matt. xvi. 22.) And Christ did not reveal it clearly to them before the event, that they might not be offended at the very outset, being led to distrust His words on account of the great improbability of the thing, and because they did not yet clearly know Him, who He was. For no one could help believing what was proclaimed aloud by facts, while some would probably disbelieve what was told to them in words. Therefore He at first allowed the meaning of His words to be concealed; but when by their experience He had verified His sayings, He after that gave them understanding of His words, and such gifts of the Spirit that they re-

ceived them all at once. "He," saith Jesus, "shall bring all things to your remembrance." (c. xiv. 26.) For they who in a single night cast off all respect for Him, and fled from and denied that they even knew Him, would scarcely have remembered what He had done and said during the whole time, unless they had enjoyed much grace of the Spirit.

¹⁸ "But," says one, "if they were to hear from the Spirit, why needed they to accompany Christ when they would not retain His words?" Because the Spirit taught them not, but called to their mind what Christ had said before; and it contributes not a little to the glory of Christ, that they were referred to the remembrance of the words He had spoken to them. At the first then it was of the gift of God that the grace of the Spirit lighted upon them so largely and abundantly; but after that, it was of their own virtue that they retained the Gift. For they displayed a shining life, and much wisdom, and great labors, and despised this present life, and thought nothing of earthly things, but were above them all; and like a sort of light-winged eagle, soaring high by their works; reached to heaven itself, and by these possessed the unspeakable grace of the Spirit.

¹⁹ Let us then imitate them, and not quench our lamps, but keep them bright by alms-doing, for so is the light of this fire preserved. Let us collect the oil into our vessels whilst we are here, for we cannot buy it when we have departed to that other place, nor can we procure it elsewhere, save only at the hands of the poor. Let us therefore collect it thence very abundantly, if, at least, we desire to enter in with the Bridegroom. But if we do not this, we must remain without the bridechamber, for it is impossible, it is impossible, though we perform ten thousand other good deeds, to enter the portals of the Kingdom without alms-doing. Let us then show forth this very abundantly, that we may enjoy those ineffable blessings; which may it come to pass that we all attain, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY 24

1 John ii. 23.—"Now when He was in Jerusalem at the Passover, in the feast, many believed on Him." [1.] Of the men of that time some clung to their error, others laid hold on the truth, while of these last, some having retained it for a little while again fell off from it. Alluding to these, Christ compared them to seeds not deeply sown, but having their roots upon the surface of the

earth; and He said that they should quickly perish. And these the Evangelist has here pointed out to us, saying, "When He was in Jerusalem, at the Passover, in the feast, many believed on Him, when they saw the miracles which He did." Ver. 24. "But Jesus did not commit Himself unto them." For they were the more perfect among His disciples, who came to Him not only because of His miracles, but through His teaching also. The grosser sort the miracles attracted, but the better reasoners His prophecies and doctrines; and so they who were taken by His teaching were more steadfast than those attracted by His miracles. And Christ also called them "blessed," saying, "Blessed are they that have not seen, and yet have believed." (c. xx. 29.) But that these here mentioned were not real disciples, the following passage shows, for it saith, "Jesus did not commit Himself unto them." Wherefore?

² "Because He knew all things," Ver. 25. "And needed not that any should testify of man, for He knew what was in man." The meaning is of this kind. "He who dwells in men's hearts, and enters into their thoughts, took no heed of outward words; and knowing well that their warmth was but for a season, He placed not confidence in them as in perfect disciples, nor committed all His doctrines to them as though they had already become firm believers." Now, to know what is in the heart of men belongs to God alone, "who hath fashioned hearts one by one" (Ps. xxxiii. 15, Ps xxxiii. 15 LXX.), for, saith Solomon, "Thou, even Thou only, knowest the hearts" (1 Kings viii. 39); He therefore needed not witnesses to learn the thoughts of His own creatures, and so He felt no confidence in them because of their mere, temporary belief. Men, who know neither the present nor the future, often tell and entrust all without any reserve to persons who approach them deceitfully and who shortly will fall off from them; but Christ did not so, for well He knew all their secret thoughts.

³ And many such now there are, who have indeed the name of faith, but are unstable, and easily led away; wherefore neither now doth Christ commit Himself to them, but concealeth from them many things; and just as we do not place confidence in mere acquaintances but in real friends, so also doth Christ. Hear what He saith to His disciples, "Henceforth I call you not servants, ye are My friends." (c. xv. 14, xv. 15.) Whence is this and why? "Because all things that I have heard of My Father I have made known unto you." And therefore He gave no signs to the Jews who asked for them, because they asked tempting Him. Indeed the asking for signs is a practice of tempters

both then and now; for even now there are some that seek them and say, "Why do not miracles take place also at this present time?" If thou art faithful, as thou oughtest to be, and lovest Christ as thou oughtest to love Him, thou hast no need of signs, they are given to the unbelievers. "How then," asks one, "were they not given to the Jews?" Given they certainly were; and if there were times when though they asked they did not receive them, it was because they asked them not that they might be delivered from their unbelief, but in order the more to confirm their wickedness.

⁴ Chap. iii. 1, iii. 2. "And there was a man of the Pharisees, named Nicodemus. The same came to Jesus by night." This man appears also in the middle of the Gospel, making defense for Christ; for he saith, "Our law judgeth no man before it hear him" (c. vii. 51); and the Jews in anger replied to him, "Search and look, for out of Galilee ariseth no prophet." Again after the crucifixion he bestowed great care upon the burial of the Lord's body: "There came also," saith the Evangelist, "Nicodemus, which came to the Lord by night, and brought a mixture of myrrh and aloes, about an hundred pound weight." (c. xix. 39.) And even now he was disposed towards Christ, but not as he ought, nor with proper sentiments respecting Him, for he was as yet entangled in Jewish infirmity. Wherefore he came by night, because he feared to do so by day. Yet not for this did the merciful God reject or rebuke him, or deprive him of His instruction, but even with much kindness conversed with him and disclosed to him very exalted doctrines enigmatically indeed, but nevertheless He disclosed them. For far more deserving of pardon was he than those who acted thus through wickedness. They are entirely without excuse; but he, though he was liable to condemnation, yet was not so to an equal degree. "How then does the Evangelist say nothing of the kind concerning him?" He has said in another place, that "of the rulers also many believed on Him, but because of the Jews they did not confess (Him), lest they should be put out of the synagogue" (c. xii. 42); but here he has implied the whole by mentioning his coming "by night." What then saith Nicodemus?

⁵ "Rabbi, we know that Thou art a Teacher come from God: for no man can do the miracles that Thou doest, except God be with him." [2.] Nicodemus yet lingers below, has yet human thoughts concerning Him, and speaks of Him as of a Prophet, imagining nothing great from His miracles. "We know," he says, "that Thou art a Teacher come from God." "Why then

comest thou by night and secretly, to Him that speaketh the things of God, to Him who cometh from God? Why conversest thou not with Him openly?" But Jesus said nothing like this to him, nor did He rebuke him; for, saith the Prophet, "A bruised reed shall He not break, and smoking flax shall he not quench; He shall not strive nor cry" (Isa. xlii. 2, Isa. xlii. 3; as quoted Matt. xii. 19, xii. 20): and again He saith Himself, "I came not to condemn the world, but to save the world." (c. xii. 47.)

⁶"No man can do these miracles, except God be with him." ⁷Still here Nicodemus speaks like the heretics, in saying, that He hath a power working within Him, and hath need of the aid of others to do as He did. What then saith Christ? Observe His exceeding condescension. He refrained for a while from saying, "I need not the help of others, but do all things with power, for I am the Very Son of God, and have the same power as My Father," because this would have been too hard for His hearer; for I say now what I am always saying, that what Christ desired was, not so much for a while to reveal His own Dignity, as to persuade men that He did nothing contrary to His Father. And therefore in many places he appears in words confined by limits, but in His actions He doth not so. For when He worketh a miracle, He doth all with power, saying, "I will, be thou clean. (Matt. viii. 3. "Talitha, arise. (Mark v. 41; not verbally quoted. "Stretch forth thy hand. (Mark iii. 5. "Thy sins be forgiven thee. (Matt. ix. 2. "Peace, be still. (Mark iv. 39. "Take up thy bed, and go unto thine house. (Matt. ix. 6. "Thou foul spirit, I say unto thee, come out of him. (Mark ix. 25; not verbally quoted. "Be it unto thee even as thou wilt. (Matt. xv. 28. "If any one say (aught) unto you, ye shall say, The Lord hath need of him. (Mark xi. 3. "This day shall thou be with Me in Paradise.

⁸(Luke xxiii. 43. "Ye have heard that it was said by them of old time, Thou shall not kill; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment. (Matt. v. 21, Matt. v. 22. "Come ye after Me, and I will make you fishers of men. (Mark i. 17. And everywhere we observe that His authority is great; for in His actions no one could find fault with what was done. How was it possible? Had His words not come to pass, nor been accomplished as He commanded, any one might have said that they were the commandsof a madman; but since they did come to pass, the reality of their accomplishment stopped men's mouths even against their will. But with regard to His discourses, they might often in their insolence charge Him with madness. Wherefore now in the case of

Nicodemus, He utters nothing openly, but by dark sayings leads him up from his low thoughts, teaching him, that He has sufficient power in Himself to show forth miracles; for that His Father begat Him Perfect and All-sufficient, and without any imperfection.

9 But let us see how He effects this. Nicodemus saith, "Rabbi, we know that Thou art a Teacher come from God, for no man can do the miracles that Thou doest, except God be with him." He thought he had said something great when he had spoken thus of Christ. What then saith Christ? To show that he had not yet set foot even on the threshold of right knowledge, nor stood in the porch, but was yet wandering somewhere without the palace, both he and whoever else should say the like, and that he had not so much as glanced towards true knowledge when he held such an opinion of the Only-Begotten, what saith He? Ver. 3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." 10 That is, "Unless thou art born again and receivest the right doctrines, thou art wandering somewhere without, and art far from the Kingdom of heaven." But He does not speak so plainly as this. In order to make the saying less hard to bear, He does not plainly direct it at him, but speaks indefinitely, "Except a man be born again": all but saying, "both thou and any other, who may have such opinions concerning Me, art somewhere without the Kingdom." Had He not spoken from a desire to establish this, His answer would have been suitable to what had been said. Now the Jews, if these words had been addressed to them, would have derided Him and departed; but Nicodemus shows here also his desire of instruction. And this is why in many places Christ speaks obscurely, because He wishes to rouse His hearers to ask questions, and to render them more attentive. For that which is said plainly often escapes the hearer, but what is obscure renders him more active and zealous. Now what He saith, is something like this: "If thou art not born again, if thou partakest not of the Spirit which is by the washing of Regeneration, thou canst not have a right opinion of Me, for the opinion which thou hast is not spiritual, but carnal." (Tit. iii. 5.) But He did not speak thus, as refusing to confound one who had brought such as he had, and who had spoken to the best of his ability; and He leads him unsuspectedly up to greater knowledge, saying, "Except a man be born again." The word "again," in this place, some understand to mean "from heaven," others, "from the beginning." "It is impossible," saith Christ, "for one not so born to see the Kingdom of God";

in this pointing to Himself, and declaring that there is another beside the natural sight, and that we have need of other eyes to behold Christ. Having heard this,

¹¹ Ver. 4. "Nicodemus saith, How can a man be born when he is old?" Callest thou Him "Master," sayest thou that He is "come from God," and yet receivest thou not His words, but usest to thy Teacher a manner of speaking which expresses much perplexity? For the "How," is the doubting question of those who have no strong belief, but who are yet of the earth. Therefore Sarah laughed when she had said, "How?" And many others having asked this question, have fallen from the faith. [3.] And thus heretics continue in their heresy, because they frequently make this enquiry, saying, some of them, "How was He begotten?" others, "How was He made flesh?" and subjecting that Infinite Essence to the weakness of their own reasonings. Knowing which, we ought to avoid this unseasonable curiosity, for they who search into these matters shall, without learning the "How," fall away from the right faith. On this account Nicodemus, being in doubt, enquires the manner in which this can be, (for he understood that the words spoken referred to himself,) is confused, and dizzy, and in perplexity, having come as to a man, and hearing more than man's words, and such as no one ever yet had heard; and for a while he rouses himself at the sublimity of the sayings, but yet is in darkness, and unstable, borne about in every direction, and continually falling away from the faith. And therefore he perseveres in proving the impossibility, so as to provoke Him to clearer teaching.

¹² "Can a man," he saith, "enter into his mother's womb, and be born?" Seest thou how when one commits spiritual things to his own reasonings, he speaks ridiculously, seems to be trifling, or to be drunken, when he pries into what has been said beyond what seems good to God, and admits not the submission of faith? Nicodemus heard of the spiritual Birth, yet perceived it not as spiritual, but dragged down the words to the lowness of the flesh, and made a doctrine so great and high depend upon physical consequence. And so he invents frivolities, and ridiculous difficulties. Wherefore Paul said, "The natural man receiveth not the things of the Spirit." (1 Cor. ii. 14.) Yet even in this he preserved his reverence for Christ, for he did not mock at what had been said, but, deeming it impossible, held his peace. There were two difficulties; a Birth of this kind, and the Kingdom; for neither had the name of

the Kingdom ever been heard among the Jews, nor of a Birth like this. But he stops for a while at the first, which most astonished his mind.

¹³ Let us then, knowing this, not enquire into things relating to God by reasoning, nor bring heavenly matters under the rule of earthly consequences, nor subject them to the necessity of nature; but let us think of all reverently, believing as the Scriptures have said; for the busy and curious person gains nothing, and besides not finding what he seeks, shall suffer extreme punishment. Thou hast heard, that (the Father) begat (the Son): believe what thou hast heard; but do ask not, "How," and so take away the Generation; to do so would be extreme folly. For if this man, because, on hearing of a Generation, not that ineffable Generation, but this which is by grace, he conceived nothing great concerning it, but human and earthly thoughts, was therefore darkened and in doubt, what punishment must they deserve, who are busy and curious about that most awful Generation, which transcends all reason and intellect? For nothing causes such dizziness as human reasoning, all whose words are of earth, and which cannot endure to be enlightened from above. Earthly reasonings are full of mud, and therefore need we streams from heaven, that when the mud has settled, the clearer portion may rise and mingle with the heavenly lessons; and this comes to pass, when we present an honest soul and an upright life. For certainly it is possible for the intellect to be darkened, not only by unseasonable curiosity, but also by corrupt manners; wherefore Paul hath said to the Corinthians, "I have fed you with milk, and not with meat;

¹⁴ for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal? (1 Cor. iii. 2. And also in the Epistle to the Hebrews, and in many places, one may see Paul asserting that this is the cause of evil doctrines; for that the soul possessed by passions cannot behold anything great or noble, but as if darkened by a sort of film suffers most grievous dim sightedness. ¹⁵ Let us then cleanse ourselves, let us kindle the light of knowledge, let us not sow among thorns. What the thorns are, ye know, though we tell you not; for often ye have heard Christ call the cares of this present life, and the deceitfulness of riches, by this name. (Matt. xiii. 22.) And with reason. For as thorns are unfruitful, so are these things; as thorns tear those that handle them, so do these passions; as thorns are readily caught by the fire, and hateful by the husbandman, so too are the things of

the world; as in thorns, wild beasts, and snakes, and scorpions hide themselves, so do they in the deceitfulness of riches. But let us kindle the fire of the Spirit, that we may consume the thorns, and drive away the beasts, and make the field clear for the husbandman; and after cleansing it, let us water it with the streams of the Spirit, let us plant the fruitful olive, that most kindly of trees, the evergreen, the light-giving, the nutritious, the wholesome. All these qualities hath almsgiving, which is, as it were, a seal on those that possess it. This plant not even death when it comes causes to wither, but ever it stands enlightening the mind, feeding the sinews of the soul, and rendering its strength mightier. And if we constantly possess it, we shall be able with confidence to behold the Bridegroom, and to enter into the bridal chamber; to which may we all attain, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY 25

¹John iii. 5.-"Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." [1.] Little children who go daily to their teachers receive their lessons, and repeat them, and never cease from this kind of acquisition, but sometimes employ nights as well as days, and this they are compelled to do for perishable and transient things. Now we do not ask of you who are come to age such toil as you require of your children; for not every day, but two days only in the week do we exhort you to hearken to our words, and only for a short portion of the day, that your task may be an easy one. For the same reason also we divide to you in small portions what is written in Scripture, that you may be able easily to receive and lay them up in the storehouses of your minds, and take such pains to remember them all, as to be able exactly to repeat them to others yourselves, unless any one be sleepy, and dull, and more idle than a little child.

²Let us now attend to the sequel of what has been before said. When Nicodemus fell into error and wrested the words of Christ to the earthly birth, and said that it was not possible for an old man to be born again, observe how Christ in answer more clearly reveals the manner of the Birth, which even thus had difficulty for the carnal enquirer, yet still was able to raise the hearer from his low opinion of it. What saith He? "Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into

the Kingdom of God." What He declares is this: "Thou sayest that it is impossible, I say that it is so absolutely possible as to be necessary, and that it is not even possible otherwise to be saved." For necessary things God hath made exceedingly easy also. The earthly birth which is according to the flesh, is of the dust, and therefore heaven is walled against it, for what hath earth in common with heaven? But that other, which is of the Spirit, easily unfolds to us the arches above. Hear, ye as many as are unilluminated, shudder, groan, fearful is the threat, fearful the sentence. "It is not (possible)," He saith, "for one not born of water and the Spirit, to enter into the Kingdom of heaven"; because he wears the raiment of death, of cursing, of perdition, he hath not yet received his Lord's token, he is a stranger and an alien, he hath not the royal watchword. "Except," He saith, "a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven."

3 Yet even thus Nicodemus did not understand. Nothing is worse than to commit spiritual things to argument; it was this that would not suffer him to suppose anything sublime and great. This is why we are called faithful, that having left the weakness of human reasonings below, we may ascend to the height of faith, and commit most of our blessings to her teaching; and if Nicodemus had done this, the thing would not have been thought by him impossible. What then doth Christ? To lead him away from his groveling imagination, and to show that He speaks not of the earthly birth, He saith, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of heaven." This He spoke, willing to draw him to the faith by the terror of the threat, and to persuade him not to deem the thing impossible, and taking pains to move him from his imagination as to the carnal birth. "I mean," saith He, "another Birth, O Nicodemus. Why drawest thou down the saying to earth? Why subjectest thou the matter to the necessity of nature? This Birth is too high for such pangs as these; it hath nothing in common with you; it is indeed called 'birth,' but in name only has it aught in common, in reality it is different. Remove thyself from that which is common and familiar; a different kind of childbirth bring I into the world; in another manner will I have men to be generated: I have come to bring a new manner of Creation. I formed (man) of earth and water; but that which was formed was unprofitable, the vessel was wrenched awry; I will no more form them of earth and water, but 'of water' and 'of the Spirit.'"

4 And if any one asks, "How of water?" I also will ask, How of earth? How was the clay separated into different parts? How was the material uniform, (it was earth only,) and the things made from it, various and of every kind? Whence are the bones, and sinews, and arteries, and veins? Whence the membranes, and vessels of the organs, the cartilages, the tissues, the liver, spleen, and heart? whence the skin, and blood, and mucus, and bile? whence so great powers, whence such varied colors? These belong not to earth or clay. How does the earth, when it receives the seeds, cause them to shoot, while the flesh receiving them wastes them? How does the earth nourish what is put into it, while the flesh is nourished by these things, and does not nourish them? The earth, for instance, receives water, and makes it wine; the flesh often receives wine, and changes it into water. Whence then is it clear that these things are formed of earth, when the nature of the earth is, according to what has been said; contrary to that of the body? I cannot discover by reasoning, I accept it by faith only. If then things which take place daily, and which we handle, require faith, much more do those which are more mysterious and more spiritual than these. For as the earth, which is soulless and motionless, was empowered by the will of God, and such wonders were worked in it; much more when the Spirit is present with the water, do all those things so strange and transcending reason, easily take place.

5[2.] Do not then disbelieve these things, because thou seest them not; thou dost not see thy soul, and yet thou believest that thou hast a soul, and that it is a something different besides the body. 6 But Christ led him not in by this example, but by another; the instance of the soul, though it is incorporeal, He did not adduce for that reason, because His hearer's disposition was as yet too dull. He sets before him another, which has no connection with the density of solid bodies, yet does not reach so high as to the incorporeal natures; that is, the movement of wind. He begins at first with water, which is lighter than earth, but denser than air. And as in the beginning earth was the subject material, but the whole was of Him who molded it; so also now water is the subject material, and the whole is of the grace of the Spirit: then, "man became a living soul," (Gen. ii. 7); now he becomes "a quickening Spirit. But great is the difference between the two. Soul affords not life to any other than him in whom it is; Spirit not only lives, but affords life to others also. Thus, for instance, the Apostles even raised the dead. Then, man was formed last, when the creation had been accomplished; now,

on the contrary, the new man is formed before the new creation; he is born first, and then the world is fashioned a new. (1 Cor. xv. 45. And as in the beginning He formed him entire, so He creates him entire now. Then He said, "Let us make for him a help" (Gen. ii. 18, Gen. ii. 18 LXX.), but here He said nothing of the kind.

7 What other help shall he need, who has received the gift of the Spirit? What further need of assistance has he, who belongs to the Body of Christ? Then He made man in the image of God, now He hath united him with God Himself; then He bade him rule over the fishes and beasts, now He hath exalted our first-fruits above the heavens; then He gave him a garden for his abode, now He hath opened heaven to us; then man was formed on the sixth day, when the world was almost finished; but now on the first, at the very beginning, at the time when light was made before. From all which it is plain, that the things accomplished belonged to another and a better life, and to a condition having no end. 8 The first creation then, that of Adam, was from earth; the next, that of the woman, from his rib; the next, that of Abel, from seed; yet we cannot arrive at the comprehension of any one of these, nor prove the circumstances by argument, though they are of a most earthly nature; how then shall we be able to give account of the unseen generation by Baptism, which is far more exalted than these, or to require arguments for that strange and marvelous Birth? Since even Angels stand by while that Generation takes place, but they could not tell the manner of that marvelous working, they stand by only, not performing anything, but beholding what takes place. The Father, the Son, and the Holy Ghost, worketh all. Let us then believe the declaration of God; that is more trustworthy than actual seeing. The sight often is in error, it is impossible that God's Word should fail; let us then believe it; that which called the things that were not into existence may well be trusted when it speaks of their nature. What then says it? That what is effected is A Generation. If any ask, "How," stop his mouth with the declaration of God, which is the strongest and a plain proof. If any enquire, "Why is water included?" let us also in return ask, "Wherefore was earth employed at the beginning in the creation of man?" for that it was possible for God to make man without earth, is quite plain to every one. Be not then over-curious.

9 That the need of water is absolute and indispensable, you may learn in this way. On one occasion, when the Spirit had flown down before the water

was applied, the Apostle did not stay at this point, but, as though the water were necessary and not superfluous, observe what he says; "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts x. 47.) ¹⁰ What then is the use of the water? This too I will tell you hereafter, when I reveal to you the hidden mystery. There are also other points of mystical teaching connected with the matter, but for the present I will mention to you one out of many. What is this one? In Baptism are fulfilled the pledges of our covenant with God; burial and death, resurrection and life; and these take place all at once. For when we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk forever; then as we raise them again, the new man rises in its stead. As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man, and to show forth the new. And this is done thrice, that you may learn that the power of the Father, the Son, and the Holy Ghost fulfilleth all this. To show that what we say is no conjecture, hear Paul saying, "We are buried with Him by Baptism into death": and again, "Our old man is crucified with Him": and again, "We have been planted together in the likeness of His death." (Rom. vi. 4, Rom. vi. 5, Rom. vi. 6.) And not only is Baptism called a "cross," but the "cross" is called "Baptism." "With the Baptism," saith Christ, "that I am baptized withal shall ye be baptized" (Mark x. 39): and, "I have a Baptism to be baptized with" (Luke xii. 50) (which ye know not); for as we easily dip and lift our heads again, so He also easily died and rose again when He willed or rather much more easily, though He tarried the three days for the dispensation of a certain mystery.

¹¹ [3. Let us then who have been deemed worthy of such mysteries show forth a life worthy of the Gift, that is, a most excellent conversation; and do ye who have not yet been deemed worthy, do all things that you may be so, that we may be one body, that we may be brethren. For as long as we are divided in this respect, though a man be father, or son, or brother, or aught else, he is no true kinsman, as being cut off from that relationship which is from above. What advantageth it to be bound by the ties of earthly family, if we are not joined by those of the spiritual? what profits nearness of kin on earth, if we are to be strangers in heaven? For the Catechumen is a stranger to the Faithful. He hath not the same Head, he hath not the same Father, he hath not the same City, nor Food, nor Raiment, nor Table, nor House, but all are different; all are on earth to the former, to the latter all are in heaven.

One has Christ for his King; the other, sin and the devil; the food of one is Christ, of the other, that meat which decays and perishes; one has worms' work for his raiment, the other the Lord of angels; heaven is the city of one, earth of the other. Since then we have nothing in common, in what, tell me, shall we hold communion?

¹² Did we remove the same pangs, did we come forth from the same womb? This has nothing to do with that most perfect relationship. Let us then give diligence that we may become citizens of the city which is above. How long do we tarry over the border, when we ought to reclaim our ancient country? We risk no common danger; for if it should come to pass, (which God forbid! that through the sudden arrival of death we depart hence uninitiated, though we have ten thousand virtues, our portion will be no other than hell, and the venomous worm, and fire unquenchable, and bonds indissoluble. But God grant that none of those who hear these words experience that punishment! And this will be, if having been deemed worthy of the sacred mysteries, we build upon that foundation gold, and silver, and precious stones; for so after our departure hence we shall be able to appear in that place rich, when we leave not our riches here, but transport them to inviolable treasuries by the hands of the poor, when we lend to Christ. Many are our debts there, not of money, but of sins; let us then lend Him our riches, that we may receive pardon for our sins; for He it is that judgeth. Let us not neglect Him here when He hungereth, that He may ever feed us there. Here let us clothe Him, that He leave us not bare of the safety which is from Him.

¹³ If here we give Him drink, we shall not with the rich man say, "Send Lazarus, that with the tip of his finger he may drop water on my broiling tongue. If here we receive Him into our house, there He will prepare many mansions for us; if we go to Him in prison, He too will free us from our bonds; if we take Him in when He is a stranger, He will not suffer us to be strangers to the Kingdom of heaven, but will give us a portion in the City which is above; if we visit Him when He is sick, He also will quickly deliver us from our infirmities. ¹⁴ Let us then, as receiving great things though we give but little, still give the little that we may gain the great. While it is yet time, let us sow, that we may reap. When the winter overtakes us, when the sea is no longer navigable, we are no longer masters of this traffic. But when shall the winter be? When that great and manifest Day is at hand. Then we

shall cease to sail this great and broad sea, for such the present life resembles. Now is the time of sowing, then of harvest and of gain. If a man puts not in his seed at seed time and sows in harvest, besides that he effects nothing, he will be ridiculous. But if the present is seed time, it follows that it is a time not for gathering together, but for scattering; let us then scatter, that we may gather in, and not seek to gather in now, lest we lose our harvest; for, as I said, this season summons us to sow, and spend, and lay out, not to collect and lay by. Let us not then give up the opportunity, but let us put in abundant seed, and spare none of our stores, that we may receive. them again with abundant recompense, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, world without end. Amen.

HOMILY 26

¹ John iii. 6.-"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." ²[1. Great mysteries are they, of which the Only-begotten Son of God has counted us worthy; great, and such as we were not worthy of, but such as it was meet for Him to give. For if one reckon our desert, we were not only unworthy of the gift, but also liable to punishment and vengeance; but He, because He looked not to this, not only delivered us from punishment, but freely gave us a life much more bright than the first, introduced us into another world, made us another creature; "If any man be in Christ," saith Paul, "he is a new creature. (2 Cor. v. 17. What kind of "new creature"? Hear Christ Himself declare; "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Paradise was entrusted to us, and we were shown unworthy to dwell even there, yet He hath exalted us to heaven. In the first things we were found unfaithful, and He hath committed to us greater; we could not refrain from a single tree, and He hath provided for us the delights above; we kept not our place in Paradise, and He hath opened to us the doors of heaven. Well said Paul, "O the depth of the riches, both of the wisdom and knowledge of God! (Rom. xi. 33. There is no longer a mother, or pangs, or sleep, or coming together, and embracings of bodies; henceforth all the fabric of our nature is framed above, of the Holy Ghost and water.

³ The water is employed, being made the Birth to him who is born; what the womb is to the embryo, the water is to the believer; for in the water he is fashioned and formed. At first it was said, "Let the waters bring forth the

creeping things that have life" (Gen. i. 20, Gen. i. 20 LXX.); but from the time that the Lord entered the streams of Jordan, the water no longer gives forth the "creeping thing that hath life," but reasonable and Spirit-bearing souls; and what has been said of the sun, that he is "as a bridegroom coming out of his chamber" (Ps. xviii. 6), we may now rather say of the faithful, for they send forth rays far brighter than he. That which is fashioned in the womb requires time, not so that in water, but all is done in a single moment. Here our life is perishable, and takes its origin from the decay of other bodies; that which is to be born comes slowly, (for such is the nature of bodies, they acquire perfection by time,) but it is not so with spiritual things. And why? Because the things made are formed perfect from the beginning.

4 When Nicodemus still hearing these things was troubled, see how Christ partly opens to him the secret of this mystery, and makes that clear which was for a while obscure to him. "That which is born," saith He, "of the flesh is flesh; and that which is born of the Spirit is spirit." He leads him away from all the things of sense. i and suffers him not vainly to pry into the mysteries revealed with his fleshly eyes; "We speak not," saith He, "of flesh, but of Spirit, O Nicodemus," (by this word He directs him heavenward for a while,) "seek then nothing relating to things of sense; never can the Spirit appear to those eyes, think not that the Spirit bringeth forth the flesh." "How then," perhaps one may ask, "was the Flesh of the Lord brought forth?" Not of the Spirit only, but of flesh; as Paul declares, when he says, "Made of a woman, made under the Law" (Gal iv. 4); for the Spirit fashioned Him not indeed out of nothing, (for what need was there then of a womb?) but from the flesh of a Virgin. How, I cannot explain unto you; yet it was done, that no one might suppose that what was born is alien to our nature. For if even when this has taken place there are some who disbelieve in such a birth, into what impiety would they not have fallen had He not partaken of the Virgin's flesh.

5 "That which is born of the Spirit is spirit." Seest thou the dignity of the Spirit? It appears performing the work of God; for above he said of some, that, "they were begotten of God," (c. i. 13,) here He saith, that the Spirit begetteth them. "That which is born of the Spirit is spirit." His meaning is of this kind; "He that is born of the Spirit is spiritual." For the Birth which He speaks of here is not that according to essence, but according to honor and grace. Now if the Son is so born also, in what shall He be superior to men so born? And how is He, Only-begotten? For I too am born of God, though not

of His Essence, and if He also is not of His Essence, how in this respect does He differ from us? Nay, He will then be found to be inferior to the Spirit; for birth of this kind is by the grace of the Spirit. Needs He then the help of the Spirit that He may continue a Son? And in what do these differ from Jewish doctrines?

6 Christ then having said, "He that is born of the Spirit is spirit," when He saw him again confused, leads His discourse to an example from sense, saying, Ver. 7, 8. "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth." For by saying, "Marvel not," He indicates the confusion of his soul, and leads him to something lighter than body. He had already led him away from fleshly things, by saying, "That which is born of the Spirit is spirit"; but when Nicodemus knew not what "that which is born of the Spirit is spirit" meant, He next carries him to another figure, not bringing him to the density of bodies, nor yet speaking of things purely incorporeal, (for had he heard he could not have received this,) but having found a something between what is and what is not body, namely, the motion of the wind, He brings him to that next. And He saith of it,

7 "Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Though He saith, "it bloweth where it listeth," He saith it not as if the wind had any power of choice, but declaring that its natural motion cannot be hindered, and is with power. For Scripture knoweth how to speak thus of things without life, as when it saith, "The creature was made subject to vanity, not willingly." (Rom. viii. 20.) The expression therefore, "bloweth where it listeth," is that of one who would show that it cannot be restrained, that it is spread abroad everywhere, and that none can hinder its passing hither and thither, but that it goes abroad with great might, and none is able to turn aside its violence. [2.] "And thou hearest its voice," (that is, its rustle, its noise,) "but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

8 Here is the conclusion of the whole matter. "If," saith He, "thou knowest not how to explain the motion nor the path of this wind which thou perceivest by hearing and touch, why art thou over-anxious about the working of the Divine Spirit, when thou understandest not that of the wind, though thou hearest its voice?" The expression, "bloweth where it listeth," is also used to establish the power of the Comforter; for if none can hold the wind, but it moveth where it listeth, much less will the laws of nature, or limits of bod-

ily generation, or anything of the like kind, be able to restrain the operations of the Spirit. That the expression, "thou hearest its voice," is used respecting the wind, is clear from this circumstance; He would not, when conversing with an unbeliever and one unacquainted with the operation of the Spirit, have said, "Thou hearest its voice." As then the wind is not visible, although it utters a sound, so neither is the birth of that which is spiritual visible to our bodily eyes; yet the wind is a body, although a very subtle one; for whatever is the object of sense is body. If then you do not complain because you cannot see this body, and do not on this account disbelieve, why do you, when you hear of "the Spirit," hesitate and demand such exact accounts, although you act not so in the case of a body? What then doth Nicodemus? still he continues in his low Jewish opinion, and that too when so clear an example has been mentioned to him. Wherefore when he again says doubtfully,

⁹ Ver. 9, 10. "How can these things be?" Christ now speaks to him more chidingly; "Art thou a master in Israel, and knowest not these things?"
¹⁰ Observe how He nowhere accuses the man of wickedness, but only of weakness and simplicity. "And what," one may ask, "has this birth in common with Jewish matters? Tell me rather what has it that is not in common with them? For the first-created man, and the woman formed from his side, and the barren women, and the things accomplished by water, I mean what relates to the fountain on which Elisha made the iron tool to swim, to the Red Sea which the Jews passed over, to the pool which the Angel troubled, to Naaman the Syrian who was cleansed in Jordan, all these proclaimed beforehand, as by a figure, the Birth and the purification which were to be. And the words of the Prophet allude to the manner of this Birth, as, "It shall be announced unto the Lord a generation which cometh, and they shall announce His righteousness unto a people that shall be born, whom the Lord hath made" (Ps. xxii. 30; xxx. 31 LXX.); and, "Thy youth shall be renewed as an eagle's" (Ps. ciii. 5, Ps. ciii. 5 LXX.); and, "Shine, O Jerusalem; behold, Thy King cometh! (Isa. lx. 1; Zech. ix. 9); and, "Blessed are they whose iniquities are forgiven. (Ps. xxxii. 1, Ps. xxxii. 1 LXX. Isaac also was a type of this Birth. For tell me, Nicodemus, how was he born? was it according to the law of nature? By no means; the mode of his generation was midway between this of which we speak and the natural;

¹¹ the natural, because he was begotten by cohabitation; the other, because he was begotten not of blood, (but by the will of God. I shall show that these figures proclaimed beforehand not only this birth, but also that from the Virgin. For, because no one would easily have believed that a virgin could bear a child, barren women first did so, then such as were not only barren, but aged also. That a woman should be made from a rib was indeed far more wonderful than that the barren should conceive; but because that was of early and old time, another figure, new and fresh, was given, that of the barren women; to prepare the way for belief in the Virgin's travail. To remind him then of these things, Jesus said, "Art thou a master in Israel, and knowest not these things?" ¹² Ver. 11. "We speak that We do know, and testify that We have seen, and none receiveth Our witness." This He added, making His words credible by another argument, and condescending in His speech to the other's infirmity. [3.] And what is this that He saith, "We speak that We do know, and testify that We have seen"? Because with us the sight is the most trustworthy of the senses, and if we desire to gain a person's belief, we speak thus, that we saw it with our eyes, not that we know it by hearsay; Christ therefore speaks to him rather after the manner of men, gaining belief for His words by this means also. And that this is so, and that He desires to establish nothing else, and refers not to sensual vision, is clear from this; after saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," He adds, "We speak that we do know, and testify that we have seen." Now this (of the Spirit) was not yet born; how then saith He, "what we have seen"? Is it not plain that He speaks of a knowledge not otherwise than exact?

¹³ "And none receiveth our witness." The expression "we know," He uses then either concerning Himself and His Father, or concerning Himself alone; and "no man receiveth," is the expression not of one displeased, but of one who declares a fact: for He said not, "What can be more senseless than you who receive not what is so exactly declared by us?" but displaying all gentleness, both by His works and His words, He uttered nothing like this; mildly and kindly He foretold what should come to pass, so guiding us too to all gentleness, and teaching us when we converse with any and do not persuade them, not to be annoyed or made savage; for it is impossible for one out of temper to accomplish his purpose, he must make him to whom he speaks still more incredulous. Wherefore we must abstain from anger, and

make our words in every way credible by avoiding not only wrath, but also loud speaking for loud speaking is the fuel of passion.

¹⁴ Let us then bind the horse, that we may subdue the rider; let us clip the wings of our wrath, so the evil shall no more rise to a height. A keen passion is anger, keen, and skillful to steal our souls; therefore we must on all sides guard against its entrance. It were strange that we should be able to tame wild beasts, and yet should neglect our own savage minds. Wrath is a fierce fire, it devours all things; it harms the body, it destroys the soul, it makes a man deformed and ugly to look upon; and if it were possible for an angry person to be visible to himself at the time of his anger, he would need no other admonition, for nothing is more displeasing than an angry countenance. Anger is a kind of drunkenness, or rather it is more grievous than drunkenness, and more pitiable than (possession of) a daemon. But if we be careful not to be Bud in speech, we shall find this the best path to sobriety of conduct. And therefore Paul would take away clamor as well as anger, when he says, "Let all anger and clamor be put away from you. (Eph. iv. 31. Let us then obey this teacher of all wisdom, and when we are wroth with our servants, let us consider our own trespasses, and be ashamed at their forbearance.

¹⁵ For when thou art insolent, and thy servant bears thy insults in silence, when thou actest unseemly, he like a wise man, take this instead of any other warning. Though he is thy servant, he is still a man, has an immortal soul, and has been honored with the same gifts as thee by your common Lord. And if he who is our equal in more important and more spiritual things, on account of some poor and trifling human superiority so meekly bears our injuries, what pardon can we deserve, what excuse can we make, who cannot, or rather will not, be as wise through fear of God, as he is through fear of us? Considering then all these things, and calling to mind Our own transgressions, and the common nature of man, let us be careful at all times to speak gently, that being humble in hear we may find rest for our souls, both that which now is, and that which is to come; which may we all attain, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever Amen.

HOMILY 27

¹ John iii. 12, 13.-"If I have told you earthly things, and ye believe not how shall ye believe, if I tell you of heavenly things? And no man hath ascended

up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." ²[1.] What I have often said I shall now repeat, and shall not cease to say. What is that? It is that Jesus, when about to touch on sublime doctrines, often contains Himself by reason of the infirmity of His hearers, and dwells not for a continuance on subjects worthy of His greatness, but rather on those which partake of condescension. For the sublime and great, being but once uttered, is sufficient to establish that character, as far as we are able to hear it; but unless more lowly sayings, and such as are nigh to the comprehension of the hearers, were continually uttered, the more sublime would not readily take hold on a groveling listener. And therefore of the sayings of Christ more are lowly than sublime. But yet that this again may not work another mischief, by detaining the disciple here below, He does not merely set before men His inferior sayings without first telling them why He utters them; as, in fact, He has done in this place. For when He had said what He did concerning Baptism, and the Generation by grace which takes place on earth, being desirous to admit them to that His own mysterious and incomprehensible Generation, He holds it in suspense for a while, and admits them not, and then tells them His reason for not admitting them. What is that? It is, the dullness and infirmity of His hearers. And referring to this He added the words, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" so that wherever He saith anything ordinary and humble, we must attribute this to the infirmity of His audience.

³ The expression "earthly things," some say is here used of the wind; that is, "If I have given you an example from earthly things, and ye did not even so believe, how shall ye be able to learn sublimer things?" And wonder not if He here call Baptism an "earthly" thing, for He calls it so, either from its being performed on earth, or so naming it in comparison with that His own most awful Generation. For though this Generation of ours is heavenly, yet compared with that true Generation which is from the Substance of the Father, it is earthly. He does not say, "Ye have not understood," but, "Ye have not believed"; for when a man is ill disposed towards those things which it is possible to apprehend by the intellect, and will not readily receive them, he may justly be charged with want of understanding; but when he receives not things which cannot be apprehended by reasoning, but only by faith, the charge against him is no longer want of understanding, but unbelief. Lead-

ing him therefore away from enquiring by reasonings into what had been said, He touches him more severely by charging him with want of faith. If now we must receive our own Generation by faith, what do they deserve who are busy with their reasonings about that of the Only-Begotten?

⁴ But perhaps some may ask, "And if the hearers were not to believe these sayings, wherefore were they uttered?" Because though "they" believed not, those who came after would believe and profit by them. Touching him therefore very severely, Christ goes on to show that He knoweth not these things only, but others also, far more and greater than these. And this He declared by what follows, when He said, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." "And what manner of sequel is this?" asks one. The very closest, and entirely in unison with what has gone before. For since Nicodemus had said, "We know that Thou art a teacher come from God," on this very point He sets him right, all but saying, "Think Me not a teacher in such manner as were the many of the prophets who were of earth, for I have come from heaven (but) now. None of the prophets hath ascended up thither, but I dwell there." Seest thou how even that which appears very exalted is utterly unworthy of his greatness? For not in heaven only is He, but everywhere, and He fills all things; but yet He speaks according to the infirmity of His hearer, desiring to lead him up little by little. And in this place He called not the flesh "Son of Man," but He now named, so to speak, His entire Self from the inferior substance; indeed this is His wont, to call His whole Person often from His Divinity, and often from His humanity.

⁵ Ver. 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." This again seems to depend upon what has gone before, and this too has a very close connection with it. For after having spoken of the very great benefaction that had come to man by Baptism, He proceeds to mention another benefaction, which was the cause of this, and not inferior to it; namely, that by the Cross. As also Paul arguing with the Corinthians sets down these benefits together, when he says, "Was Paul crucified for you? or were ye baptized into the name of Paul?" for these two things most of all declare His unspeakable love, that He both suffered for His enemies, and that having died for His enemies, He freely gave to them by Baptism entire remission of their sins. ⁶[2.] But wherefore did He not say plainly, "I am about to be crucified," instead of referring His hearers to the

ancient type? First, that you may learn that old things are akin to new, and that the one are not alien to the other; next, that you may know that He came not unwillingly to His Passion; and again, besides these reasons, that you may learn that no harm arises to Him from the Fact, and that to many there springs from it salvation. For, that none may say, "And how is it possible that they who believe on one crucified should be saved, when he himself is holden of death?" He leads us to the ancient story. Now if the Jews, by looking to the brazen image of a serpent, escaped death, much rather will they who believe on the Crucified, with good reason enjoy a far greater benefit. For this takes place, not through the weakness of the Crucified, or because the Jews are stronger than He, but because "God loved the world," therefore is His living Temple fastened to the Cross.

7 Ver. 15. "That whosoever believeth in Him should not perish, but have eternal life." 8 Seest thou the cause of the Crucifixion, and the salvation which is by it? Seest thou the relationship of the type to the reality? there the Jews escaped death, but the temporal, here believers the eternal; there the hanging serpent healed the bites of serpents, here the Crucified Jesus cured the wounds inflicted by the spiritual dragon; there he who looked with his bodily eyes was healed, here he who beholds with the eyes of his understanding put off all his sins; there that which hung was brass fashioned into the likeness of a serpent, here it was the Lord's Body, builded by the Spirit; there a serpent bit and a serpent healed, here death destroyed and a Death saved. But the snake which destroyed had venom, that which saved was free from venom; and so again was it here, for the death which slew us had sin with it, as the serpent had venom; but the Lord's Death was free from all sin, as the brazen serpent from venom. For, saith Peter, "He did no sin, neither was guile found in His mouth." (1 Pet. ii. 22.) And this is what Paul also declares, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." (Col. ii. 16.) For as some noble champion by lifting on high and dashing down his antagonist, renders his victory more glorious, so Christ, in the sight of all the world, cast down the adverse powers, and having healed those who were smitten in the wilderness, delivered them from all venomous beasts that vexed them, by being hung upon the Cross. Yet He did not say, "must hang," but, "must be lifted up" (Acts xxviii. 4); for He used this which seemed the milder term, on account of His hearer, and because it was proper to the type.

9 Ver. 16. "God," He saith, "so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What He saith, is of this kind: Marvel not that I am to be lifted up that ye may be saved, for this seemeth good to the Father, and He hath so loved you as to give His Son for slaves, and ungrateful slaves. Yet a man would not do this even for a friend, nor readily even for a righteous man; as Paul has declared when he said, "Scarcely for a righteous man will one die." (Rom. v. 7.) Now he spoke at greater length, as speaking to believers, but here Christ speaks concisely, because His discourse was directed to Nicodemus, but still in a more significant manner, for each word had much significance. For by the expression, "so loved," and that other, "God the world," He shows the great strength of His love. Large and infinite was the interval between the two. He, the immortal, who is without beginning, the Infinite Majesty, they but dust and ashes, full of ten thousand sins, who, ungrateful, have at all times offended Him; and these He "loved." Again, the words which He added after these are alike significant, when He saith, that "He gave His Only-begotten Son," not a servant, not an Angel, not an Archangel. And yet no one would show such anxiety for his own child, as God did for His ungrateful servants.

10 His Passion then He sets before him not very openly, but rather darkly; but the advantage of the Passion He adds in a clearer manner, saying, "That every one that believeth in Him. should not perish, but have everlasting life." For when He had said, "must be lifted up," and alluded to death, test the hearer should be made downcast by these words, forming some mere human opinions concerning Him, and supposing that His death was a ceasing to be, observe how He sets this right, by saying, that He that was given was "The Son of God," and the cause of life, of everlasting life. He who procured life for others by death, would not Himself be continually in death; for if they who believed on the Crucified perish not, much less doth He perish who is crucified. He who taketh away the destitution of others much more is He free from it; He who giveth life to others, much more to Himself doth He well forth life. Seest thou that everywhere there is need of faith? For He calls the Cross the fountain of life; which reason cannot easily allow, as the heathens now by their mocking testify. But faith which goes beyond the weakness of reasoning, may easily receive and retain it. And whence did God "so love the world"? From no other source but on]y from his goodness.

¹¹[3. Let us now be abashed at His love, let us be ashamed at the excess of His lovingkindness, since He for our sakes spared not His Only-begotten Son, yet we spare our wealth to our own injury; He for us gave His Own Son, but we for Him do not so much as despise money, nor even for ourselves. And how can these things deserve pardon? If we see a man submitting to sufferings and death for us, we set him before all others, count him among our chief friends, place in his hands all that is ours, and deem it rather his than ours, and even so do not think that we give him the return that he deserves. But towards Christ we do not preserve even this degree of right feeling. He laid down His life for us, and poured forth His precious Blood for our sakes, who were neither well-disposed nor good, while we do not pour out even our money for our own sakes, and neglect Him who died for us, when He is naked and a stranger; and who shall deliver us from the punishment that is to come? For suppose that it were not God that punishes, but that we punished ourselves; should we not give our vote against ourselves? should we not sentence ourselves to the very fire of hell, for allowing Him who laid down His life for us, to pine with hunger? But why speak I of money?

¹²had we ten thousand lives, ought we not to lay them all down for Him? and yet not even so could we do what His benefits deserve. For he who confers a benefit in the first instance, gives evident proof of his kindness, but he who has received one, whatever return he makes, he repays as a debt, and does not bestow as a favor; especially when he who did the first good turn was benefiting his enemies. And he who repays both bestows his gifts on a benefactor, and himself reaps their fruit besides. But not even this induces us; more foolish are we than any, putting golden necklaces about our servants and mules and horses, and neglecting our Lord who goes about naked, and passes from door to door, and ever stands at our outlets, and stretches forth His hands to us, but often regarding Him with unpitying eye; yet these very things He undergoeth for our sake. Gladly doth He hunger that thou mayest be fed; naked doth He go that He may provide for thee the materials for a garment of incorruption, yet not even so do ye give up any of your own. Some of your garments are moth-eaten, others are a load to your coffers, and a needless trouble to their possessors, while He who gave you these and all else that you possess goeth naked.

¹³But perhaps you do not lay them by in your coffers, but wear them and make yourself fine with them. And what gain you by this? Is it that the street

people may see you? What then? They will not admire thee who wearest such apparel, but the man who supplies garments to the needy; so if you desire to be admired, by clothing others, you will the rather get infinite applause. Then too God as well as man shall praise thee; now none can praise, but all will grudge at thee, seeing thee with a body well arrayed, but having a neglected soul. So harlots have adornment, and their clothes are often more than usually expensive and splendid; but the adornment of the soul is with those only who live in virtue. These things I say continually, and I will not cease to say them, not so much because I care for the poor, as because I care for your souls. For they will have some comfort, if not from you, yet from some other quarter; or even if they be not comforted, but perish by hunger, the harm to them will be no great matter. What did poverty and wasting by hunger injure Lazarus! But none can rescue you from hell, if you obtain not the help of the poor; we shall say to you what was said to the rich man, who was continually broiling, yet gained no comfort. God grant that none ever hear those words, but that all may go into the bosom of Abraham; by the grace and lovingkindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 28

¹John iii. 17.-"For God sent not His Son to condemn the world, but to save the world." [I.] Many of the more careless sort of persons, using the lovingkindness of God to increase the magnitude of their sins and the excess of their disregard, speak in this way, "There is no hell, there is no future punishment, God forgives us all sins." To stop whose mouths a wise man says, "Say not, His mercy is great, He will be pacified for the multitude of my sins; for mercy and wrath come from Him, and His indignation resteth upon sinners" (Ecclus. v. 6): and again, "As His mercy is great, so is His correction also." (Ecclus. xvi. 12.) "Where then," saith one, "is His lovingkindness, if we shall receive for our sins according to our deserts?" That we shall indeed receive "according to our deserts," hear both the Prophet and Paul declare; one says, "Thou shalt render to every man according to his work" (Ps. lxii. 12, Ps. lxii. 12 LXX.); the other, "Who will render to every man according to his work." (Rom. ii. 6.) And yet we may see that even so the lovingkindness of God is great; in dividing our existence into two periods, the present life and that which is to come, and making the first to be an appointment of trial,

the second a place of crowning, even in this He hath shown great loving-kindness.

²"How and in what way?" Because when we had committed many and grievous sins, and had not ceased from youth to extreme old age to defile our souls with ten thousand evil deeds, for none of these sins did He demand from us a reckoning, but granted us remission of them by the washing of Regeneration, and freely gave us Righteousness and Sanctification. "What then," says one, "if a man who from his earliest age has been deemed worthy of the mysteries, after this commits ten thousand sins?" Such an one deserves a severer punishment. For we do not pay the same penalties for the same sins, if we do wrong after Initiation. And this Paul declares, saying, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, Heb. x. 29.) Such an one then is worthy of severer punishment. Yet even for him God hath opened doors of repentance, and hath granted him many means for the washing away his transgressions, if he will. Think then what proofs of lovingkindness these are; by Grace to remit sins, and not to punish him who after grace has sinned and deserves punishment, but to give him a season and appointed space for his clearing. For all these reasons Christ said to Nicodemus, "God sent not His Son to condemn the world, but to save the world."

³For there are two Advents of Christ, that which has been, and that which is to be; and the two are not for the same purpose; the first came to pass not that He might search into our actions, but that He might remit; the object of the second will be not to remit, but to enquire. Therefore of the first He saith, "I came not to condemn the world, but to save the world" (c. iii. 17); but of the second, "When the Son shall have come in the glory of His Father, He shall set the sheep on His right hand, and the goats on His left." (Matt. xxv. 31 and Matt. xxv. 46.) And they shall go, these into life; and these into eternal punishment. Yet His former coming was for judgment, according to the rule of justice. Why? Because before His coming there was a law of nature, and the prophets, and moreover a written Law, and doctrine, and ten thousand promises, and manifestations of signs, and chastisements, and vengeance, and many other things which might have set men right,

and it followed that for all these things He would demand account; but, because He is merciful, He for a while pardons instead of making enquiry. For had He done so, all would at once have been hurried to perdition. For "all," it saith, "have sinned, and come short of the glory of God." (Rom. iii 23.) Seest thou the unspeakable excess of His lovingkindness?

⁴ Ver. 18. "He that believeth on the Son, is not judged; but he that believeth not, is judged already." Yet if He "came not to judge the world," how is "he that believeth not judged already," if the time of "judgment" has not yet arrived? He either means this, that the very fact of disbelieving without repentance is a punishment, (for to be without the light, contains in itself a very severe punishment,) or he announces beforehand what shall be. For as the murderer, though he be not as yet condemned by the decision of the judge, is still condemned by the nature of the thing, so is it with the unbeliever. Since Adam also died on the day that he ate of the tree; for so ran the decree, "In the day that ye eat of the tree, ye shall die" (Gen. ii. 17, Gen. ii. 17 LXX.); yet he lived. How then "died" he? By the decree; by the very nature of the thing; for he who has rendered himself liable to punishment, is under its penalty, and if for a while not actually so, yet he is by the sentence.

⁵ Lest any one on hearing, "I came not to judge the world," should imagine that he might sin unpunished, and should so become more careless, Christ stops such disregard by saying, "is judged already"; and because the "judgment" was future and not yet at hand, He brings near the dread of vengeance, and describes the punishment as already come. And this is itself a mark of great lovingkindness, that He not only gives His Son, but even delays the time of judgment, that they who have sinned, and they who believe not, may have power to, wash away their transgressions. "He that believeth on the Son, is not judged." He that "believeth," not he that is over-curious: he that "believeth," not the busybody. But what if his life be unclean, and his deeds evil? It is of such as these especially that Paul declares, that they are not true believers at all: "They profess that they know God, but in works they deny Him." (Tit. i. 16.) But here Christ saith, that such an one is not "judged" in this one particular; for his works indeed he shall suffer a severer punishment, but having believed once, he is not chastised for unbelief.

⁶ [2.] Seest thou how having commenced His discourse with fearful things, He has concluded it again with the very same? for at first He saith, "Except a man be born of water and of the Spirit, he cannot enter into the

Kingdom of God": and here again, "He that believeth not on the Son, is judged already." "Think not," He saith, "that the delay advantageth at all the guilty, except he repent, for he that hath not believed, shall be in no better state than those who are already condemned and under punishment." Ver. 19. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." ⁷ What He saith, is of this kind: "they are punished, because they would not leave the darkness, and hasten to the light." And hence He goes on to deprive them of all excuse for the future: "Had I come," saith He, "to punish and to exact account of their deeds, they might have been able to say, 'this is why we started away from thee,' but now I am come to free them from darkness, and to bring them to the light; who then could pity one who will not come from darkness unto light? When they have no charge to bring against us, but have received ten thousand benefits, they start away from us." And this charge He hath brought in another place, where He saith, "They hated Me without a cause" (John xv. 25); and again, "If I had not come and spoken unto them, they had not had sin." (John xv. 22.) For he who in the absence of light sitteth in darkness, may perchance receive pardon; but one who after it is come abides by the darkness, produces against himself a certain proof of a perverse and contentious disposition. Next, because His assertion would seem incredible to most, (for none would prefer "darkness to light,") He adds the cause of such a feeling in them. What is that?

⁸ Ver. 19, 20. "Because," He saith, "their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd." ⁹ Yet he came not to judge or to enquire, but to pardon and remit transgressions, and to grant salvation through faith. How then fled they? Had He come and sat in His Judgment seat, what He said might have seemed reasonable; for he that is conscious to himself of evil deeds, is wont to fly his judge. But, on the contrary, they who have transgressed even run to one who is pardoning. If therefore He came to pardon, those would naturally most hasten to Him who were conscious to themselves of many transgressions; and indeed this was the case with many, for even publicans and sinners sat at meat with Jesus. What then is this which He saith? He saith this of those who choose always to remain in wickedness. He indeed came, that He might forgive men's former sins, and secure them against those to come; but since there are some so relaxed, so powerless for the toils of virtue,

that they desire to abide by wickedness till their latest breath, and never cease from it, He speaks in this place reflecting upon these. "For since," He saith, "the profession of Christianity requires besides right doctrine a sound conversation also, they fear to come over to us, because they like not to show forth a righteous life. Him that lives in heathenism none would blame, because with gods such as he has, and with rites as foul and ridiculous as his gods, he shows forth actions that suit his doctrines;

¹⁰ but those who belong to the True God, if they live a careless life, have all men to call them to account, and to accuse them. So greatly do even its enemies admire the truth. Observe, then, how exactly He layeth down what He saith. His expression is, not "He that hath done evil cometh not to the light," but "he that doeth it always, he that desireth always to roll himself in the mire of sin, he will not subject himself to My laws, but chooses to stay without, and to commit fornication without fear, and to do all other forbidden things. For if he comes to Me, he becomes manifest as a thief in the light, and therefore he avoids My dominion. For instance, even now one may hear many heathen say, "that they cannot come to our faith, because they cannot leave off drunkenness and fornication, and the like disorders."

¹¹ "Well," says some one, "but are there no Christians that do evil, and heathens that live discreetly?" That there are Christians who do evil, I know; but whether there are heathens who live a righteous life, I do not yet know assuredly. For do not speak to me of those who by nature are good and orderly, (this is not virtue,) but tell me of the man who can endure the exceeding violence of his passions and (yet) be temperate. You cannot. For if the promise of a Kingdom, and the threat of hell, and so much other provision; can scarcely keep men in virtue, they will hardly go after virtue who believe in none of these things. Or, if any pretend to do so, they do it for show; and he who doth so for show, will not, when he may escape observation, refrain from indulging his evil desires. However, that we may not seem to any to be contentious, let us grant that there are right livers among the heathen; for neither doth this go against my argument, since I spoke of that which occurs in general, not of what happens rarely.

¹² And observe how in another way He deprives them of all excuse, when He saith that, "the light came into the world." "Did they seek it themselves," He saith, "did they toil, did they labor to find it? The light itself came to them, and not even so would they hasten to it." And if there be some Chris-

tians who live wickedly, I would argue that He doth not say this of those who have been Christians from the beginning, and who have inherited true religion from their forefathers, (although even these for the most part have been shaken from right doctrine by their evil life,) yet still I think that He doth not now speak concerning these, but concerning the heathen and the Jews who ought to have come to the right faith. For He showeth that no man living in error would choose to come to the truth unless he before had planned for himself a righteous life, and that none would remain in unbelief unless he had previously chosen always to be wicked.

¹³ Do not tell me that a man is temperate, and does not rob; these things by themselves are not virtue. For what advantageth it, if a man has these things, and yet is the slave of vainglory, and remains in his error, from fear of the company of his friends? This is not right living. The slave of a reputation is no less a sinner than the fornicator; nay, he worketh more and more grievous deeds than he. But tell me of any one that is free from all passions and from all iniquity, and who remains among the heathen. Thou canst not do so; for even those among them who have boasted great things, and who have, as they say, mastered avarice or gluttony, have been, most of all men, the slaves of reputation, and this is the cause of all evils. Thus it is that the Jews also have continued Jews; for which cause Christ rebuked them and said, "How can ye believe, which receive honor from men?" (c. v. 44.)

¹⁴ "And why, pray, did He not speak on these matters with Nathanael, to whom He testified of the truth, nor extend His discourse to any length?" Because even he came not with such zeal as did Nicodemus. For Nicodemus made this his work, and the season which others used for rest he made a season for hearing; but Nathanael came at the instance of another. Yet not even him did Jesus entirely pass by, for to him He saith, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (c. i. 51.) But to Nicodemus He spake not so, but conversed with him on the Dispensation and on eternal life, addressing each differently and suitably to the condition of his will. It was sufficient for Nathanael, because he knew the writings of the prophets, and was not so timid either, to hear only thus far; but because Nicodemus was as yet possessed by fear, Christ did not indeed clearly reveal to him the whole, but shook his mind so as to cast out fear by fear, declaring that he who did not believe was being judged, and that unbelief proceeded from an evil conscience. For since he made great account

of honor from men, more than he did of the punishment; ("Many," saith the Evangelist, "of the rulers believed on Him, but because of the Jews they did not confess"—c. xii. 42;) on this point Christ toucheth him, saying, "It cannot be that he who believeth not on Me disbelieveth for any other cause save that he liveth an unclean life." Farther on He saith, "I am the Light" (c. viii. 12), but here, "the Light came into the world"; for at the beginning He spoke somewhat darkly, but afterwards more clearly. Yet even so the man was kept back by regard for the opinion of the many, and therefore could not endure to speak boldly as he ought.

¹⁵ Fly we then vainglory, for this is a passion more tyrannical than any. Hence spring covetousness and love of wealth, hence hatred and wars and strifes; for he that desires more than he has, will never be able to stop, and he desires from no other cause, but only from his love of vainglory. For tell me, why do so many encircle themselves with multitudes of eunuchs, and herds of slaves, and much show? Not because they need it, but that they may make those who meet them witnesses of this unseasonable display. If then we cut this off, we shall slay together with the head the other members also of wickedness, and there will be nothing to hinder us from dwelling on earth as though it were heaven. Nor doth this vice merely thrust its captives into wickedness, but is even co-existent with their virtues, and when it is unable entirely to cast us out of these, it still causeth us much damage in the very exercise of them, forcing us to undergo the toil, and depriving us of the fruit. For he that with an eye to this, fasts, and prays, and shows mercy, has his reward. What can be more pitiable than a loss like this, that it should befall man to bewail himself uselessly and in vain, and to become an object of ridicule, and to lose the glory from above? Since he that aims at both cannot obtain both.

¹⁶ It is indeed possible to obtain both, when we desire not both, but one only, that from heaven; but he cannot obtain both, who longs for both. Wherefore if we wish to attain to glory, let us flee from human glory, and desire that only which cometh from God; so shall we obtain both the one and the other; which may we all enjoy, through the grace and loving kindness of our Lord Jesus Christ, by whom and with whom, to the Father and the Holy Ghost, be glory for ever and ever. Amen.

HOMILY 29

¹John iii. 22.-"And He came and His disciples into the land of Judaea, and there He tarried with them (and baptized)." [I.] Nothing can be clearer or mightier than the truth, just as nothing is weaker than falsehood, though it be shaded by ten thousand veils. For even so it is easily detected, it easily melts away. But truth stands forth unveiled for all that will behold her beauty; she seeks no concealment, dreads no danger, trembles at no plots, desires not glory from the many, is accountable to no mortal thing, but stands above them all, is the object of ten thousand secret plots, yet remaineth unconquerable, and guards as in a sure fortress these who fly to her by her own exceeding might, who avoids secret lurking places, and setteth what is hers before all men. And this Christ conversing with Pilate declared, when He said, "I ever taught openly, and in secret have I said nothing." (c. xviii. 20.) As He spake then, so He acted now, for, "After this," saith the Evangelist, "He went forth and His disciples into the land of Judaea, and there He tarried with them and baptized." At the feasts He went up to the City to set forth in the midst of them His doctrines, and the help of His miracles; but after the feasts were over, He often went to Jordan, because many ran together there. For He ever chose the most crowded places, not from any love of show or vainglory, but because He desired to afford His help to the greatest number.

²Yet the Evangelist farther on says, that "Jesus baptized not, but His disciples"; whence it is clear that this is his meaning here also. And why did Jesus not baptize? The Baptist had said before, "He shall baptize you with the Holy Spirit and with fire." Now he had not yet given the Spirit, and it was therefore with good cause that he did not baptize. But His disciples did so, because they desired to bring many to the saving doctrine. "And why, when the disciples of Jesus were baptizing, did not John cease to do so? why did he continue to baptize, and that even until he was led to prison? for to say, Ver. 23. 'John also was baptizing in Aenon'; and to add, Ver. 24. 'John was not yet cast into prison,' was to declare that until that time he did not cease to baptize. But wherefore did he baptize until then? For he would have made the disciples of Jesus seem more reverend had he desisted when they began. Why then did he baptize?" It was that he might not excite his disciples to even stronger rivalry, and make them more contentious still. For if, although he ten thousand times proclaimed Christ, yielded to Him the chief place, and

made himself so much inferior, he still could not persuade them to run to Him; he would, had he added this also, have made them yet more hostile. On this account it was that Christ began to preach more constantly when John was removed. And moreover, I think that the death of John was allowed, and that it happened very quickly, in order that the whole attention of the multitude might be shifted to Christ, and that they might no longer be divided in their opinions concerning the two.

³ Besides, even while he was baptizing, he did not cease continually to exhort them, and to show them the high and awful nature of Jesus. For He baptized them, and told them no other thing than that they must believe on Him that came after him. Now how would a man who acted thus by desisting have made the disciples of Christ seem worthy of reverence? On the contrary, he would have been thought to do so through envy and passion. But to continue preaching gave a stronger proof; for he desired not glory for himself, but sent on his hearers to Christ, and wrought with Him not less, but rather much more than Christ's own disciples, because his testimony was unsuspected and he was by all men far more highly esteemed than they. And this the Evangelist implies, when he says, "all Judaea and the country around about Jordan went out to him and were baptized." (Matt. iii. 5.) Even when the disciples were baptizing, yet many did not cease to run to him.

⁴ If any one should enquire, "And in what was the baptism of the disciples better than that of John?" we will reply, "in nothing"; both were alike without the gift of the Spirit, both parties alike had one reason for baptizing, and that was, to lead the baptized to Christ. For in order that they might not be always running about to bring together those that should believe, as in Simon's case his brother did, and Philip to Nathanael, they instituted baptism, in order by it to bring all men to them easily, and to prepare a way for the faith which was to be. But that the baptisms had no superiority one over the other, is shown by what follows. What is that? Ver. 25. "There arose," saith the Evangelist, "a question (between some) of John's disciples and the Jews about purifying." For the disciples of John being ever jealously disposed towards Christ's disciples and Christ Himself, when they saw them baptizing, began to reason with those who were baptized, as though their baptism was in a manner superior to that of Christ's disciples; and taking one of the baptized, they tried to persuade him of this; but persuaded him not. Hear how the Evangelist has given us to understand that it was they who at-

tacked him, not he who set on foot the question. He doth not say, that "a certain Jew questioned with them," but that, "there arose a questioning from the disciples of John with a certain Jew, concerning purification."

5[2.] And observe, I pray you, the Evangelist's inoffensiveness. He does not speak in the way of invective, but as far as he is able softens the charge, merely saying, that "a question arose"; whereas the sequel (which he has also set down in an inoffensive manner) makes it plain that what was said was said from jealousy. Ver. 26. "They came," saith he, "unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him." That is, "He whom thou didst baptize"; for this they imply when they say, "to whom thou barest witness," as though they had said, "He whom thou didst point out as illustrious, and make remarkable, dares to do the same as thou." Yet they do not say, "He whom thou didst baptize" baptizeth; (for then they would have been obliged to make mention of the Voice that came down from heaven, and of the descent of the Spirit;) but what say they? "He that was with thee beyond Jordan, to whom thou barest witness"; that is, "He who held the rank of a disciple, who was nothing more than we, this man hath separated himself, and baptizeth." For they thought to make him jealous, not only by this, but by asserting that their own reputation was now diminishing. "All," say they, "come to Him." Whence it is evident, that they did not get the better of the Jew with whom they disputed; but they spoke these words because they were imperfect in disposition, and were not yet clear from a feeling of rivalry. What then cloth John? He did not rebuke them severely, fearing lest they should separate themselves again from him, and work some other mischief. What are his words?

6Ver. 27. "A man can receive nothing, except it be given him from above." Marvel not, if he speak of Christ in a lowly strain; it was impossible to teach all at once, and from the very beginning, men so pre-occupied by passion. But he desires to strike them for a while with awe and terror, and to show them that they warred against none other than God Himself, when they warred against Christ. And here he secretly establishes that truth, which Gamaliel asserted, "Ye cannot overthrow it, lest haply ye be found even to fight against God." (Acts v. 39.) For to say, "None can receive anything, except it be given him from heaven," was nothing else than declaring that they were attempting impossibilities, and so would be found to fight against God.

"Well, but did not Theudas and his followers 'receive' from themselves?" They did, but they straightway were scattered and destroyed, not so what belonged to Christ.

⁷ By this also he gently consoles them, showing them that it was not a man, but God, who surpassed them in honor; and that therefore they must not wonder if what belonged to Him was glorious, and if "all men came unto Him": for that this was the nature of divine things, and that it was God who brought them to pass, because no man ever yet had power to do such deeds. All human things are easily seen through, and rotten, and quickly melt away and perish; these were not such, therefore not human. Observe too how when they said, "to whom thou barest witness," he turned against themselves that which they thought they had put forward to lower Christ, and silences them after showing that Jesus' glory came not from his testimony; "A man cannot," he saith, "receive anything of himself, except it be given him from heaven." "If ye hold at all to my testimony, and believe it to be true, know that by that testimony ye ought to prefer not me to Him, but Him to me. For what was it that I testified? I call you yourselves to witness."

⁸ Ver. 28. "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him." "If then ye hold to my testimony, (and ye even now produce it when ye say, 'to whom thou barest witness,') He is not only not diminished by receiving my witness, but rather is increased by it; besides, the testimony was not mine, but God's. So that if I seem to you to be trustworthy, I said this among other things, that 'I am sent before Him.'" Seest thou how he shows little by little that this Voice was divine? For what he saith is of this kind: "I am a servant, and say the words of Him that sent me, not flattering Christ through human favor, but serving His Father who sent me. I gave not the testimony as a gift, but what I was sent to speak, I spake. Do not then because of this suppose that I am great, for it shows that He is great. He is Lord of all things." This he goes on to declare, and says,

⁹ Ver. 29. "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." ¹⁰ "But how doth he who said, 'whose shoe's latchet I am not worthy to unloose,' now call himself His 'friend'?" It is not to exalt himself, nor boastingly, that he saith this, but from desire to show that he too most forwards this, (i.e. the exaltation of Christ,) and that these things come to pass not against his will or to his grief, but that he desires and is

eager for them, and that it was with a special view to them that all his actions had been performed; and this he has very wisely shown by the term "friend." For on occasions like marriages, the servants of the bridegroom are not so glad and joyful as his "friends." It was not from any desire to prove equality of honor, (away with the thought,) but only excess of pleasure, and moreover from condescension to their weakness that he calleth himself "friend." For his service he before declared by saying, "I am sent before Him." On this account, and because they thought that he was vexed at what had taken place, he called himself the "friend of the Bridegroom," to show that he was not only not vexed, but that he even greatly rejoiced. "For," saith he, "I came to effect this, and am so far from grieving at what has been done, that had it not come to pass, I should then have been greatly grieved. Had the bride not come to the Bridegroom, then I should have been grieved, but not now, since my task has been accomplished. When His servants are advancing, we are they who gain the honor for that which we desired hath come to pass, and the bride knoweth the Bridegroom, and ye are witnesses of it when ye say, 'All men come unto Him.' This I earnestly desired, I did all to this end; and now when I see that it has come to pass, I am glad, and rejoice, and leap for joy."

¹¹ [3.] But what meaneth, "He which standeth and heareth Him rejoiceth greatly, because of the Bridegroom's voice"? He transfers the expression from the parable to the subject in hand; for after mentioning the bridegroom and the bride, he shows how the bride is brought home, that is, by a "Voice" and teaching. For thus the Church is wedded to God; and therefore Paul saith, "Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) "At this 'Voice,'" saith he, "I rejoice." And not without a cause doth he put "who standeth," but to show that his office had ceased, that he had given over to Him "the Bride," and must for the future stand and hear Him; that he was a servant and minister; that his good hope and his joy was now accomplished. Therefore he saith, "This my joy therefore is fulfilled." That is to say, "The work is finished which was to be done by me, for the future I can do nothing more." Then, to prevent increase of jealous feeling, not then only, but for the future, he tells them also of what should come to pass, confirming this too by what he had already said and done. Therefore he continues,

¹² Ver. 30. "He must increase, but I must decrease." That is to say, "What is mine has now come to a stand, and has henceforth ceased, but what is His

increaseth; for that which ye fear shall not be now only, but much more as it advances. And it is this especially which shows what is mine the brighter I for this end I came, and I rejoyce that what is His hath made so great progress, and that those things have come to pass on account of which all that I did was done." Seest thou how gently and very wisely he softened down their passion, quenched their envy, showed them that they were undertaking impossibilities, a method by which wickedness is best checked? For this purpose it was ordained, that these things should take place while John was yet alive and baptizing, in order that his disciples might have him as a witness of the superiority of Christ, and that if they should not believe, they might be without excuse. For John came not to say these words of his own accord, nor in answer to other enquirers, but they asked the question themselves, and heard the answer. For if he had spoken of himself, their belief would not have been equal to the self-condemning judgment which they received when they heard him answer to their question; just as the Jews also, in that they sent to him from their homes, heard what they did, and yet would not believe, by this especially deprived themselves of excuse.

¹³ What then are we taught by this? That a mad desire of glory is the cause of all evils; this led them to jealousy, and when they had ceased for a little, this roused them to it again. Wherefore they come to Jesus, and say, "Why do thy disciples fast not? (Matt. ix. 14. Let us then, beloved, avoid this passion; for if we avoid this we shall escape hell. For this vice specially kindles the fire of hell, and everywhere extends its role, and tyrannically occupies every age and every rank. This hath turned churches upside down, this is mischievous in state matters, hath subverted houses, and cities, and peoples, and nations. Why marvest thou? It hath even gone forth into the desert, and manifested even there its great power. For men who have bidden an entire farewell to riches and all the show of the world, who converse with no one, who have gained the mastery over the more imperious desires after the flesh, these very men, made captives by vainglory, have often lost all. By reason of this passion, one who had labored much went away worse off than one who had not labored at all, but on the contrary had committed ten thousand sins; the Pharisee than the Publican. However, to condemn the passion is easy enough, (all agree in doing that,) but the question is, how to get the better of it. How can we do this? By setting honor against honor.

14 For as we despise the riches of earth when we look to the other riches, as we condemn this life when we think of that far better than this, so we shall be enabled to spit on this world's glory, when we know of another far more august than it, which is glory indeed. One is a thing vain and empty, has the name without the reality; but that other, which is from heaven, is true, and has to give its praise Angels, and Archangels, and the Lord of Archangels, or rather I should say that it has men as well. Now if thou lookest to that theater, learnest what crowns are there, transportest thyself into the applauses which come thence, never will earthly things be able to hold thee, nor when they come wilt thou deem them great, nor when they are away seek after them. For even in earthly palaces none of the guards who stand around the king, neglecting to please him that wears the diadem and sits upon the throne, troubles himself about the voices of daws, or the noise of flies and gnats flying and buzzing about him; and good report from men is no better than these. Knowing then the worthlessness of human things, let us collect our all into treasuries that cannot be spoiled, let us seek that glory which is abiding and immovable;

15 which may we all attain, through the grace and loving-kindness of our Lord Jesus Christ, by whom, and with whom to the Father and the Holy Spirit be glory, now and ever, and world without end. Amen.

HOMILY 30

1 John iii. 31.-"He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth." [1.] A Dreadful thing is the love of glory, dreadful and full of many evils; it is a thorn hard to be extracted, a wild beast untamable and many headed, arming itself against those that feed it; for as the worm eats through the wood from which it is born, as rust wastes the iron whence it comes forth, and moths the fleeces, so vainglory destroys the soul which nourishes it; and therefore we need great diligence to remove the passion. Observe here how long a charm John uses over the disciples affected by it, and can scarcely pacify them. For he softens them with other words besides those already mentioned. And what are these others? "He that cometh from above," he saith, "is above all; he that is of the earth, is earthly, and speaketh of the earth." Since you make much ado with my testimony, and in this way say that I am more worthy of credit than He, you needs must know this, that it is impossible for One who cometh from heaven to have His credit strengthened by one that inhabiteth earth.

2 And what means "above all," what is the expression intended to show to us? That Christ hath need of nothing, but is Himself sufficient for Himself, and incomparably greater than all; of himself John speaks as being "of the earth, and speaking of the earth." Not that he spake of his own mind, but as Christ said, "If I have told you of earthly things and ye believe not," so calling Baptism, not because it was an "earthly thing," but because He compared it when He spake with His own Ineffable Generation, so here John said that he spake "of earth," comparing his own with Christ's teaching. For the "speaking of earth" means nothing else than this, "My things are little and low and poor compared with His, and such as it was probable that an earthly nature would receive. In Him 'are hid all the treasures of wisdom.'" (Col. ii. 5.) That he speaks not of human reasonings is plain from this. "He that is of the earth," saith he, "is earthly." Yet not all in him was earthly, but the higher parts were heavenly, for he had a soul, and was partaker of a Spirit which was not of earth. How then saith he that he is "earthly"? Seest thou not that he means only, "I am small and of no esteem, going on the ground and born in the earth; but Christ came to us from above." Having by all these means quenched their passion, he afterwards speaks more openly of Christ; for before this it was useless to utter words which could never have gained a place in the understanding of his hearers: but when he hath pulled up the thorns, he then boldly casts in the seed, saying,

3 Ver. 31, 32. "He that cometh from above is above all. And what He hath heard He speaketh, and what He hath seen He testifieth; and no man receiveth His testimony." 4 Having uttered something great and sublime concerning Him, he again brings down his discourse to a humbler strain. For the expression, "what He hath heard and seen," is suited rather to a mere man. What He knew He knew not from having learned it by sight, or from having heard it, but He included the whole in His Nature, having come forth perfect from the Bosom of His Father, and needing none to teach Him. For, "As the Father," He saith, "knoweth Me, even so know I the Father." (c. x. 13.) What then means, "He speaketh that He hath heard, and testifieth that He hath seen"? Since by these senses we gain correct knowledge of everything, and are deemed worthy of credit when we teach on matters which our eyes have embraced and our ears have taken in, as not in such cases inventing or speaking falsehoods, John desiring here to establish this point, said, "What He hath heard and seen": that is, "nothing that cometh from Him is false,

but all is true." Thus we when we are making curious enquiry into anything, often ask, "Didst thou hear it?" "Didst thou see it?" And if this be proved, the testimony is indubitable, and so when Christ Himself saith, "As I hear, I judge" (c. v. 30); and, "What I have heard from My Father, that I speak" (c. xv. 15); and, "We speak that We have seen" (c. iii. 11); and whatsoever other sayings He uttereth of the kind, are uttered not that we might imagine that He saith what He doth being taught of any, (it were extreme folly to think this,) but in order that nothing of what is said may be suspected by the shameless Jews. For because they had not yet a right opinion concerning Him, He continually betakes Himself to His Father, and hence makes His sayings credible.

5[2.] And why wonderest thou if He betake Himself to the Father, when He often resorts to the Prophets and the Scriptures? as when He saith, "They are they that testify of Me." (c. v. 39.) Shall we then say that He is inferior to the Prophets, because He draws testimonies from them? Away with the thought. It is because of the infirmity of His hearers that He so orders His discourse, and saith that He spake what He spake having heard it from the Father, not because He needed a teacher, but that they might believe that nothing that He said was false. John's meaning is of this kind: "I desire to hear what He saith, for He cometh from above, bringing thence those tidings which none but life knoweth rightly; for 'what He hath seen and heard,' is the expression of one who declareth this." "And no man receiveth His testimony." Yet He had disciples, and many besides gave heed to His words. How then saith John, "No man"? He saith "no man," instead of "few men," for had he meant "no man at all," how could he have added,

6 Ver. 33. "He that hath received His testimony, hath set to his seal that God is true." Here he touches his own disciples, as not being likely for a time to be firm believers. And that they did not even after this believe in Him, is clear from what is said afterwards; for John even when dwelling in prison sent them thence to Christ, that he might the more bind them to Him. Yet even then they scarcely believed, to which Christ alluded when He said, "And blessed is he whosoever shall not be offended in Me." (Matt. xi. 6.) And therefore now he said, "And no man receiveth His testimony," to make sure his own disciples; all but saying, "Do not, because for a time few shall believe on Him, therefore deem that His words are false; for, 'He speaketh that He hath seen.'" Moreover he saith this to touch also the insensibility of the Jews. A

charge which the Evangelist at commencing brought against them, saying, "He came unto His own, and His own received Him not." For this is no reproach against Him, but an accusation of those who received Him not. (c. i. 11.)

7 "He that hath received His testimony hath set to his seal that God is true." Here he terrifies them also by showing that he who believeth not on Him, disbelieveth not Him alone, but the Father also; wherefore he adds: Ver. 34. "He whom God hath sent speaketh the words of God." Since then He speaketh His words, he that believeth and he that believeth not, believeth or believeth not God. "Hath set to His seal," that is, "hath declared." Then, to increase their dread, he saith, "that God is true;" thus showing, that no man could disbelieve Christ without making God who sent Him guilty of a falsehood. Because, since He saith nothing save what is from the Father, but all that He saith is His, he that heareth not Him, heareth not Him that sent Him. See how by these words again he strikes them with fear. As yet they thought it no great thing not to hearken to Christ; and therefore he held so great a danger above the heads of the unbelievers, that they might learn that they hearken not to God Himself, who hearken not to Christ. Then he proceeds with the discourse, descending to the measure of their infirmity, and saying,

8 "For God giveth not the Spirit by measure." 9 Again, as I said, he brings down his discourse to lower ground, varying it and making it suitable to be received by those who heard it then; otherwise he could not have raised them and increased their fear. For had he spoken anything great and sublime concerning Jesus Himself, they would not have believed, but might even have despised Him. Therefore he leads up all to the Father, speaking for a while of Christ as of a man. But what is it that he saith, "God giveth not the Spirit by measure"? He would show that we all have received the operation of the Spirit, by measure, (for in this place he means by "Spirit" the operation of the Spirit, for this it is that is divided,) but that Christ hath all Its operation unmeasured and entire. Now if His operations be unmeasured, much more His Essence. Seest thou too that the Spirit is Infinite? How then can He who hath received all the operation of the Spirit, who knoweth the things of God, who saith, "We speak that We have heard, and testify that We have seen" (c. iii. 11), be rightly suspected? He saith nothing which is not "of God," or which is not of "the Spirit. And for a while he uttereth nothing concerning God the

Word, but maketh all his doctrine credible by (reference to) the Father and the Spirit.

¹⁰ For that there is a God they knew, and that there is a Spirit they knew, (even though they held not a right opinion concerning Him,) but that there is a Son, they knew not. It is for this reason that he ever has recourse to the Father and the Spirit, thence confirming his words. For if any one should take no account of this reason, and examine his language by itself, it would fall very far short of the Dignity of Christ. Christ was not therefore worthy of their faith, because He had the operation of the Spirit, (for He needeth not aid from thence,) but is Himself Self-sufficient; only for a while the Baptist speaks to the understanding of the simpler sort, desiring to raise them up by degrees from their low notions. ¹¹ And this I say, that we may not carelessly pass by what is contained in the Scriptures, but may fully consider the object of the speaker, and the infirmity of the hearers, and many other points in them. For teachers do not say all as they themselves would wish, but generally as the state of their weak (hearers) requires. Wherefore Paul saith, "I could not speak unto you as unto spiritual, but as unto carnal; I have fed you with milk, and not with meat." (1 Cor. iii. 1, 2.) He means, "I desired indeed to speak unto you as unto spiritual, but could not"; not because he was unable, but because they were not able so to hear. So too John desired to teach some great things to the disciples, but they could not yet bear to receive them, and therefore he dwells for the most part on that which is lowlier.

¹² It behooves us therefore to explore all carefully. For the words of the Scriptures are our spiritual weapons; but if we know not how to fit those weapons and to arm our scholars rightly, they keep indeed their proper power, but cannot help those who receive them. For let us suppose there to be a strong corselet, and helm, and shield, and spear; and let one take this armor and put the corselet upon his feet, the helmet over his eyes instead of on his head, let him not put the shield before his breast, but perversely tie it to his legs: will he be able to gain any advantage from the armor? will he not rather be harmed? It is plain to any one that he will. Yet not on account of the weakness of the weapons, but on account of the unskillfulness of the man who knows not how to use them well. So with the Scriptures, if we confound their order; they will even so retain their proper force, yet will do us no good. Although I am always telling you this both in private and in public,

I effect nothing, but see you all your time nailed to the things of this life, and not so much as dreaming of spiritual matters. Therefore our lives are careless, and we who strive for truth have but little power, and are become a laughing stock to Greeks and Jews and Heretics.

¹³ Had ye been careless in other matters, and exhibited in this place the same indifference as elsewhere, not even so could your doings have been defended; but now in matters of this life, every one of you, artisan and politician alike, is keener than a sword, while in necessary and spiritual things we are duller than any; making by-work business, and not deeming that which we ought to have esteemed more pressing than any business, to be by-work even. Know ye not that the Scriptures were written not for the first of mankind alone, but for our sakes also? Hearest thou not Paul say, that "they are written for our admonition, upon whom the ends of the world are come; that we through patience and comfort of the Scriptures might have hope"? (1 Cor. x. 11; Rom. xv. 4. I know that I speak in vain, yet will I not cease to speak, for thus I shall clear myself before God, though there be none to hear me. He that speaketh to them that give heed hath this at least to cheer his speech, the persuasion of his hearers; but he that speaks continually and is not listened to, and yet ceaseth not to speak, may be worthy of greater honor than the other, because he fulfills the will of God, even though none give heed unto him, to the best of his power.

¹⁴ Still, though our reward will be greater owing to your disobedience, we rather desire that it be diminished, and that your salvation be advanced, thinking that your being well approved of is a great reward. And we now say this not to make our discourse painful and burdensome to you, but to show to you the grief which we feel by reason of your indifference. God grant that we may be all of us delivered from this, that we may cling to spiritual zeal and obtain the blessings of heaven, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY 31

¹ John iii. 35, 36.-"The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [1] 'Great' is shown to be in all things the gain of humility. Thus it is that we have brought arts to perfection, not by learning them all at once

from our teachers; it is thus that we have built cities, putting them together slowly, little by little; it is thus that we maintain our life. And marvel not if the thing has so much power in matters pertaining to this life, when in spiritual things one may find that great is the power of this wisdom. For so the Jews were enabled to be delivered from their idolatry, being led on gently and little by little, and hearing from the first nothing sublime concerning either doctrine or life. So after the coming of Christ, when it was the time for higher doctrines, the Apostles brought over all men without at first uttering anything sublime. And so Christ appears to have spoken to most at the beginning, and so John did now, speaking of Him as of some wonderful man, and darkly introducing high matter.

²For instance, when commencing he spake thus: "A man cannot receive anything of himself" (c. iii. 27): then after adding a high expression, and saying, "He that cometh from heaven is above all," he again brings down his discourse to what is lowly, and besides many other things saith this, that "God giveth not the Spirit by measure." Then he proceeds to say, "The Father loveth the Son, and hath given all things into His hand." And after that, knowing that great is the force of punishment, and that the many are not so much led by the promise of good things as by the threat of the terrible, he concludes his discourse with these words; "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here again he refers the account of punishment to the Father, for he saith not "the wrath of the Son," (yet He is the Judge,) but sets over them the Father, desiring so the more to terrify them.

³"Is it then enough," saith one, "to believe on the Son, that one may have eternal life? By no means. And hear Christ Himself declaring this, and saying, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. vii. 21); and the blasphemy against the Spirit is enough of itself to cast a man into hell. But why speak I of a portion of doctrine? Though a man believe rightly on the Father, the Son, and the Holy Ghost, yet if he lead not a right life, his faith will avail nothing towards his salvation. Therefore when He saith, "This is life eternal, that they may know Thee the only true God" (c. xvii. 3), let us not suppose that the (knowledge) spoken of is sufficient for our salvation; we need besides this a most exact life and conversation. Since though he has said here, "He that believeth on the Son hath eternal life," and in the same place something even stronger, (for

he weaves his discourse not of blessings only, but of their contraries also, speaking thus: "He that believeth not the Son shall not see life, but the wrath of God abideth on him"; yet not even from this do we assert that faith alone is sufficient to salvation. And the directions for living given in many places of the Gospels show this.

⁴ Therefore he did not say, "This by itself is eternal life," nor, "He that doth but believe on the Son hath eternal life," but by both expressions he declared this, that the thing doth contain life, yet that if a right conversation follow not, there will follow a heavy punishment. And he did not say, "awaiteth him," but, "abideth on him," that is, "shall never remove from him. For that thou mayest not think that the "shall not see life," is a temporary death, but mayest believe that the punishment is continual, he hath put this expression to show that it rests upon him continually. And this he has done, by these very words forcing them on to Christ. Therefore he gave not the admonition to them in particular, but made it universal, the manner which best might bring them over. For he did not say, "if ye believe," and, "if ye believe not," but made his speech general, so that his words might be free from suspicion. And this he has done yet more strongly than Christ. For Christ saith, "He that believeth not is condemned already," but John saith, "shall not see life, but the wrath of God abideth on him. With good cause; for it was a different thing for a man to speak of himself and for another to speak of him. They would have thought that Christ spake often of these things from self-love, and that he was a boaster; but John was clear from all suspicion.

⁵ And if at a later time, Christ also used stronger expressions, it was when they had begun to conceive an exalted opinion of Him. ⁶ Chap. IV. Ver. 1, 2, 3. "When therefore Jesus knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not but His disciples,) He left Judaea, and departed again into Galilee." He indeed baptized not, but they who carried the news, desiring to excite their hearers to envy, so reported. "Wherefore then 'departed' He?" Not from fear, but to take away their malice, and to soften their envy. He was indeed able to restrain them when they came against Him, but this He would not do continually, that the Dispensation of the Flesh might not be disbelieved. For had He often been seized and escaped, this would have been suspected by many; therefore for the most part, He rather orders matters after the manner

of a man. And as He desired it to be believed that He was God, so also that, being God, He bore the flesh; therefore even after the Resurrection, He said to the disciple, "Handle Me and see, for a spirit hath not flesh and bones" (Luke xxiv. 39); therefore also He rebuked Peter when he said, "Be it far from Thee, this shall not be unto thee." (Matt. xvi. 22.) So much was this matter an object of care to Him.

7[2.] For this is no small part of the doctrines of the Church; it is the chief point of the salvation wrought for us; by which all has been brought to pass, and has had success, for it was thus that the bonds of death were loosed, sin taken away, and the curse abolished, and ten thousand Blessings introduced into our life. And therefore He especially desired that the Dispensation should be believed, as having been the root and fountain of innumerable goods to us. Yet while acting thus in regard of His Humanity, He did not allow His Divinity to be overcast. And so, after His departure He again employed the same language as before. For He went not away into Galilee simply, but in order to effect certain important matters, those among the Samaritans; nor did He dispense these matters simply, but with the wisdom that belonged to Him, and so as not to leave to the Jews any pretense even of a shameless excuse for themselves. And to this the Evangelist points when he says,

8 Ver. 4. "And He must needs go through Samaria." Showing that He made this the bye-work of the journey. Which also the Apostles did; for just as they, when persecuted by the Jews, came to the Gentiles; so also Christ, when the Jews drove Him out, then took the Samaritans in hand, as He did also in the case of the Syrophenician woman. And this was done that all defense might be cut away from the Jews, and that they might not be able to say, "He left us, and went to the uncircumcised." And therefore the disciples excusing themselves said, "It was necessary that the Word of God should first have been spoken unto you; but seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.) And He saith again Himself, "I am not come but unto the lost sheep of the house of Israel" (Matt. xv. 24); and again, "It is not meet to take the children's bread, and to give it to dogs." But when they drove Him away, they opened a door to the Gentiles. Yet not so did He come to the Gentiles expressly, but in passing. In passing then,

⁹ Ver. 5, 6. "He cometh to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there." ¹⁰ Why is the Evangelist exact about the place? It is, that when thou hearest the woman say, "Jacob our father gave us this well," thou mayest not think it strange. For this was the place where Levi and Simeon, being angry because of Dinah, wrought that creel slaughter. And it may be worth while to relate from what sources the Samaritans were made up; since all this country is called Samaria. Whence then did they receive their name? The mountain was called "Somor" from its owner (1 Kings xvi. 24): as also Esaias saith, "and the head of Ephraim is Somoron" (Isa. vii. 9, Isa. vii. 9 LXX.), but the inhabitants were termed not "Samaritans" but "Israelites. But as time went on, they offended God, and in the reign of Pekah, Tiglath-Pileser came up, and took many cities, and set upon Elah, and having slain him, gave the kingdom to Hoshea. (2 Kings xv. 29. Against him Shalmaneser came and took other cities, and made them subject and tributary. (2 Kings xvii. 3. At first he yielded, but afterwards he revolted from the Assyrian rule, and betook himself to the alliance of the Ethiopians. The Assyrian learnt this, and having made war upon them and destroyed their cities, he no longer allowed the nation to remain there, because he had such suspicions that they would revolt. (2 Kings xvii. 4.

¹¹ But he carried them to Babylon and to the Medes, and having brought thence nations from divers places, planted them in Samaria, that his dominion for the future might be sure, his own people occupying the place. After this, God, desiring to show that He had not given up the Jews through weakness, but because of the sins of those who were given up, sent lions against the foreigners, who ravaged all their nation. These things were reported to the king, and he sent a priest to deliver to them the laws of God. Still not even so did they desist wholly from their impiety, but only by halves. But as time went on, they in turn abandoned their idols, and worshiped God. And when things were in this state, the Jews having returned, ever after entertained a jealous feeling towards them as strangers and enemies, and called them from the name of the mountain, "Samaritans. From this cause also there was no little rivalry between them. The Samaritans did not use all the Scriptures, but received the writings of Moses only, and made but little account of those of the Prophets. Yet they were eager to thrust themselves into the noble Jewish stock, and prided themselves upon Abraham, and called

him their forefather, as being of Chaldaea; and Jacob also they called their father, as being his descendant. But the Jews abominated them as well as all (other nations). Wherefore they reproached Christ with this, saying, "Thou art a Samaritan, and hast a devil. (c. viii. 48.

12 And for this reason in the parable of the man that went down from Jerusalem to Jericho, Christ makes the man who showed pity upon him to have been "a Samaritan" (Luke x. 33), one who by them was deemed mean, contemptible, and abominable. And in the case of the ten lepers, He calls one a "stranger" on this account, (for "he was a Samaritan,") and He gave His charge to the disciples in these words, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. (Matt. x. 5.) 13 [3.] Nor was it merely to describe the place that the Evangelist has reminded us of Jacob, but to show that the rejection of the Jews had happened long ago. For during the time of their forefathers these Jews possessed the land, and not the Samaritans; and the very possessions which not being theirs, their forefathers had gotten, they being theirs, had lost by their sloth and transgressions. So little is the advantage of excellent ancestors, if their descendants be not like them. Moreover, the foreigners when they had only made trial of the lions, straightway returned to the right worship of the Jews, while they, after enduring such inflictions, were not even so brought to a sound mind. To this place Christ now came, ever rejecting a sedentary and soft life, and exhibiting one laborious and active. He useth no beast to carry Him, but walketh so much on a stretch, as even to be wearied with His journeying. And this He ever teacheth, that a man should work for himself, go without superfluities, and not have many wants. Nay, so desirous is He that we should be alienated from superfluities, that He abridgeth many even of necessary things. Wherefore He said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." (Matt. viii. 20.) Therefore He spent most of His time in the mountains, and in the deserts, not by day only, but also by night. And this David declared when he said, "He shall drink of the brook in the way" (Ps. cx. 7): by this showing His frugal way of life. This too the Evangelist shows in this place.

14 Ver. 6, 7, 8. "Jesus therefore, being wearied with His journey, sat thus by the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink. For His disciples were gone away into the city to buy meat." Hence we learn His activity in journey-

ing, His carelessness about food, and how He treated it as a matter of minor importance. And so the disciples were taught to use the like disposition themselves; for they took with them no provisions for the road. And this another Evangelist declares, saying, that when He spake to them concerning "the heaven of the Pharisees" (Matt. xvi. 6), they thought that it was because they carried no bread; and when he introduces them plucking the ears of corn, and eating (Matt. xii. 1), and when he saith that Jesus came to the fig-tree by reason of hunger (Matt. xxi. 18), it is for nothing else but only to instruct us by all these to despise the belly, and not to deem that its service is anxiously to be attended to. Observe them, for instance, in this place neither bringing anything with them, nor because they brought not anything, caring for this at the very beginning and early part of the day, but buying food at the time when all other people were taking their meal. Not like us, who the instant we rise from our beds attend to this before anything else, calling cooks and butlers, and giving our directions with all earnestness, applying ourselves afterwards to other matters, preferring temporal things to spiritual, valuing those things as necessary which we ought to have deemed of less importance. Therefore all things are in confusion. We ought, on the contrary, making much account of all spiritual things, after having accomplished these, then to apply ourselves to the others.

15 And in this place it is not His laboriousness alone that is shown, but also His freedom from pride; not merely by His being tired, nor by His sitting by the way-side, but by His having been left alone, and His disciples having been separated from Him. And yet it was in His power, if He had willed it, either not to have sent them all away, or when they departed to have had other ministers. But He would not; for so He accustomed His disciples to tread all pride beneath their feet. "And what marvel," saith one, "if they were moderate in their wishes, since they were fishermen and tent-makers?" Yes! Fishermen and tentmakers they were; but they had in a moment mounted even to the height of heaven, and had become more honorable than all earthly kings, being deemed worthy to become the companions of the Lord of the world, and to follow Him whom all beheld with awe. And ye know this too, that those men especially who are of humble origin, whenever they gain distinction, are the more easily lifted up to folly, because they are quite ignorant how to bear their sudden honor. Restraining them

therefore in their present humblemindedness, He taught them always to be moderate, and never to require any to wait upon them.

¹⁶ "He therefore," saith the Evangelist, "being wearied with His journey, sat thus at the well." Seest thou that His sitting was because of weariness? because of the heat? because of his waiting for His disciples? He knew, indeed, what should take place among the Samaritans, but it was not for this that He came principally; yet, though He came not for this, it behooved not to reject the woman who came to Him, when she manifested such a desire to learn. The Jews, when He was even coming to them, drove Him away; they of the Gentiles, when He was proceeding in another direction, drew Him to them. They envied, these believed on Him. They were angry with, these revered and worshiped Him. What then? Was He to overlook the salvation of so many, to send away such noble zeal? This would have been unworthy of His loving-kindness. Therefore He ordered all the matter in hand with the Wisdom which became Him. He sat resting His body and cooling It by the fountain; for it was the very middle of the day, as the Evangelist has declared, when he says,

¹⁷ "It was about the sixth hour." He sat "thus." What meaneth "thus"? Not upon a throne, not upon a cushion, but simply, and as He was, upon the ground. Ver. 7. "There cometh a woman of Samaria to draw water." [4.] Observe how he declareth that the woman came forth for another purpose, in every way silencing the shameless gainsaying of the Jews, that none might say that He acted in opposition to His own command, bidding (His disciples) not to enter into any city of the Samaritans, yet conversing with Samaritans. (Matt. x. 5.) And therefore the Evangelist has put, Ver. 8. "For His disciples were gone away into the city to buy meat." Bringing in many reasons for His conversation with her. What doth the woman? When she heard, "Give Me to drink," she very wisely makes the speech of Christ an occasion for a question, and saith,

¹⁸ Ver. 9. "How is it that thou, being a Jew, askest drink of me, which am a Samaritan? For the Jews have no dealings with the Samaritans." ¹⁹ And whence did she suppose Him to be a Jew? From His dress, perhaps, and from His dialect. Observe, I pray you, how considerate the woman was. If there was need of caution, Jesus needed it, not she. For she doth not say, "The Samaritans have no dealings with the Jews," but, "The Jews do not admit the Samaritans." Yet still, although free herself from blame, when she supposed that

another was falling into it she would not even so hold her peace, but corrected, as she thought, what was done unlawfully. Perhaps some one may ask how it was that Jesus asked drink of her, when the law did not permit it. If it be answered that it was because He knew beforehand that she would not give it, then for this very reason He ought not to have asked. What then can we say? That the rejecting such observances as these was now a matter of indifference to Him; for He who induced others to do them away, would much more Himself pass them by. "Not that which goeth in," saith He, "defileth a man, but that which goeth out." (Matt. xv. 11.) And this conversation with the woman would be no slight charge against the Jews. For often did He draw them to Himself, both by words and deeds, but they would not attend; while observe how she is detained by a simple request. For He did not as yet enter on the prosecution of this business, nor the way, yet if any came to Him He did not prevent them. And to the disciples also He said thus, "Into any city of the Samaritans enter ye not." He did not say, "And when they come to you, reject them"; that would have been very unworthy of His lovingkindness. And therefore He answered the woman, and said,

²⁰ Ver. 10. "If thou knewest the gift of God and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." First, He sheweth that she is worthy to hear and not to be overlooked, and then He revealeth Himself. For she, as soon as she had learnt who He was, would straightway hearken and attend to Him; which none can say of the Jews, for they, when they had learned, asked nothing of Him, nor did they desire to be informed on any profitable matter, but insulted and drove Him away. But when the woman had heard these words, observe how gently she answers: Ver. 11. "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" ²¹ Already He hath raised her from her low opinion of Him, and from deeming that He is a common man. For not without a reason doth she here call Him, "Lord"; but assigning to Him high honor. That she spake these words to honor Him, is plain from what is said afterwards, since she did not laugh nor mock, but doubted for a while. And wonder not if she did not at once perceive all, for neither did Nicodemus. What saith he? "How can these things be?" and again, "How can a man be born when he is old?" and again, "Can he enter the second time into his mother's womb, and be born?" But this woman more reverently: "Sir, thou hast nothing to draw with, and the

well is deep; from whence then hast thou that living water?" Christ said one thing, and she imagined another, hearing nothing beyond the words, and as yet unable to form any lofty thought. Yet, had she spoken hastily, she might have said, "If thou hadst had that living water, thou wouldest not have asked of me, but wouldest rather have provided for thyself. Thou art but a boaster." But she said nothing like this; she answers with much gentleness, both at first and afterwards. For at first she saith, "How is it that thou, being a Jew, askest drink of me?" she saith not, as though speaking to an alien and an enemy, "Far be it from me to give to thee, who art a foe and a stranger to our nation." And afterwards again, when she heard Him utter great words, a thing at which enemies are most annoyed, she did not mock nor deride; but what saith she?

22 Ver. 12. "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" 23 Observe how she thrusts herself into the noble stock of the Jews. For what she saith is somewhat of this kind: "Jacob used this water, and had nothing better to give us." And this she said showing that from the first answer (of Christ) she had conceived a great and sublime thought; for by the words, "he drank thereof himself, and his children, and his cattle," she implies nothing else, than that she had a notion of a better Water, but that she never found it, nor clearly knew it. More clearly to explain what she means to say, the sense of her words is this: "Thou canst not assert that Jacob gave us this well, and used another himself; for he and his children drank of this one, which they would not have done if they had had another and a better. Now of the water of this well it is not in thy power to give me, and thou canst not have another and a better, unless thou dost confess that thou art greater than Jacob. Whence then hast thou that water which thou promisest that thou wilt give us?" The Jews did not converse with Him thus mildly, and yet He spake to them on the same subject, making mention of the like water, but they profited nothing; and when He made mention of Abraham, they even attempted to stone Him. Not so does this woman approach Him; but with much gentleness, in the midst of the heat, at noon, she with much patience saith and hears all, and does not so much as think of what the Jews most probably would have asserted, that "This fellow is mad, and beside himself: he hath tied me to this fount and well, giving me nothing, but using big words"; no, she endures and perseveres until she has found what she seeks.

²⁴[5. If now a woman of Samaria is so earnest to learn something profitable, if she abides by Christ though not as yet knowing Him, what pardon shall we obtain, who both knowing Him, and being not by a well, nor in a desert place, nor at noon-day, nor beneath the scorching sunbeams, but at morning-tide, and beneath a roof like this, enjoying shade and comfort, yet cannot endure to hear anything that is said, but are wearied by it. Not such was that woman; so occupied was she by Jesus' words, that she even called others to hear them. The Jews, on the contrary, not only did not call, but even hindered and impeded those who desired to come to Him, saying, "See, have any of the rulers believed on him? but this people, which knoweth not the Law, are cursed. Let us then imitate this woman of Samaria; let us commune with Christ. For even now He standeth in the midst of us, speaking to us by the Prophets and Disciples; let us hear and obey. How long shall we live uselessly and in vain? Because, not to do what is well-pleasing to God is to live uselessly, or rather not merely uselessly, but to our own hurt; for when we have spent the time which has been given us on no good purpose, we shall depart this life to suffer severest punishment for our unseasonable extravagance.

²⁵For it can never be that a man who has received money to trade with, and then has eaten it up, shall have it required at his hands by the man who intrusted it to him; and that one who has spent such a life as ours to no purpose shall escape punishment. It was not for this that God brought us into this present life, and breathed into us a soul, that we should make use of the present time only, but that we should do all our business with a regard to the life which is to come. Things irrational only are useful for the present life; but we have an immortal soul, that we may use every means to prepare ourselves for that other life. For if one enquire the use of horses and asses and oxen, and other such-like animals, we shall tell him that it is nothing else but only to minister to the present life; but this cannot be said of us; our best condition is that which follows on our departure hence; and we must do all that we may shine there, that we may join the choir of Angels, and stand before the King continually, through endless ages. And therefore the soul is immortal, and the body shall be immortal too, that we may enjoy the never-ending blessings.

²⁶But if, when heavenly things are proffered thee, thou remainest nailed to earth, consider what an insult is offered to thy Benefactor, when He hold-

eth forth to thee things above, and thou, making no great account of them choosest earth instead. And therefore, as despised by thee, He hath threatened thee with hell; that thou mayest learn hence of what great blessings thou deprivest thyself. God grant that none make trial of that punishment, but that having been well-pleasing to Christ, we may obtain everlasting blessings, through the grace and lovingkindness of our Lord Jesus Christ; to whom with the Father and the Holy Ghost be glory, now and ever, and world without end. Amen.

HOMILY 32

¹ John iv. 13, 14.—"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting Life." [1.] Scripture calls the grace of the Spirit sometimes "Fire," sometimes "Water," showing that these names are not descriptive of its essence, but of its operation; for the Spirit, being Invisible and Simple, cannot be made up of different substances. Now the one John declares, speaking thus, "He shall baptize you with the Holy Ghost, and with Fire" (Matt. iii. 11): the other, Christ, "Out of his belly shall flow rivers of living water." (John vii. 38.) "But this," saith John, "spake He of the Spirit, which they should receive." So also conversing with the woman, He calleth the Spirit water; for, "Whosoever shall drink of the water which I shall give him, shall never thirst." So also He calleth the Spirit by the name of "fire," alluding to the rousing and warming property of grace, and its power of destroying transgressions; but by that of "water," to declare the cleansing wrought by it, and the great refreshment which it affordeth to those minds which receive it. And with good reason; for it makes the willing soul like some garden thick with all manner of trees fruitful and ever-flourishing, allowing it neither to feel despondency nor the plots of Satan, and quenches all the fiery darts of the wicked one.

² And observe, I pray you, the wisdom of Christ, how gently He leads on the woman; for He did not say at first, "If thou knewest who it is that saith to thee, Give Me to drink," but when He had given her an occasion of calling Him "a Jew," and brought her beneath the charge of having done so, repelling the accusation He saith, "If thou knewest who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him"; and having compelled her by His great promises to make mention of the Patriarch, He thus al-

loweth the woman to look through, and then when she objects, "Art thou greater than our father Jacob? He saith not, "Yea, I am greater," (for He would have seemed but to boast, since the proof did not as yet appear,) but by what He saith He effecteth this. For He said not simply, "I will give thee water," but having first set that given by Jacob aside, He exalteth that given by Himself, desiring to show from the nature of the things given, how great is the interval and difference between the persons of the givers, and His own superiority to the Patriarch. "If," saith He, "thou admirest Jacob because he gave thee this water, what wilt thou say if I give thee Water far better than this?"

3 Thou hast thyself been first to confess that I am greater than Jacob, by arguing against Me, and asking, 'Art thou greater than Jacob, that thou promisest to give me better water?' If thou receivest that Water, certainly thou wilt confess that I am greater. Seest thou the upright judgment of the woman, giving her decision from facts, both as to the Patriarch, and as to Christ? The Jews acted not thus; when they even saw Him casting out devils, they not only did not call Him greater than the Patriarch but even said that He had a devil. Not so the woman, she draws her opinion whence Christ would have her, from the demonstration afforded by His works. For by these He justifieth Himself, saying, "If I do not the works of My Father, believe Me not; but if I do, if ye believe not Me, believe the works. (c. x. 37, 38. And thus the woman is brought over to the faith.

4 Wherefore also He, having heard, "Art thou greater than our father Jacob," leaveth Jacob, and speaketh concerning the water, saying, "Whosoever shall drink of this water, shall thirst again"; and He maketh His comparison, not by depreciating one, but by showing the excellence of the other; for He saith not, that "this water is naught," nor "that it is inferior and contemptible," but what even nature testifies that He saith: "Whosoever shall drink of this water shall thirst again; but whosoever shall drink of the Water which I shall give him, shall never thirst." The woman before this had heard of "living Water" (v. 10), but had not known its meaning. Since because that water is called "living" which is perennial and bubbles up unceasingly from uninterrupted springs, she thought that this was the water meant. Wherefore He points out this more clearly by speaking thus, and establishing by a comparison the superiority (of the water which He would give). What then saith He? "Whosoever shall drink of the Water that I shall give him, shall never thirst."

This and what was said next especially showed the superiority, for material water possesses none of these qualities. And what is it that follows? "It shall be in him a well of water springing up into everlasting life." For as one that hath a well within him could never be seized by thirst, so neither can he that hath this Water.

⁵ The woman straightway believed, showing herself much wiser than Nicodemus, and not only wiser, but more manly. For he when he heard ten thousand such things neither invited any others to this hearing, nor himself spake forth openly; but she exhibited the actions of an Apostle, preaching the Gospel to all, and calling them to Jesus, and drawing a whole city forth to Him. Nicodemus when he had heard said, "How can these things be?" And when Christ set before him a clear illustration, that of "the wind," he did not even so receive the Word. But the woman not so; at first she doubted, but afterwards receiving the Word not by any regular demonstration, but in the form of an assertion, she straightway hastened to embrace it. For when Christ said, "It shall be in him a well of water springing up into everlasting Life," immediately the woman saith,

⁶ Ver. 15. "Give me this water, that I thirst not, neither come hither to draw." ⁷ Seest thou how little by little she is led up to the highest doctrines? First she thought Him some Jew who was transgressing the Law; then when He had repelled that accusation, (for it was necessary that the person who was to teach her such things should not be suspected,) having heard of "living water," she supposed that this was spoken of material water; afterwards, having learnt that the words were spiritual, she believed that the water could remove the necessity caused by thirst, but knew not yet what this could be; she still doubted, deeming it indeed to be above material things, but not being exactly informed. But here having gained a clearer insight, but not yet fully perceiving the whole, (for she saith, "Give me this water, that I thirst not, neither come hither to draw,") she for the time preferreth Him to Jacob. "For" (saith she) "I need not this well if I receive from thee that water. Seest thou how she setteth Him before the Patriarch? This is the act of a fairly-judging soul. She had shown how great an opinion she had of Jacob, she saw One better than he, and was not held back by her prepossession. Thus this woman was neither of an easy temper, (she did not carelessly receive what was said, how can she have done so when she enquired with so great exact-

ness?) nor yet disobedient, nor disputatious, and this she showed by her petition.

8 Yet to the Jews once He said, "Whosoever shall eat of My flesh shall never hunger, and he that believeth on Me shall never thirst" (c. vi. 35); but they not only did not believe, but were offended at Him. The woman had no such feeling, she remains and petitions. To the Jews He said, "He that believeth on Me shall never thirst"; not so to the woman, but more grossly, "He that drinketh of this Water shall never thirst. For the promise referred to spiritual and unseen things. Wherefore having raised her mind by His promises, He still lingers among expressions relating to sense, because she could not as yet comprehend the exact expression of spiritual things. Since had He said, "If thou believest in Me thou shalt not thirst," she would not have understood His saying, not knowing who it could be that spake to her, nor concerning what kind of thirst He spake. Wherefore then did He not this in the case of the Jews? Because they had seen many signs, while she had seen no sign, but heard these words first. For which reason He afterwards reveals His power by prophecy, and does not directly introduce His reproof, but what saith He?

9 Ver. 16-19. "Go, call thy husband, and come thither. The woman answered and said I have no husband. Jesus saith unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto Him, Sir, I perceive that Thou art a Prophet." 10 [2. O how great the wisdom of the woman! how meekly doth she receive the reproof! "How should she not," saith some one? Tell me, why should she? Did He not often reprove the Jews also, and with greater reproofs than these? (for it is not the same to bring forward the hidden thoughts of the heart, as to make manifest a thing that was done in secret; the first are known to God alone, and none other knoweth them but he who hath them in his heart; the second, all who were sharers in it know; but still when reprov'd did not bear it patiently. When He said, "Why seek ye to kill me?" (c. vii. 19), they not only did not admire as the woman did but even mocked at and insulted Him; yet they had a demonstration from other miracles, she had only heard this speech. Still they not only did not admire, but even insulted Him, saying, "Thou hast a demon, who seeketh to kill thee? While she not only doth not insult but admires, and is astonished at Him, and supposes Him to be a Prophet. Yet truly this rebuke touched the woman more than the other touched them; for her

fault was hers alone, theirs was a general one; and we are not so much stung by what is general as by what is particular. Besides they thought they should be gaining a great object if they could slay Christ, but that which the woman had done was allowed by all to be wicked;

¹¹ yet was she not indignant, but was astonished and wondered. And Christ did this very same thing in the case of Nathanael. He did not at first introduce the prophecy, nor say, "I saw thee under the fig-tree," but when Nathanael said, "Whence knowest thou me? then He introduced this. For He desired to take the beginnings of His signs and prophecies from the very persons who came near to Him, so that they might be more attached by what was done, and He might escape the suspicion of vainglory. Now this He doth here also; for to have charged her first of all that, "Thou hast no husband," would have seemed burdensome and superfluous, but to take the reason (for speaking) from herself, and then to set right all these points, was very consistent, and softened the disposition of the hearer. ¹² "And what kind of connection," saith some one, "is there in the saying, 'Go, call thy husband?'" The discourse was concerning a gift and grace surpassing mortal nature: the woman was urgent in seeking to receive it. Christ saith, "Call thy husband," showing that he also must share in these things; but she, eager to receive (the gift), and concealing the shamefulness of the circumstances, and supposing that she was conversing with a man, said, "I have no husband." Christ having heard this, now seasonably introduces His reproof, mentioning accurately both points; for He enumerated all her former husbands, and reproved her for him whom she now would hide. What then did the woman? she was not annoyed, nor did she leave Him and fly, nor deem the thing an insult, but rather admired Him, and persevered the more. "I perceive," saith she, "that Thou art a Prophet." Observe her prudence; she did not straightway run to Him, but still considers Him, and marvels at Him. For, "I perceive," means, "Thou appearest to me to be a Prophet." Then when she suspected this, she asks Him nothing concerning this life, not concerning bodily health, or possessions, or wealth, but at once concerning doctrines. For what saith she?

¹³ Ver. 20. "Our fathers worshiped in this mountain," (meaning Abraham and his family, for thither they say that he led up his son,) "and how say ye that in Jerusalem is the place where men ought to worship?" [3.] Seest thou how much more elevated in mind she has become? She who was anxious that she might not be troubled for thirst, now questions concerning doctrines.

What then doth Christ? He doth not resolve the question, (for to answer simply to men's words was not His care, for it was needless,) but leads the woman on to the greater height, and doth not converse with her on these matters, until she has confessed that He was a Prophet, so that afterwards she might hear His Word with abundant belief; for having been persuaded of this, she could no longer doubt concerning what should be said to her. ¹⁴ Let us now after this be ashamed, and blush. A woman who had had five husbands, and who was of Samaria, was so eager concerning doctrines, that neither the time of day, nor her having come for another purpose, nor anything else, led her away from enquiring on such matters but we not only do not enquire concerning doctrines, but towards them all our dispositions are careless and indifferent. Therefore everything is neglected. For which of you when in his house takes some Christian book in hand and goes over its contents, and searches the Scriptures? None can say that he does so, but with most we shall find draughts and dice, but books nowhere, except among a few. And even these few have the same dispositions as the many; for they tie up their books, and keep them always put away in cases, and all their care is for the fineness of the parchments, and the beauty of the letters, not for reading them. For they have not bought them to obtain advantage and benefit from them, but take pains about such matters to show their wealth and pride. Such is the excess of vainglory. I do not hear any one glory that he knows the contents, but that he hath a book written in letters of gold. And what gain, tell me, is this? The Scriptures were not given us for this only, that we might have them in books, but that we might engrave them on our hearts.

¹⁵ For this kind of possession, the keeping the commandments merely in letter, belongs to Jewish ambition; but to us the Law was not so given at all, but in the fleshy tables of our hearts. And this I say, not to prevent you from procuring Bibles, on the contrary, I exhort and earnestly pray that you do this, but I desire that from those books you convey the letters and sense into your understanding, that so it may be purified when it receiveth the meaning of the writing. For if the devil will not dare to approach a house where a Gospel is lying, much less will any evil spirit, or any sinful nature, ever touch or enter a soul which bears about with it such sentiments as it contains. Sanctify then thy soul, sanctify thy body, by having these ever in thy heart, and on thy tongue. For if foul speech defiles and invites devils, it is clear that spir-

itual reading sanctifies and draws down the grace of the Spirit. The Scriptures are divine charms, let us then apply to ourselves and to the passions of our souls the remedies to be derived from them. For if we understand what it is that is read, we shall hear it with much readiness. I am always saying this, and will not cease to say it.

16 Is it not strange that those who sit by the market can tell the names, and families, and cities of charioteers, and dancers, and the kinds of power possessed by each, and can give exact account of the good or bad qualities of the very horses, but that those who come hither should know nothing of what is done here, but should be ignorant of the number even of the sacred Books? If thou pursuest those worldly things for pleasure, I will show thee that here is greater pleasure. Which is sweeter, tell me, which more marvelous, to see a man wrestling with a man, or a man buffering with a devil, a body closing with an incorporeal power, and him who is of thy race victorious? These wrestlings let us look on, these, which also it is seemly and profitable to imitate, and which imitating, we may be crowned; but not those in which emulation brings shame to him who imitates them. If thou beholdest the one kind of contest, thou beholdest it with devils; the other, with Angels and Archangels, and the Lord of Archangels. Say now, if thou wert allowed to sit with governors and kings, and to see and enjoy the spectacle, wouldest thou not deem it to be a very great honor?

17 And here when thou art a spectator in company with the King of Angels, when thou seest the devil grasped by the middle of the back, striving much to have the better, but powerless, dost thou not run and pursue after such a sight as this? "And how can this be? saith some one. If thou keep the Bible in thy hands; for in it thou shalt see the lists, and the long races, and his grasps, and the skill of the righteous one. For by beholding these things thou shalt learn also how to wrestle so thyself, and shalt escape clear of devils; the performances of the heathen are assemblies of devils, not theaters of men. Wherefore I exhort you to abstain from these Satanic assemblies; for if it is not lawful to enter into an idol's house, much less to Satan's festival. I shall not cease to say these things and weary you, until I see some change; for to say these things, as saith Paul, "to me indeed is not grievous, but for you it is safe. (Phil. iii. 1. Be not then offended at my exhortation. If any one ought to be offended, it is I who often speak and am not heard, not you who are always hearing and always disobeying.

¹⁸ God grant that you be not always liable to this charge, but that freed from this shame you be deemed worthy to enjoy the spiritual spectacle, and the glory which is to come, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory for ever and ever. Amen.

SOURCES AND CREDITS

Where each text comes from, and the licence under which it may be reused. The public-domain translations are unaltered apart from the division into numbered sections. Texts marked CC BY-SA 4.0 may be copied and adapted provided that credit is given and the result is shared under the same licence.

Homilies on Matthew 54–90

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

Homilies on John 1–32

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

